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THE

EVANGELICAL MAGAZINE

AND

Missionary Chronicle,

1815.

THE

PROFITS OF THIS WORK

ARE APPLIED TO THE

RELIEF OF THE WIDOWS OF GOSPEL MINISTERS,

OF DIFFERENT DENOMINATIONS.

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VOLUME XXIII.

LONDON:

PRINTED FOR WILLIAMS AND SON, STATIONERS' COURT,
LUDGATE STREET.

PREFACE.

NOTHING but the law of custom renders it necessary to occupy a single page of this Work with a formal Preface, nor will it be expected that the Introduction of the TWENTY-THIRD Volume of a Periodical Work, uniformly conducted on the original plan, should present to the reader any new ideas. The Trustees and stated Contributors to this Miscellany enjoy the satisfaction of finding that, notwithstanding the multiplication of similar, not to say rival, Publications, the EVANGELICAL MAGAZINE continues to hold its high station in the public esteem; to be the chief source of Religious, and especially of Missionary Intelligence, and the means of contributing annually to the support and comfort of about SEVENTY Widows of Gospel Ministers, to the most necessitous of whom it is in contemplation to afford additional assistance.*

We beg leave to repeat the Thanks that we feel due to our respected Correspondents, with our annual, but sincere assurances, of paying that attention to the Work in future, which may secure the continued patronage of the Religious Public.

* The whole sum which has been given from the profits of the Evangelical Magazine EXCEEDS SEVEN THOUSAND POUNDS.

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THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JANUARY, 1815.

DETACHED SENTENCES

OF

THE LATE REV. THOS. SPENCER,

OF LIVERPOOL.

Sir, *To the Editor.*

The following detached Sentences, taken from the lips of the late Rev. THOS. SPENCER, while pleading the cause of Hoxton College, will prove, I have no doubt, to many of your readers an acceptable accompaniment to his Portrait; — they will revive the recollection of that sacred fervour, — that deep sense of responsibility, — that entire dedication of himself to 'the one thing' of his life, which so strongly characterized that amiable and holy Youth, throughout his short but illustrious course. Enabled as he was to say to an intimate friend, not long before he quitted London, that he had never preached a sermon which he had not experimentally felt before he delivered it, there can be no doubt that these were the genuine breathings of his soul; and while the sigh of pity or affection is excited at the recollection of his early removal, there is also a mournful satisfaction in remarking his pleasant view (amounting almost to anticipation) of that rest which awaits the faithful minister beyond the grave, and into which he has now entered. J. H.

Thus saith the Lord of Hosts (and he saith it to every Christian student, — he saith it to every gospel minister, — to the end of time) *If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.* — Zach. iii. 7.

"WALK in my ways," saith the great Head of the Church, when he introduces a worm of the earth into the holy office of the gospel ministry; — and permit me to say, that an injunction like this is indispensably necessary, because a minister may himself be an unsanctified character; — he may only carry a torch to light himself to Hell! It is indispensably necessary, because we may be made the keepers of the vineyards of others, yet never keep our own. We are too prone to forget that we are called

upon to "keep our hearts with all diligence." — We are all too liable to forget to live near the Saviour, and walk humbly with God. Then there is a voice proceeding from the excellent Majesty, which saith to every one who is giving up himself to God and to his church, 'Walk *thou* in my ways.'— 'Walk in my ways;' or you will preach an unfelt gospel to unprofitable servants,—and behold that Heaven, to which you have directed the attention of your fellow-creatures, at an awful distance.—'Walk in my ways;' or notwithstanding all your talents and advantages, when you are called to appear at my bar, tho' you may say "We have prophecied in thy name, and in thy name cast out devils," —yet I will say "Depart from me; I never knew you."

Where can we find a more wretched, a more awful character, than an unholy minister? His sermons are indictments against himself! — his warnings to others aggravations of his own guilt! — his exhibitions of Christ and his grace trample under foot the Son of God, and crucify him afresh! — his discussions on Christian experience do despite to the Spirit of grace; — and the religious services in which he engages, sear his conscience as with a hot iron, — and render him more and more meet for that Hell, into which, thro' murdered truth, — thro' murdered talents, — and through murdered souls,—he must surely pass! Oh, my hearers, pray, earnestly pray, that God would forbid that any of those who are now exercising in that school of the Prophets for which I plead, should prove such traitors to the Redeemer. Pray for us, that we may all have grace to walk in God's ways!

Ministers watch for your souls! for souls born for immortality, that can never die! — souls for which the Saviour gave up himself to ignominy and contempt! — souls that will exult for ever in the paradise of God, or burn eternally in the lake of fire and brimstone! These are committed to our charge: — and when we look around us from that awful place called a Pulpit, should we not often seriously recollect that every one of our hearers is travelling to Heaven or Hell; and that at one of these they must all eventually arrive! O my God! are these committed to our charge? Are the souls of men committed to feeble dying men? How shall we prove faithful to our charge? How shall we be able to say, as we leave the pulpit, and as we leave the world, "I am clear from the blood of all men?" Methinks, the best way of doing this will be to extol the Redeemer,—to declare the suitableness of his work, — the freeness, the fulness, the perfection of his salvation; — to warn men of the blackness of darkness, and at the same time point them to "the Lamb of God, which taketh away the sins of the world." By so doing, methinks (and O! I am animated by the thought) that we shall both 'save ourselves, and them that hear us.'

When God says to a man, "Son of man, I have made thee a watchman," does he not intimate that he has many duties to perform? — that there lie before him many trials, many arduous tasks, and such as nature can only sustain when supported by the grace of Jesus? Oh! we remember that much is included; and may we not add, much more understood in the charge given to us? "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge both the quick and dead at his appearing in his kingdom,—preach the word, — be constant in season and out of season, — reprove, — rebuke, — exhort with all long-suffering and doctrine." And well might a dy-

ing apostle say to a young Timothy, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, and unrebukable, until the appearing of our Lord Jesus Christ." When we look at such a charge, when we see before us duty after duty, and difficulty after difficulty, is it any wonder that we retire to our closets, and exclaim 'Who is sufficient for these things?' — or that we sometimes feel it a burden almost too great for mortality? But, lest we should be discouraged, God has given us strong consolation: — yes, there is an ascended Saviour gone to Heaven to plead our cause; and he hath said, — he who hath the supply of the Spirit, the omnipotent Jesus hath said, — "Lo, I am with you always, even to the end of the world." With such a Friend and Companion why should we despair? for he is able to qualify us for all that lies before us; — he can fit us for our station; — cause us to fill up our places, — to serve our generation according to the will of God, and then fall asleep in his arms. Then it shall be our endeavour, in the strength of Jesus, to stand fast, and having done all, to stand; — for so "an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Methinks I hear, — methinks I already anticipate, the sweet accents of the dear Saviour's voice, saying to every faithful minister, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord!"

Holy boldness and undaunted fidelity invariably characterized the discourses of the Son of God. Elevated above the fear of suffering, either from the smiles or frowns of men, he never failed to declare the whole counsel of God; — he never was afraid publicly to address the sinner, and say to him, "Thou art the man." Hence there was a point, an irresistible energy, in all that he delivered; — which rendered his word "quick and powerful," and, in one way or other, certain of success. Did he ever aim to amuse his hearers? — did he aim to gratify their vain curiosity? or to please their vitiated taste? Was he a time-serving hireling? If he had been, he would not have been able, at the close of his labours, to have said, "Now have they no cloke for their sin!"

Ministers are called Judges of God's house. How are they to fulfil this? They do it in their discourses, shewing the difference between him that feareth God, and him that feareth him not; — separating the precious from the vile; dividing the sheep from the goats. Here a worm of earth is raised to the station of a judge in God's house! And they sometimes do it in a more serious way; — those who are far advanced in the ministry, have sometimes, together with those under their charge, to perform the painful, — I may say the awful task, of lopping off from the vine the unfruitful branch. The ministers of the gospel have sometimes, from a sense of duty and a love to Christian order, to dismiss, from the immediate society of good men, the unfruitful professor; — and, in so doing, they judge God's house.

"I will give thee places to walk among these that stand by." These that stand by are the angels of the Lord; here described as "the anointed ones, that stand by the Lord of the whole earth;" and elsewhere in this prophecy, as "the spirits of the heavens which go forth from standing before the Lord of all the earth." These are in Heaven,

far away from this world of sorrow and sin; they are pure and happy. And God says to his faithful ministers, "I will give you places to walk among them." Yes; they shall have places to walk among the angels; for "in my Father's house," says the Saviour, "there are many mansions; there is a mansion for every believer, and a mansion for every faithful minister." "I will give thee places to walk among these that stand by." It implies that they shall be divinely honoured,—eminently holy,—constantly employed,—and eternally indebted to divine grace.

Even now the angels attend God's faithful servants in their ministry;—they are with them in their studies,—they attend them, and guard them,—and shall be with them till the hour of their dissolution;—and then convey home their favoured spirits to glory and to God. But their work will not cease then: they will be their companions above. "I will give them places to walk among these that stand by;"—so when a gospel minister has finished his work on earth, angels stand at the happy portals of the celestial city, and say, "Come in, thou blessed of the Lord, why standest thou without?" Yea, they lead every faithful minister, and every true believer, to the throne of Jesus, as the source of *their* joy, as well as of their own. A band of angels will hover round them through eternity. Angels will see how far the robes of the Redeemer's righteousness exceed the robes they wear, and will unite with them in shouting salvation to him that sits upon the throne, and unto the Lamb for ever and ever.

When a minister of the gospel has fulfilled his duty on Earth, he rises to Heaven to discharge nobler duties there, from nobler principles, and in a far more noble manner; and these shall never end.

Inscription on the Monumental Stone, placed over the Grave, in Newington Chapel-yard, Liverpool:—

Here lie
the remains
of the Reverend
THOMAS SPENCER;
the memory of whose
transcendent talents,
amiable manners,
and
fervent piety,
will long be cherished
by a
Mourning Church
and
numerous Congregation,
who on this spot enjoyed
his ministerial labours
during the short space
of six months.
He was born January 21st, 1791;
Ordained June 27th, 1811;
and was mysteriously taken from
his endeared connections
whilst bathing in the Mersey,
August 5th, 1811.

INSTABILITY OF SENTIMENT.

SUPERSTITION and Indifference are the two completely opposite, but perhaps equally dangerous, extremes of the human mind. There was a time, when men suffered themselves to believe neither more nor less than they were told by priests and monks, by bishops and popes. That time is nearly gone by; and no friend to the honour or well-being of human nature, will solicit its return. In our enlightened land, at least, opinions have nearly ceased to derive authority from the rank and power of their supporters;—and men universally *claim*, if they do not *exercise*, the right of thinking for themselves in matters of religion.

But is there no reason to fear, among a certain description of modern professors, the prevalence of a disposition directly the reverse of the superstitious facility, the passive credence of former days;—viz. a bold licentiousness of thought? If so, it manifestly becomes the duty of serious, scriptural believers, to

protest against it. Let them observe whether the signs of the present times do not exhibit a tendency to an insolent and presumptuous dereliction of all established principles,—a proneness to call in question doctrines of the highest order, — an eagerness to change for the sake of changing, — and to contest for the pleasure of victory. Those, surely, are "perilous times," in which are brought in many "damnable heresies," and in which many, "led away by the error of the wicked, fall from their own steadfastness."

Can it be necessary to prove that such a state of mind is highly injurious? Independently of the constant vacillation and disquiet which a mind in this situation must experience, there is a danger lest even the first principles of moral order and moral obligation should suffer amidst the strife. The Christian graces cannot flourish in a soul agitated by the tempest and the turbulence of eager disputation. These angry polemics, — *Hi motus animorum, atque hæc certamina tanta*, are altogether unfriendly to that subdued and orderly state of the spirit in which the life of religion centers. Neither can it be pretended that a man may change his creed as often, and with as little inconvenience as he can change his dress. There is hardly a greater difference between the religion of a Christian and that of a Mahometan, than there is between the respective systems of the Orthodox and the modern Unitarian. He who denies or explains away the doctrine of Atonement, places himself nearly on a level with the disciple of Natural Religion. One who rejects the evangelical method of justification by faith, seems as widely separated from him who practically receives it, as the poles of heaven are distant from each other. An extensive change of sentiment, therefore, on these or other fundamental articles of Christianity, cannot be equivocal, and certainly ought not to be adopted but with the utmost deliberation, and after the most serious enquiry.

It is not, however, in such a spirit that different views (if so they deserve to be called) of religious truth are too commonly formed. On the contrary, pride of intellect, — love of change, — fondness for novelty,—deference to great names, — contempt of inferiors; — above all, a passion to be thought liberal, and independent, and sagacious;— these are the characteristic features of modern speculation. How many a youth, proud to shake off what he deems the prejudices of education, — anxious to display his intrepid, penetrating spirit, becomes a victim to the fascination of a more fashionable and indulgent creed! His respectability, perhaps his decency of character suffer a correspondent injury; and he finds, when probably it is too late for reparation, that he has abandoned the only principles which can communicate dignity to his conduct, or comfort to his heart. This is, it is true, an extreme case. But let the remotest approximation to it be avoided. There are among us some well-meaning persons who, from mere indolence or facility, are ready to give in to any plausible representation of designing men, "who lie in wait to deceive, if it were possible, the very elect." — Nay, have we not seen young persons of high intellectual promise, and who had enjoyed the benefit of studying with a view to the ministry of an evangelical institution, decline from the truth by almost imperceptible degrees, till they have at last sunk into the bathos of Socinian error? Have we not beheld professors, once amiable and ardent for the truth, carried away with the bold pretensions of a HUNTINGTON? Have we not heard of clergymen, pious clergymen, yielding to the monstrous fanaticism of a SOUTHCOTT? Have we not seen the Sandemanian deluge spread over

whole regions in the north? Were it not for the delicacy due to contemporaries, a living instance might be cited, in which the course of versatile opinion and profession has run as follows, viz. — from being a Son of the Church, to become an orthodox and popular Dissenting Minister; — from Calvinism to Socinianism; — from Socinianism back to the Establishment again; — and, finally, to the bosom of "the mother of harlots and abominations." It would be no surprising or unprecedented occurrence, if the termination of such an erratic career were to be downright Atheism. — We need not undertake to determine whether, in this awful phenomenon, the head or the heart has had the most concern: — it will be sufficient if it be regarded as a solemn warning. Let the young then, in particular, be exhorted to beware of the seductions of "philosophy and vain deceit." Do not take for granted that the principles contained in your initiatory books, in the parental instructions you have received, and in the sermons to which you have listened, are false, simply because they are ancient and familiar. Rather be suspicious of whatever comes to you under the garb of novelty, and with high pretensions to extraordinary light and liberality. Esteem "the old wine better than the new." Be sure you do not change, till you are conscientiously persuaded it will be for the better; — for the certain attainment of greater wisdom or greater virtue, — of increased amiableness, or increased utility.

Let the poor and uneducated rejoice that the grand essentials of religion are plainly and decisively revealed in the word of God. Let them be assured, on the credit of the learning and veracity of their teachers, that the evangelical doctrines are impregnable. Let them avoid, as they would a raging pestilence, the itch of disputation, and the fever of curiosity. "To the poor is the gospel preached."

Let professors of every class and name remember the exhortation of an inspired monitor: — "Be ye doers of the word, and not hearers only, deceiving your own selves; for if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."*

Ringwood. A. B.

DEATH TO SIN.

[*Translated from the Latin Theologoumena of Dr. J. Owen, p.* 512.]

If Christ had not died, sin had never died in any sinner unto eternity.
Owen on the Spirit.

It is a high privilege to experience the power of a Redeemer's death in the destruction of sin. — When the interest of sin is becoming weaker in the soul, by the efficacy of the death of Christ, it is a pleasing evidence of our personal interest in it. An abiding believing view of the Lord Jesus, as suffering for our sins, is the happy mean of having them mortified in us. To enable us then to contemplate a crucified Saviour, the enlightening renewing influence of the Holy Spirit is absolutely necessary. The natural man sees no beauty in the atoning death of Christ, and feels no power from it. In looking to the dying Saviour, in order to the mortification of sin, let us implore the needed influence of the Holy Spirit, in order to our experiencing the sanctifying effect of the death of Christ. This is the great art of dying to sin, and living a holy life; — still to have our views fixed on the cross of Christ, under the influence of the

* James i. 22—25.

Spirit of Christ. Many who have long struggled in vain with sin, have at last obtained, in this way, dominion over it. To live by the faith of the Son of God, who loves us, and who gave himself for us, is the tried and approved method of holiness as well as comfort. Connected with this, it is necessary that we carefully avoid the occasion of sin, and temptation to it; — and when exposed to them, we ought, with holy courage and resolution, to maintain the spiritual fight against the powerful and crafty enemies of our souls. To be furnished for this, however, we must live in dependence on the grace and Spirit of Jesus. Living by faith, and walking in the Spirit, is the sum of Christian duty, and the path to a truly comfortable holy life.

O. R. V.

NOTHING BUT GOOD

FROM

THE ELECTION OF GRACE.

[*A Letter to a Friend.*]

My dear Friend,

In your last, you candidly confess that the doctrine of Election seems to be clearly taught in the scriptures of truth; yet you intimate that the preaching of this doctrine some how alarms you, and makes you uneasy. Permit me to say, that your misapprehension of the doctrine of Election is the sole reason of its being alarming to you. Those who maintain this doctrine, understand no more by it than that God has designed, or purposed, from eternity to save as many as shall be finally saved. I would ask, Is there something alarming in the thought, that God has designed to save sinners? We all agree that the actual salvation of every saved sinner is of the abundant grace and mercy of God,—and if the actual salvation of every saved sinner be of the abundant grace and mercy of God, must not the eternal design of God to save every sinner which shall be finally saved, be equally merciful and gracious?— You and I, as well as all other Christians, are agreed in one thing; — we all agree, that every holy man shall be happy for ever. None deny, That he who feareth God, and keepeth his commandments, shall be saved. Now, I would beg leave to ask my friend, — Are you able to be truly holy without the operation of God? — without his working in you to will and to do, of his own good pleasure? I am persuaded you would be far from saying that you are. But if you are not able to be truly holy, without the operation of God, you are not able to be holy without the purpose of God, — because it is impossible God should act in any thing otherwise than according to his eternal purpose. But if you should be able to be truly holy without the operation of God, and consequently without the purpose of God, you are quite welcome so to be, — the purpose of God will never prevent you. According to his eternal purpose, he makes thousands of sinners holy and happy; but it is impossible there should be any decree, or purpose of his, to prevent or hinder sinners from being holy and happy. You need not, my friend, be alarmed at, or afraid of, any of the decrees or purposes of God. He has decreed nothing but good. Nothing, nothing, but the pure streams of salvation flow from the blessed fountain of the election of grace. Keep this always in view, and pray that you may always 'feel in yourself the workings of the Spirit of Christ, mortifying the works of the flesh, and drawing up your mind to high and heavenly things:' then you will not be alarmed at the doctrine of Election, but rather experience it (as expressed by venerable divines of old) "full of sweet, pleasant, and unspeakable comfort."

Llanbrynmair. J. R.

ON SOCIAL PRAYER.

THE efficacy and success of believing prayers are manifest, not only from express declarations of the word of God, but from a careful observation of corresponding facts. It appears, with the fullest evidence, that God is the hearer of prayer,—and that the requests, offered in the name of his Son and according to his will, shall certainly obtain a gracious and abundant answer.—Every real Christian is one who "gives himself to prayer." He makes it his ordinary business, and he feels it his sweet delight. As man, however, is a social being, prayer should enter into his social intercourse, and be mingled with it. This shews the necessity and duty of social prayer. By this, I do not mean merely the prayer of the family and of the church, in its more ordinary meetings, but likewise the association of Christians, with a more direct view to prayer, and also with an eye to special objects of united request.

To such prayer our Lord Jesus Christ has afforded much encouraging excitement. His gracious words on this subject are,—"I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father, which is in Heaven," Matt. xviii. 19. Prayer, in this united form, then has a peculiar energy. If, therefore, we are suitably sensible of the value of this duty and of the success of it, we shall not fail to avail ourselves of the opportunities we enjoy of social prayer. There is good reason for thinking that they who are most employed, and have the greatest pleasure in the secret duties of the closet, will most cheerfully attend on the public exercise of prayer. Their hearts are alive to the importance and usefulness of this duty.

I may be allowed to suggest, that the public and general interest of religion should be especially regarded in such meetings. The success and spread of the Gospel at home and abroad, is a subject at all times interesting to the hearts of real Christians;—and it must be so particularly at this time, when such exertions are making for this great purpose,—in which the Redeemer's glory and the salvation of men have so near a concern. On what occasion was it that the Holy Ghost was poured down most remarkably on the church? It was when the apostles of Christ "were all with one accord in one place," engaged in waiting, by fervent prayer, for the performance of his promise, in sending this great, divine agent, in rendering the gospel successful (Acts ii.) According to Dr. Owen, this is one necessary character of the evangelical church: "A believing expectation of the influences of the Holy Spirit."—The more this character appears in it, then the more flourishing, we have reason to think, will be its spiritual state, and the greater the spread of the gospel, and its success both in the conversion of sinners, and in the edification and comfort of those who believe. "The church's cause," says Mr. Henry, "is ordinarily more or less successful, according as the church's friends are more or less strong in faith, and fervent in prayer."

When a spirit of prayer is granted to the church in any eminent degree, it is usually a token that God is about to bestow some remarkable favours in the revival of religion and the diffusion of the gospel. It is matter of grateful acknowledgement, that, for some years past, the church of Christ has been more than usually distinguished by a spirit of fervent prayer for the interests of true religion in the world. The happy effects have been richly experienced:—meetings for prayer have been formed in many parts of the world,—and fervent united prayer is ascending from them. The increase and prosperity of these

should be the earnest wish, as well as the active endeavour of Christians. What a wide spreading scene, demanding our pity and our prayers, is presented to us! Since all the success of the gospel comes from God, and we are encouraged to ask his Spirit for this end, surely, we should all join in fervent prayer for this purpose. Let this be the language and resolution of every Christian for himself, endeavouring to extend it as widely as possible: 'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.' Is. lxii. 1. The diffusion of this ardent, benevolent, and truly Christian spirit, through individuals and societies, ought certainly to be the matter of our fervent desire and prayer.

Stirlingshire. J. C. A.

It has occurred, in reflecting on this subject, that a duodecimo volume of plain affectionate Letters to young persons might be useful. Religious Instruction may be communicated with much advantage in the form of letters. The public have lately been favoured with a most excellent selection of Christian Correspondence, by the Rev. Mr. Brown, of Whitburn. Might not the Editor attempt something of this kind, peculiarly adapted to youthful readers? Under the divine blessing, it might prove abundantly useful. An incalculable benefit is done to the Church of Christ by the religious instruction of the young. In this way we have reason to expect the largest fulfilment of that gracious promise, 'His name shall endure for ever: his name shall be continued as long as the sun.' Ps. lxxii. 17.

J. C. A.

MEANS USED FOR *INSTRUCTING THE YOUNG.*

Many excellent methods have been, and are used for instructing young persons in the principles of Religion, and awakening their early and serious attention to them.—Interesting accounts of the lives and deaths of young Christians have been published, beautifully exemplifying the power of religion on the youthful heart. With the same view the excellent sermons addressed to the young by Doddridge, Guise, Evans, and Jennings, have been put into their hands. Discourses peculiarly adapted to them, are also often preached from the pulpit; and catechising is extensively employed: thus introducing religious truths into the tender mind, in the most easy and familiar manner. The extension and efficacy of such means are earnestly to be desired; and, we trust, are happily realized in an increasing degree.

THE BLOOD OF THE MARTYRS *THE SEED OF THE CHURCH.*

Tho' grace does not run in the veins, yet the Lord is pleased to answer the prayers of his servants.

In the year 1684, when field-preaching was punished in Scotland with fines, tortures, imprisonment, banishment, and death (the year which the Scots called *the killing time*) there were executed at the Cross, in Glasgow, five excellent serious Christians*; one of whom, James Johnstown (called in England Johnson) when on the scaffold, sang the 37th Psalm with heroic courage, influenced by the presence and power of Christ.—Looking down on his wife, who was weeping below the scaffold, with her infant son in her arms, he said to her, with divine composure, 'Weep not for me, my dear; I am just going to receive an immortal crown:—God will surely pro-

* See Crookshank's History of the Church of Scotland.

vide for you and the dear child. — I have never seen the righteous forsaken, nor his seed begging bread: —that child will see better days, — be preserved through many dangers, — and die in peace at an advanced age.'

This was fully accomplished; for, after travelling through most counties in Scotland and England, experiencing many (almost miraculous) deliverances, he settled at Westbury, in Wiltshire, where he was a member of the old meeting; and breathed his last at the age of 93 years.

The grand-daughter, Jane, was a member of the upper meeting at Westbury, about half a century; and died at an advanced age, informing her children, on her death-bed, that those words of her Redeemer had been a great support to her soul, viz. 'My sheep hear my voice, and they follow me, and I give unto them eternal life. They shall never perish; nor shall any pluck them out of my hands.' That her soul was built on Christ, the Rock of ages; and she should never, never perish.

Another grand-daughter of this suffering saint, Mrs. Sarah Church, attended the faithful ministry of the Rev. Mr. Beddome, of Burton-on-the-Water; and when Providence removed her to the city of Gloucester, united with the church under the care of the Rev. Mr. Bishop; and lately slept in Jesus, about the age of her father.

A great-grandson was one of the deacons of the church of which his mother was so many years a member, and died a few years ago—strong in faith, big with expectation of everlasting felicity, and universally respected by all who knew him: — he left a widow and ten children to lament his loss. Another, now living, is in the ministry; and others, with many great-great-grandchildren, tho' placed in different situations in life by the all-wise providence of God, most of them attend the preaching of the Gospel; and several are members of evangelical churches.

The writer of this, who has been an unworthy member of an Independent church for more than thirty years, heard his grandfather (when alive) relate the above circumstances, with many consolatory sentences which dropped from the lips of his father on the scaffold, before he made his triumphant exit; and he has often admired the goodness of God to his ancestors; and makes this public with a view to encourage departing saints to commit their families into the hands of that God, who hath said, 'Leave thy fatherless children; and let thy widows trust in me.' T. B.

M. Pickwich, Corsham, Wilts.

ORIGINAL LETTER
FROM
THE LATE REV. MR. ROMAINE.

My dear Friends,

FINDING that I cannot meet the Society this evening, I have two things to recommend to you, which I hope the Lord God will please to bless to your souls. The first is, That you would consider the present afflicting providence as the work of God. Men can do nothing but what God pleases; therefore murmur not, nor repine at second causes; for it is a reflection upon God. Remember, God does all things well; — well for his own glory, and well for his people's good; and in this providence, among the rest. May this confidence quiet your afflicted spirits, and teach you to submit to the Lord's sovereign will! 'Oh!' say you, 'this is a hard lesson; for now the Lord is taking away from us the Gospel, and the means of grace!' I would observe, in the second place, God takes away very often from his people all their props, that they may lean more upon him. He has laid but one foundation; and

on that only must we build; but if we think of any thing else, he soon convinces us of the weakness of such confidence. Look then, my dear Friends, at the God-Man, Christ Jesus; make him your all in all, and then you will want means less, because you trust more to the God of all means. Exalt and glorify him, by living upon him for all things. Live upon him for saving knowledge; he, as your Prophet, alone can teach you 'the wisdom that cometh from above.' Live upon him as your Priest, by whose life and death alone you can be pardoned and justified at the bar of justice; and live upon him as your King, to rule in you and over you: and then, thirdly, your walk and conversation will be as becometh the Gospel of Christ. When he reigns in you in all his offices, he will not suffer you to be barren or unfruitful. He has no barren branches in him, the true vine; 'Because I live,' says he, 'you shall live also.' As only the living branches bud and blossom, and bring forth rich and ripe fruit, so, without living to God, all pretended fruit and experience is a delusion.

I recommend to you these three things:—Submission to God's will,—Living in Christ,—and Living to Christ;—and while you do these things you shall never fall. The Lord comfort you, and carry on his work in your hearts. To his mercy I commend you, who am bound, by many ties, to be your faithful and loving pastor, tho' dismissed for a time,

W. Romaine.

To the Friday Night ——,
June 19, 1761.

REGISTERS OF DISSENTERS.

The Deputies appointed to protect the civil rights of Dissenters, are certainly entitled, for their exertions and labours, to the approbation and gratitude of all those who are friends to religious toleration; and it is, therefore, an unpleasant task to state any circumstances which may appear to question the correctness of any of their proceedings; but, considering how very important it must be to the children and connections of families concerned in the establishing a title by descent, for claiming to be entitled to real or personal property, that the Registers of Baptisms and Burials of Dissenters should not be considered merely as private entries, it has occasioned much surprize that, previous to the late act of parliament for regulating Parish Registers passing into a law, the Deputies should not have seen the propriety of getting a clause inserted in it, by which the Registers of Dissenters of every denomination might have been declared admissible as evidence in all cases, equally with those of the Established Church, instead of contenting themselves with observing that the Registers of the former are admitted, in a certain degree, as evidence; because they have thereby added strength to the assertion of Sir John Nichol, in his judgment in Kemp *v.* Wickes, 'that such Registers are not public records.' It is extremely desirable that something should be done to quiet the fears and anxieties prevalent on this subject; for many parents, who wish to have their children baptized and buried by Dissenting Ministers, are deterred therefrom, on account of the uncertainty and doubt evidently existing as to the efficacy of the Registers thereof; which they are apprehensive might deprive their families of some rights or advantages at a future day; and which, without being unmindful of things of greater weight and importance, it seems incumbent on them not to lose sight of.

With all due deference to the opinion of the Deputies, as to the utility of the Certificate registered at Dr. Williams's Library, of the

birth of children, I beg to observe, that owing to its peculiar form, many children are excluded from having their names entered, inasmuch as it often happens that there are not two persons present when a child is born to certify the fact; and therefore it seems advisable that the registry should be extended to baptisms, in order that parents may have the opportunity of procuring one event to be recorded, if they cannot the other.

I hope the insertion of the foregoing observations in your very valuable and extensively-circulated Miscellany, will induce some of the legal friends of Dissenters to recommend the adoption of such steps as may set the question of evidence at rest, and thereby free their religious brethren from further alarm and uneasiness on the subject.

Newbury. HONESTUS.

SUNDAY NEWSPAPERS.

Sir, *To the Editor.*

CONSIDERING Sunday Newspapers as one of the greatest evils of the present day, I have repeatedly intended troubling you with some observations on the subject; but have been prevented, from want of opportunity. My zeal, however, has been just roused by an advertisement which calls upon the Religious World to sanction and encourage them.

That the publication of Sunday Papers is an outrage on decency and morals, needs hardly to be proved; and I am persuaded they never would have been sanctioned by Government, were it not for the apparent advantage afforded to the revenue. I say *apparent*, because I am prepared to prove, at a future opportunity, that the advantage is apparent only. At present I shall confine my remarks to the tendency of such publications, as they affect the morals of the readers.

On the old system of printing weekly papers on a Friday (tho' they were generally dated Saturday) they used to be circulated to a considerable distance on the Saturday, and, in a great number of families, occupied the evening after business was concluded. This, it is true, was but a sorry preparation for the Sabbath; but the Paper was generally done with before the sacred hours commenced. Sunday Papers, however, were printed for the express purpose of affording Sunday amusement; and they have answered their end in almost innumerable instances, by detaining persons from public worship on the Sabbath-day, and diverting their thoughts from religion to politics, to fashionable life, and to every other subject likely to prevent or stifle serious reflections or profitable conversation; so that now, 'Custom (the law of fools) seems to have completely sanctioned the reading of such productions on that sacred day, which man has been enjoined to keep holy.'

Still there are, it seems, some few persons 'whose notions of piety may lead them to consider that any publication in the shape of a newspaper for Sunday, savours of profanation.' In order, therefore, to pacify such weak people, a plan has been contrived, in which the Weekly Chronicle of Remarkable Events, together with the Proceedings in Parliament, in the Courts of Law, &c. shall be so mixed up with certain religious matter (such as 'Preferments in the Church and APPOINTMENTS of Dissenting Ministers!') as to make the whole a pleasing farrago of law and gospel, politics and religion, fashionable scandal and pious remarks, acceptable to the Religious World, and containing 'nothing but what is subservient to religion and morality.'

To intelligent and conscientious Christians, I hope no caution need be given; but as this is evidently 'a trap to catch simple souls,' I

would advise such, before they take up any Sunday Newspaper, to read the Fourth Commandment; and if they want any comment on it, let them turn to Isaiah lviii. 13, 14: 'If thou turn away thy foot from [profaning] the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord,' &c.

CENSOR.

Miscellanea.

SITUATION OF ST. PAUL WHEN ADDRESSING THE AREOPAGITES AT ATHENS.

WHEN the celebrated traveller, Dr. Clarke, visited Greece, he was struck with the remains of the ancient Areopagus at Athens, where St. Paul delivered that admirable discourse which is recorded in the 17th chapter of the Acts of the Apostles. We shall quote a passage from the Doctor's Travels.

'From the Odéum of Regilla we went to the Areopagus; wishing to place our feet upon a spot where it is so decidedly known that St. Paul himself stood; and to view with our eyes the same scene which he beheld, when he declared unto the Athenians the nature of the unknown God, whom they so ignorantly worshipped: and opposed the new doctrine of 'Christ crucified' to the spirit and the genius of the Gentile faith. They had brought him to the court of the Areopagites, to explain the nature of the rash enterprize in which he was engaged; and to account for the unexampled temerity of an appeal which called upon them to renounce their idols, to abolish their most holy rites, and to forsake their Pantheon for one only God, 'who dwelleth not in temples made with hands,' — the God of the Hebrews too: a people noted and despised by all.

'It does not seem possible for the mind to conceive a situation of greater peril, or one of severer trial to the sincerity of a preacher, than that in which he was then placed: and the truth of this, perhaps, will be never better felt than by a spectator, who, from this eminence, actually beholds the stately monuments of Pagan pomp and superstition, by which he, whom the Athenians considered as 'the setter-forth of strange gods,' was at that time surrounded; representing to the imagination, at the same time, the disciples of Socrates and Plato, the dogmatist of the porch, and the sceptic of the academy, addressed by a poor and lowly man, whose plain unvarnished precepts contained nothing but what was contrary to their taste, and very hostile to their prejudices. One of the peculiar privileges of the Areopagitæ. seems to have been set at defiance by the zeal of the Apostle upon this occasion; namely, that of inflicting extreme and exemplary punishment upon any person who should slight the celebration of the holy mysteries, or blaspheme the gods of Greece. We ascended to the top by means of steps cut within the natural stone, which is of Breccia. The sublime scene here exhibited is so striking, that a brief description of it may prove how truly it offers to us a commentary upon St. Paul's words, as they were delivered upon the spot.

He stood upon the open summit of the rock, beneath the canopy of Heaven *. Before him there was spread

* The senate of the Areopagus assembled sometimes in the Royal Portico (vide Demosth. in Aristog. p. 831); but its ordinary place of meeting was on an eminence at a small distance from the citadel (Herod. lib. viii. c 52) called *Areios Pagos*. Here a place was levelled for this court, by plaining the summit of the rock; and the steps which led to it were similarly carved out of the solid stone. The origin of this court may be traced back to the time of Cecrops (Marmor. Oxon. Epoch. 3). The Areopagus had no roof; but it was occasionally defended from the weather by a temporary shed.

a glorious prospect of mountains, islands, seas, and skies: behind him towered the lofty Acropolis, covered with all its marble temples. Thus, every object, whether in the face of nature or among the works of art, conspired to elevate the mind, and to fill it with reverence towards that Being who made and governs the world; who dwelleth in that light which no mortal eye can approach, and yet is nigh unto the meanest of his creatures; — 'in whom we live, and move, and have our being,' Acts xvii. 24, 28.

WHO IS MASTER?

When you see a dog following two men, you know not to which of them he belongs while they walk together; but let them come to a parting road, and one go one way and the other another way, then you will know which is the dog's master. So, at times, Religion and the World go hand in hand. While a man may have the world and a religious profession too, we cannot tell which is the man's master—God or the world; but stay till the man come to a parting road; God calls him this way, and the world calls him that way. Well, if God be his Master, he follows religion and lets the world go; but if the world be his master, then he follows the world and the lusts thereof, and lets God, and conscience, and religion, go.

R. Erskine's Serm. vol. 1, *p.* 358.

A MOUNTAIN OF SALT.

It is affirmed, in an American publication, respecting the province of Louisiana, that there is a mountain in that country, about 1000 miles up the Missouri, said to be 180 miles in length, and 45 in width, composed entirely of solid rock salt, several bushels of which have been brought to St. Louis. The truth of this is said to be attested by respectable and enterprising traders who have visited this mountain. A specimen of the salt has been sent to Marietta. — Should the existence of such a mountain be fully verified by further evidence, it must be numbered among the most wonderful productions of nature, or rather of the God of nature.

SUBMISSION, WITHOUT DESPAIR.

We must carefully separate the humble acknowledgments of divine justice and subjection to the divine Sovereignty, from absolute despair, or giving up all hope in the divine mercy.

This sentiment may be illustrated by the case of the woman of Canaan, who confessed the justice of every thing that made against her; and yet continued importunately to urge her plea.

It may also be illustrated by the case of Des Barreaux, a foreigner of eminent station, who had been a great profligate, and afterwards became a great penitent. He composed a piece of poetry after his conversion, the leading sentiment of which was to the following effect: — 'Great God, thy judgments are full of righteousness, thou takest pleasure in the exercise of mercy; but I have sinned to such a height, that Justice demands my destruction, and Mercy itself seems to solicit my perdition. Disdain my tears, strike the blow, and execute thy judgment. I am willing to submit, and adore, even in perishing, the equity of thy procedure. But on what place will the stroke fall that is not covered with the blood of Christ?'

Dr. Witherspoon on Regeneration, chap. iii. 5.

QUERY.

Rev. Sir, *To the Editor.*

Being in great distress of mind on account of sin, especially of that sin which is said to be unto death, which I fear having committed; yet, not knowing the nature of that sin, I am induced to hope that I have not been guilty of it, but may still be the subject of pardoning mercy, through the blood of a crucified Saviour. I would, therefore, Sir, thank you, or any of your Evangelical Correspondents, to throw a few lights on so important a subject, in order to relieve the distress of my mind, and the minds of many more labouring under the same apprehension.

Yours, &c.

A Repentant Sinner.

Obituary.

To the Editor.

Dear Sir,

About eleven years ago, you inserted in your Magazine, an account of the Baptism of a Jew, by the Rev. Charles Dewhirst, Minister of the Independent Congregation at Bury. The name of this Jew was Solomon Joseph. This venerable man having departed this life the 30th of October, in the ninetieth year of his age, it may not prove uninteresting to give some account of his life, especially of that part which has passed since he professed himself to be a Christian; and as I have been acquainted with him during that period, and have regularly visited him in his dying illness, you may, if you please, insert the following. Yours, &c. Wm. Buck.

SOLOMON JOSEPH

Was born, of Jewish parents, at Breslaw, in Prussia:—his father kept a public-house in that city. At the age of fifteen he was sent out to get his own livelihood, which he did in the purchase and sale of small articles of merchandize, as Jews in low circumstances usually do. For several years he travelled on the Continent. Arriving at Amsterdam, he met with a Jew who had known his father; this man kept a public-house; and taking him in, employed him in his service for about fifteen years; after which he came over to this country. Soon after his arrival in London, the Duke of Cumberland, uncle to his present Majesty, dying, he made his first adventure in the purchase of a box of black beads for necklaces; afterwards, by the advice of one of his fraternity, he became a dealer in old clothes, and laid up a little money; but which, however, his confidential friend found the means to cheat him of; and in consequence of which, he was forced to let himself to a travelling Jew, to carry his box. This he continued to do until he had saved a few shillings, which he laid out in the purchase of Bristol stone buttons. To these, in time, he added other small articles: he also learned to make sundry little things in tin and wire; by the sale of which he procured his living and saved money.

In the course of his peregrinations he met with a woman in great distress. She had been left with three young children, one an infant, by a worthless husband, who had married another wife. She was now travelling in search of him, and had been driven to such distress, that when Joseph first met her, she had, in a frantic state of mind, attempted to drown her infant; which he was the means of snatching from a watery grave. Touched with pity for the woman in such great distress, he gave her money; and continued so effectually to assist her, that she was enabled to struggle through her difficulties, till hearing of her husband's death, she wrote to Joseph: the consequence of which was, he went to London, and there they were married. His wife now accompanied him in his wandering course of life. She is a woman of strong good sense; and has had a pretty good education. She is now in her eightieth year.

It pleased God, sometime after her marriage with Joseph, to impress her mind with serious views of the importance of religion, and to give her a good hope through grace. She now laboured and prayed for the conversion of her husband, to whom she owed so much for his great kindness to her in deep distress, and for his kindness to her children, for whom he provided. Joseph had the same strong prejudices against Christianity with his brethren the Jews; so that she could not prevail on him to go with her to any place of worship. He would suffer her sometimes to read the holy Scriptures to him; but he would always say that Christians were deceived in their interpretation of the Prophets; for the Messiah was not yet come. Sometimes he was so enraged by her reading, that she was obliged to desist. She, however, did not cease to pray for his conversion, nor to make use of every means in her power to bring him to the knowledge of the Saviour. At last, having overcome a multitude of obstacles which he continued to throw in the way, and on her making him a solemn promise, that if he would once go with her to hear the Rev. Mr. Dewhirst, and should afterwards say he disliked what he heard, she would not again ask him to ac

company her, he consented, and went with her.

To hear her describe the agitation of her mind, whilst watching her husband's looks during the service, and when they got home, whilst in awful suspence, fearing to hear him declare his dislike, is truly affecting; but when he told her he would go again in the afternoon, it was to her as life from the dead. From this time he regularly attended public worship on the Lord's Day, and prayer-meetings on the week days. A discourse of Mr. D. from Heb. x. 10—13, and another from the Lord's opening the heart of Lydia, were the means of convincing him that he was in a state of darkness and alienation from God; and produced in him an ardent desire that the Lord would shine upon his heart, which he was graciously pleased to do, thereby giving him to see somewhat of the glory of God in the face of Jesus Christ; whom, to his great comfort, he now devoutly acknowledged to be the true Messiah, foretold by the prophets; and the only sacrifice for sin. On his profession of repentance towards God and faith in our Lord Jesus Christ, he was publicly baptized; and entered into communion with a society of Christians of the Independent denomination, under the pastoral care of the Rev. Chas. Dewhirst, with whom he has ever since continued to walk in all the ordinances of the Lord blameless, leading an irreproachable and exemplary life.

In the month of May, last year, there was opened, by some members of the religious society to which he belonged, a school for teaching persons of mature age to read; and Joseph became one of their first scholars. This venerable man was then in his 88th year, and did not know a letter in the English alphabet, although he could read a little in the Hebrew Bible. Such was his ardent desire to be enabled to read the word of God for himself, that, with the assistance of his wife at her leisure on week days, the teacher of the Adult School had the satisfaction to find, in less than a year, that he was able to read, with tolerable accuracy, any chapter they gave him on Lord's Day to be his lesson on the succeeding one. This is a remarkable event, and may serve to stimulate others of mature age to attempt the same. It may likewise serve as an encouragement to benevolent persons to exert themselves in teaching those of their poor neighbours, who, not having had the advantage of learning to read when young, would be deprived of the consolation to be derived from the constant perusal of the holy Scriptures in their declining years.

Joseph has generally been enabled to go on in his Christian path, believing and rejoicing. Of this description the frame of his mind continued to be during his long illness. At times, lamenting the darkness and sinfulness of the state wherein, for so many years, he had lived in enmity to the Lord Jesus Christ and to the power of religion on the heart. From the first to the last of his illness, he earnestly longed for death; he once said to me, 'I believe the Lord Jesus Christ has many servants,—the angels are his servants; and he will soon send his servant Death to fetch my soul to himself.' His wife telling him that he talked too much for his strength, as he conversed with all who visited him, he replied, 'I think, it is my duty to tell every body what the Lord Jesus hath done for me; it is the only way in which I can glorify my Saviour now.' At one time, when I went in, he said 'Sir, I have lately been greatly troubled by the adversary; he wants to make me let go my hold of the Saviour, by raising doubts in my mind; but my Saviour would not suffer me to let go my hold; and I was at last enabled to say, Get thee behind me, Satan; thou art a liar.' He gradually grew weaker and weaker until he breathed his last, without a groan, on the day above mentioned.

I have felt great interest in attending the dying illness of this venerable descendant of Abraham, the friend of God; and as I believe, from the sure word of God, that the Jews will certainly be brought in with the fulness of the Gentiles, and together make one fold under one Shepherd, I rejoice to have seen, in a living instance, the truth of what the apostle Paul declares: that 'God is able to graft them in again.'—May that glorious time soon arrive! In the meanwhile, may Christians, in all places where the Jews are scattered, endeavour, by persuasion and the exercise of every kind office, to bring them to repentance towards God and faith in our Lord Jesus Christ.

Review of Religious Publications.

The Velvet Cushion. 2d ed. cr. 8vo 5s. bds.

When Thornton Abbey first made its appearance, some good-natured Dissenters frowned upon it as a Dissenting Novel, which disgraced its principal object, to make Christians, by turning scorpion at the close, and with the sting in its tail, attempting to wound the mother Church. They contended that Religion should leave this covert mode of attack to the world and its lottery contractors, who beguile the simple by an article entitled 'Loyalty,' or 'the Praise of the Fair,' which suddenly turns off to recommend Madame Fortune, dispensing capital prizes on our good King's birth-day. What condemnation then must an author expect from such readers, when they find this suspicious mode of warfare employed against their own principles, and detect in a Velvet Cushion a *catamarin* to blow up the dissent?

As, however, we reviewers are spectators, not parties, in the contest, we will, on the one hand, assure the Dissenters that the Upholsterer who manufactured the Cushion was a good-natured workman, more like the velvet cover than the combustibles which it conceals; and, on the other, we will guard the Christian church against affording much countenance to novels; for though they may be multiplied by the religious to an indefinite extent, and 'Worlds without Souls,' may be followed by 'Velvet Cushions;' and these by 'Oak Pulpits,' yet they create so ravenous an appetite, that they will send our young people to the circulating library for trash poisonous to the soul.

The book before us contains the adventures of a Velvet Cushion.

A country Rector, feeling something hard in his Pulpit Cushion, opened it, and found there a manuscript entitled, 'My own History.' This document, with the comments of the parson and his wife on reading it, form the volume.

The Cushion having been in the Parish Pulpit while it was yet occupied by the Popish Priest this velvet tongue tells some sly tales of its old mother; but these serve only as foils to the honours of the adoptive parent, the Church of England; which being in its turn dispossessed by the Puritans, the Cushion tells how *they* used it, when they trampled on what Land called the beauties of holiness. Of this tale we have rather too much; for even the *mock heroic* should not despise the probable. The picture of the old Rector, however, is charming; the more so, as we believe it is, *mutatis mutandis*, an undesigned portrait of the author himself, which has induced us to exclaim, '*O si sic omnes pastores!*'—yet we cannot conjecture by what means he will make his peace with the ladies, for representing the Rev. Mrs. —— as such a piece of insipidity.

On reading the gentle apologies here made for Popery, a Dissenter would say, 'Ah! if the author had felt for us the same yearnings of kindred, he would not have hunted out our faults, and mentioned, with grudging reluctance, only those excellencies which cannot be denied. And when the Cushion says, 'Holy water, tapers, oil, and incense, vanished at the Reformation, for which, as I did not find them in the Bible, I was glad;' the same interlocutor would add, 'Holy ground, steeples, bells, surplices, archbishops, deans, archdeacons, chancellors, confirmations, consecrations, and tythes, should vanish too, as we do not find them in the New Testament.'

The praises bestowed on the Liturgy are so moderate, that most Nonconformists would say as much of the principal pieces in that compilation; but it was impolitic to turn from its intrinsic merits to urge, that 'many of its prayers have descended to us from almost the first Christians:' for that *almost* is fatal to the argument; since the Spirit of Truth informs us, that the antichristian leaven, which at length corrupted every thing, began to work even in the apostles' days.

We are told (p. 41) how the parliament soldiers turned out Episcopacy to make way for Presbytery, and what

cruel stabs they gave to the Cushion itself: but we have no counter tale of the manner in which the pulpits were afterwards emptied into the jails; nor (as Bp. Milner would say) of the ejectment of the first lawful possessors from the edifices which their own communion had reared: or the author might have seen that there was no occasion to break the church windows, by throwing out the prayer book, for it might have been thrown out at the same hole through which the mass book had been hurled. Yet what does all this recrimination prove, except that the system is essentially wrong which puts the Church into the hands of the State, to rise and fall with political parties, and be subject to their agents, who are serjeants at arms?

The praise awarded to the first Puritans at the expence of the last, would certainly be refused, on the plea that the latter were equal to any that ever bore the name. It is also completely erroneous to assert that the Nonconformists were enemies to written sermons, for no equal number of men have published an equal number of sermons. The ponderous folios which now bear so high a price in the market, are but the pulpit preparations of Howe and Owen, Flavel, Baxter, and Bates.

At p. 49 also, the lover of theological truth would be grieved to hear our author say of his Rector's remark: 'If this was an error, it was so happy an error for himself and his parish, that it would have been great inhumanity to have taught him better.' So says the Catholic, when returning from confession: 'If it is an error to think myself pardoned, it is such an error as it would be cruelty to dispel.' But the Scriptures teach us to shun all error as our cruel foe, and to expect happiness only from the truth. For this reason we complain of the recipé here given to prevent the abuse of good doctrine, as essentially defective, and having only as much piety as it can have without wisdom; for the most effectual way to avoid the abuse of good doctrines, is to understand them. But some persons seem afraid that too much light will produce inflammation in the eyes. Hence there is a blinking of the question between Calvinists and Arminians; though, while professing to rank with neither, the author 'decides against Calvin in almost every question between them.' At this, however inconsistent, we are not surprized; for in religion, he who takes neither side, takes the wrong: as he who is not with Christ is against him.

While this anonymous divine leaves us to suspect that he has never seen the best statements of Calvinism, he usually connects it with Antinomianism, which is always *supposed* to be found among the Dissenters. Yet we could refer him to towns, where the Antinomian venom is distilled only from the pulpits of the Establishment. The horror which our author entertains of this crude perversion of the doctrines of grace, is entitled, however, to our respect; for so shocking is this blasphemy against the truth, so offensive to the divine attributes, and so destructive to the souls of men, that we rejoice to see all the wise and good, united to hunt it out of the church, and the world.

[*To be concluded in our next.*]

The History and Antiquities of Dissenting Churches and Meeting-houses in London, Westminster, and Southwark, including the Lives of their Ministers, from the rise of Nonconformity to the present time, with an Appendix, on the Origin, Progress, and present state of Christianity in Britain, by Walter Wilson. *4 vols. 8vo. with many portraits, £3. 10s.*

To the compiler of these volumes the Dissenters are under considerable obligations for giving an account of their congregations in the metropolis, from their origin to the present day. The Biography of the ministers of each congregation in succession, is full and interesting, and makes us intimately acquainted with every preacher of eminence among the London Dissenters, from the days of the Nonconformists to the beginning of the present century. We are gratified too with a catalogue of their publications.

For his indefatigable labour in collecting so large a mass of valuable materials, Mr. Wilson deserves a high degree of praise. To collect them, must have cost him years of research, as well as considerable expence. The composition is creditable to him, and the candour and impar-

tiality which he has displayed in the delineation of such a multitude of characters, considering the difficulty of the work, give him a strong claim to the approbation of his readers. As Mr. W. has not got more than half way through life, old men, who have been conversant with the state of the dissenting interest in the great city from their youth, can discern that he has here and there been led into mistakes, both as to the character and conduct of individuals. But such things are unavoidable, when a person writes at such a distance of time, and among such a multiplicity of subjects, the wonder is that, all things considered, it is done so well. Real Dissenters should esteem it a treasure; and it ought to have a place in the library of every opulent Nonconformist. The book is of superior elegance for paper and letter-press; and the portraits are far above the ordinary line of engraving.

Had such a work appeared forty or fifty years ago, it would have excited the general attention of the body, and would have secured to the writer both emolument and fame. It is a pity that the remoteness of the present time should have lessened the interest which ought to be felt for those excellent men who bore the burden and heat of the day, and handed down to their successors privileges of inestimable value to the civil and religious interests of mankind. But we hope Mr. W. will not have reason to complain of want of patronage; indeed it would be dishonourable to the dissenting body if his interesting volumes were left to lie on the bookseller's shelf.

At the close of the fourth volume there is a long Appendix, containing a great variety of subjects, and the writer's judgment on a great variety of matters, civil and ecclesiastical. On every thing he speaks his mind frankly and without fear of giving offence; and certainly he is not in the road to preferment either at Canterbury, or St. James's. On some topics, many will be of opinion that he has not discovered that soundness of judgment and discretion which could be wished. Mr. W.'s knowledge of Dissenters appears to be confined to London: with the state and sentiments of those in the country he is not thoroughly acquainted. On the subject of Missions to the Heathen too he is not accurately informed, and from this he has been led into mistakes. It would have been better if he had published the Appendix by itself as a separate work.

In a former year, we noticed Mr. W.'s first vol. (See E. M. for 1809, p. 206) but had then no room for an extract, and must now give a very brief one from the last vol. of his Work, p. 121.

'Deadman's-place, says Strype, is a long, dirty, straggling street, of no great account for buildings or inhabitants*. It is said to have received its name from the number of dead that was buried there during one of the plagues that desolated London prior to that in 1665. Of the congregation that assembled in that neighbourhood during the reign of Charles I. but little satisfactory information can be obtained. Many mistakes have arisen with respect to its history, and it is difficult to reconcile the conflicting testimony of different authors upon the subject. It is very certain that the congregation lately assembling in Deadman's-place can claim, upon no good ground, any relationship to the old church of which we are speaking; much less has it any title to be distinguished, as it has been by many persons, as the oldest church, formed upon congregational principles, in England. A careful investigation of the documents that have passed under our notice, has fully convinced us, that the history of four different societies has been blended together, and supposed to belong to one church, although perfectly distinct, as the reader will perceive in the sequel of this article. Mr. Neal, in his History of the Puritans, has represented Mr. Henry Jacob as the founder of the church in Deadman's-place; and in so doing has led many persons into an error. That Mr. Jacob laid the foundation of the first Independent church in England, is a point not to be disputed; and that he was succeeded in the pastoral office by Mr. John Lathorp, is also sufficiently clear: but some dispute arises as to who was Mr. Lathorp's successor. Mr. Neal's account is, that "upon Mr. Lathorp's retiring into New-England, the congregation chose for their pastor the famous Mr. Canne, author of the Marginal References in the Bible; who, after he had preached to them for a year or two, was driven by the severity of the times

* Strype's Stow, vol. ii. p. 20.

into Holland*." Crosby gives a very different account of this matter. He says, on the authority of a manuscript, that the church of which Mr. Canne was pastor, was planted by a Mr. Hubbard, and was a different society from that which had Mr. Jacob and Mr. Lathorp for their pastors; which latter, says he, was succeeded by the famous Mr. Jessey†. The manuscript in question was an abstract of their journal, or church-book, which, Crosby says, formed part of the materials that he had lent to Mr. Neal. As both these writers were in possession of the same documents, it is surprising that they should have made so different a use of them. To reconcile their differences is a task to which we are not competent; nor shall we stay to enquire how far Mr. Crosby is justified in his ebullitions of anger against the historian of the Puritans. Upon mature consideration, we are disposed to confide in Crosby's account, more especially as Mr. Neal has not given us his authority for varying from the manuscript that was put into his hands. There is an evident inconsistency in the dates, according to Mr. Neal's representation of the succession. He describes Mr. Lathorp as retiring to New-England, in 1634, and there says, 'after his departure the church chose for their pastor the famous Mr. Canne.' There is evidence, however, that Mr. Canne removed to Holland some considerable time previous to that year. We have notices of two books published by him in 1632 and 1634, dated from thence, in which he styles himself, 'Pastor of the Ancient English Church at Amsterdam.' From the life of Mr. Jessey, published in 1671, it appears that after Mr. Lathorp's church had been destitute a short time, he was called to succeed him in the office of pastor. This confirms Crosby's representation, and under a conviction of its credibility, we have given a particular account of Mr. Lathorp's church conformably to it, at the commencement of our work‡.

Having endeavoured to shew that Mr. Jacob's church was a different society to that which assembled in Deadman's place, it remains to pursue the history of the latter according to the best helps that remain with us.

'It appears then from their records, that the church in Deadman's-place was constituted about the year 1621; our English Solomon then sitting upon the throne. The first pastor is said to have been a Mr. HUBBARD, or HERBERT. Of the particular circumstances attending its formation we have no intelligence. It took place about five years after the settlement of Mr. Jacob's church; and it is probable that during that period the number of Independents in London had considerably increased. Some uncertainty seems to have prevailed as to what denomination this society belonged. Fuller, in his Church History, calls it a congregation of *Anabaptists;* but in this he was mistaken. The majority of the people were undoubtedly Independents and Pædo-baptists. It may be observed, however, that this church acted all along upon the principle of mixed communion, and chose their pastors indifferently from amongst the Baptists or Pædo-baptists. With respect to its duration, we have met with no documents that will enable us to determine it with precision. The last pastor upon record is a Mr. Stephen More, who was chosen to that office about twenty years after the formation of the society. If the church weathered through the period of the Commonwealth, which is by no means improbable, it must have been scattered by persecution soon after the restoration. Such other particulars as we are acquainted with relating to the church in Deadman's-place, shall be recorded in some brief memorials of the following persons, who served it in a ministerial capacity.

Mr. W. in his usual manner, then adds some biographical account of the successive ministers of this now extinct Church.—viz. J. Hubbard, J. Canne, S. How, and S. More. The account of Mr. Canne is copious and interesting; that of Mr. How curious and entertaining; but we have no farther room for extracts.

The Evidence and Authority of the Christian Revelation. By the Rev. Thos. Chalmers. *12mo, 7s. 6d.*

Mr. C. has been already introduced to our readers as the author of some pulpit discourses of uncommon excellence, and we are glad to meet him again in a more extended work.

'The contents of this volume form the substance of the article "Christianity," in the *Edinburgh Encyclopædia.* Its appearance is due to the liberality of the Proprietors of that

* Hist. of the Puritans, vol. i. p. 663. 4to. edit.
† Crosby's English Baptists, vol. iii. p. 40.
‡ See vol. i. p. 36, &c.

work—nor did the author conceive the purpose of presenting it to the world in another shape, till he was permitted and advised by them to republish it in a separate form. It is chiefly confined to the exposition of the historical argument for the truth of Christianity; and the aim of the author is fulfilled if he has succeeded in proving the external testimony to be so sufficient, as to leave Infidelity without excuse, even though the remaining important branches of the Christian defence had been less strong and satisfactory than they are*.'

Our author first examines 'The principles of historical evidence,' and their application to the question of the Truth of Christianity. He next proves the authenticity of the different books of the New Testament, and displays the internal marks of truth and honesty to be found therein. He then produces the testimony of the original witnesses to the truth of the gospel narrative, and the subsequent corroborative evidence of Christians, Jews and Heathens in the first ages of the Church. The argument from prophecy is next examined, and the Scepticism of Geologists considered. Mr. C. now comes to the *Internal* evidence of Christianity, and animadverts upon the objections of both Deists and Atheists. And the work concludes with an important chapter on the Supreme Authority of Revelation.

On reviewing the whole work we cannot deny it the praise of neatness, correctness and perspicuity, both as regards the method and the style; but *new* evidence was not to be expected otherwise than as the evidence of Christianity is in its own nature accumulative, from the lapse of time, and the revolutions of providence. The last chapter, however, presents us with a train of reasoning in some measure novel, and its illustrations are new and beautiful. We can transcribe only a few sentences, and recommend our readers to peruse the whole.—If it were not too trifling, we might add that the typographical execution of this small work perfectly corresponds with the excellency of its composition. Our extract follows:—

'If the New Testament be a message from God, it behoves us to make an entire and unconditional surrender of our minds to all the duty, and to all the information, which it sets before us.

'There is, perhaps, nothing more thoroughly beyond the cognizance of the human faculties, than the truths of religion, and the ways of that mighty and invisible Being who is the object of it; and yet nothing, we will venture to say, has been made the subject of more hardy and adventurous speculation. We make no allusion at present to Deists, who reject the authority of the New Testament, because the plan and the dispensation of the Almighty, which is recorded there, is different from that plan and that dispensation which they have chosen to ascribe to him. We speak of Christians, who profess to admit the authority of this record, but who have tainted the purity of their profession by not acting upon its exclusive authority; who have mingled their own thoughts and their own fancy with its information; who, instead of repairing in every question, and in every difficulty, to the principle of 'What readest thou?' have abridged the sovereignty of this principle, by appealing to others, of which we undertake to make out the incompetency; who, in addition to the word of God, talk also of the reason of the thing, or the standard of orthodoxy; and have in fact brought down the Bible from the high place which belongs to it, as the only tribunal to which the appeal should be made, or from which the decision should be looked for.

But it is not merely among partizans or the advocates of a system, that we meet with this indifference to the authority of what is written. It lies at the bottom of a great deal of that looseness, both in practice and speculation, which we often hear expressed in familiar conversation.

'Had no message come to us from the fountain-head of truth, it were natural enough for every individual mind to betake itself to its own speculation. But a message has come to us, bearing on its forehead every character of authenticity; and is it right now, that the question of our faith, or of our duty, should be committed to the capricious variations of this man's taste, or of that man's fancy? Our maxim, and our sentiment! God has put an authoritative stop to all this. He has spoken, and the right or the liberty of speculation no longer remains to us. The question now is, not 'What thinkest thou?' In the days of Pagan antiquity, no other

* Advertisement, p. v.

question could be put; and the wretched delusions and idolatries of that period let us see what kind of answer the human mind is capable of making, when left to its own guidance, and its own authority. But we call ourselves Christians, and profess to receive the Bible as the directory of our faith; and the question in which we are concerned, is, 'What is written in the law?—how readest thou?'

The Principles and Prospects of a Servant of Christ; a Sermon delivered at the Funeral of the Rev. J. Sutcliffe, A. M. of Olney, June 29, 1814; with a brief Memoir of the Deceased. By A. Fuller. 8vo. 1*s.* 6*d.*

The text is Jude xx. 21. Mr. F. proposes, 1st: A few remarks on the principles which are here suggested to us as constituting true religion; and, 2d: The prospects which these principles furnish as to a blessed hereafter. Under the former head, he observes, that 'the foundation of true religion is laid in the faith of Christ; its increase by praying in the Spirit; in order to which we should 'keep ourselves in the love of God,' *i. e.* persevere in loving God; so the phrase is used for our love to him; John v. 42. Finally; we are taught, that when we have done all, in looking for eternal life, we must keep our eye singly and solely on 'the mercy of our Lord Jesus Christ.' In speaking of the assistance of the Spirit in prayer, Mr. Fuller has a remark, which to some may be important:—'The assistance of the Holy Spirit is not that of which we are always sensible. We must not live in the neglect of prayer at any time, because we are not conscious of being under divine influence; but rather, as our Lord directs, pray *for* his Holy Spirit. It is *in* prayer that the Spirit of God ordinarily assists us. Prayers begun in dejection have often ended in joy and praise; of this many of the Psalms of David furnish us with examples.'

Under the 2d part of the subject: 'The prospects which these principles furnish as to a blessed hereafter;' Mr. F. introduces us to the death-bed of Mr. S., which, though not rapturous, was happy and instructive; and, though Mr. F. does not deal in panegyric, he gives an account highly honourable to the deceased, and to the grace by which he lived and acted. We always considered Mr. S. as a very excellent character, and may, on some future occasion, express our approbation more fully; at present, we refer our pious readers, with much pleasure, to the discourse of Mr. F. which will highly repay their perusal.

A Sermon; occasioned by the Death of the Rev. Nathaniel Jennings, preached at Lower-street Meeting, Islington, Oct. 23, 1814. *By the Rev.* William Chaplin. 8*vo.* 1*s.*

The death of this worthy man is improved in a discourse on Eccles. viii. 8: 'There is no man that hath power over the Spirit to retain the Spirit,' &c. Mr. Chaplin, adopting the usual interpretation of the text, considers it as implying: 1st. The union of a spirit, or reasonable soul, with the body of man; 2d. The certainty of its dissolution; and 3d. The entire sovereignty of God in that event. The sermon concludes with a suitable application, including a brief account, (we could have wished it larger) of the respectable deceased, who was a native of Bishop's Stortford, in Essex, (where Mr. Chaplin is now minister.) The leading traits of his character are faithfully depicted—his sincere and uniform attachment to evangelical truth—his liberality of mind—his Christian gentleness and humility—and, especially, his steady piety. His last week, it appears, was a week both of trial and of triumph. When a faithful report, (at his own request) was given him of the unfavourable state of his case, he said: 'Well! then into Thine hands I commit my spirit, for thou hast redeemed me, O Lord God of truth. The will of the Lord be done!' Many other pleasing sentences are recorded, expressive of the calm and holy triumph of his soul over the king of terrors. The sermon will be a pleasing memorial of sterling worth to his bereaved family and friends, and useful, we trust, to every serious reader.

A Sermon preached at St. Bride's Church, London, Nov. 10, 1814, *before the Church Missionary Society for Africa and the East, on occasion*

of the departure of the Rev. J. C. Sperrhachen and the Rev. J. H. Schulze, as Missionaries to the Western Coast of Africa, &c. by the Rev. Dan. Wilson, *A. M.* 8vo. 1*s.* 6*d.*

THE vigorous efforts of British Christians to diffuse the knowledge of Christ in various parts of the earth, must excite the most pleasing sensations in the breasts of all who love our Saviour, and are interested in his holy cause. Could they all unite in one grand *charge* (if we may use a military phrase) the ranks of the enemy, we are ready to think, must needs give way; but this is an union rather to be desired than expected. We must be content, for the present at least, that the different corps, of which the noble army now assailing the hosts of idolaters is composed, should conduct the onset, each in its own costume and according to its own tactics. While all have one common enemy to resist, one only weapon (the sword of the Spirit) to wield, and one Lord, the Captain of their salvation, to obey, there is occasion enough for all their prowess—there is scope sufficient for all their exertions. The wide world, in which five or six hundred millions of souls abide in chains of darkness, is all before them; and instead of two or three hundred Missionaries, at most, already engaged, more than as many thousands are required, would we attack the foe in every quarter.

Mr. Wilson ranks among the zealous friends of the Redeemer, warmly exhorting his brethren of the Establishment to urge on the holy war against the empire of the Destroyer. He has selected for his text, Isaiah lxii. 6, 7: 'I have set watchmen,' &c. From hence he directs the attention of his hearers: '1st. To the great *event* to which we are encouraged to look forward, the establishment and glory of the church; and 2d. To the *means* by which this event will be accomplished; the raising up men of fervent piety to enter on the high work of propagating the gospel, whilst the church generally assists and animates them by her exhortations and prayers.' After an energetic discussion of these topics, the preacher considers more particularly the state of the West African Mission, the great difficulties it has had to encounter, and the degree of success which has attended the undertaking. The sermon closes with solemn advice to the Missionaries about to depart for Africa, in which he reminds them of the necessity of considering themselves as an 'entire sacrifice to the arduous enterprize;' recommends 'a high conception of the importance of the object'—'unfeigned humility and love'—'a constraining sense of the love of Christ'—and 'the necessity of pursuing out all the great principles of religion into the most minute practical consequences.' He cautions them against 'the first approaches of worldliness of mind and sensuality;' and, lastly, 'reminds them of the necessity of reposing all their trust in the grace and power of God.'

This impressive discourse is well calculated to promote the general cause of Missions, by whomsoever conducted, and to whatever part of the world directed.

Literary Notices.

Mr. Fuller has in the press, 'Expository Discourses on the Apocalypse.'

The 7th and last volume of Dr. Owen on the Hebrews is nearly ready for publication.

A work of Scripture Chronology and Geography will shortly be published, uniform with 'The Scripture Atlas.' It is to be engraved on 35 plates, with an Introduction in letter-press; the whole founded on the authorities of Usher and Blair.

Reprinting:—'Serle's Christian Parent; Mason's Christian Communicant.'

Select List.

Missionary Correspondence of the late Mr. S. Pearce and Mr. J. Thomas, 2*s.* 6*d.*

Part I. of Dr. Hawker on the New Testament, demy and royal. Also, the Gospel of Matthew, without the Text.

Scripture Testimony examined, &c.; two Discourses, by Dr. Jennings, recommended by Dr. Cracknell, 1*s.*

Incitement to Early Piety; or, a Manual of Devotions for Young Persons, 8*d.*

Grosvenor's Mourner, 18mo. 2*s.*

Bennett's Religion of the Closet, new edit. 12mo. 6*d.*

The Silent Preacher, or Tracts and Extracts, by the Rev. H. Budd, 12mo. 3*s.* 6*d.*

Eight Sermons before the University of Oxford, by E. G. Marsh. 8vo. 7*s.* 6*d.*

Religious Intelligence.

REBELLION IN CHINA.

In the month of September, 1813, a party of conspirators, 70 or 80 in number, entered the Imperial palace, where they remained two days and one night. They attempted to reach the innermost apartments, where some of the Imperial family resided, but were prevented.—During this period, several persons were killed or wounded, and some of the ladies of the palace were induced, through fear, to destroy themselves. The Emperor, who was absent, and had staid a day longer than was expected, escaped the danger. Had he been killed (which it is thought was the object of his *elder* brother, to whom the rebellion is ascribed) the murderer would probably have reigned in his stead. The Chinese say his escape 'was unquestionably by the decree of Heaven.' The rebellion began in Shan-tung, where a famine prevailed; those who wished to overturn the government, availed themselves of this calamity. They seized on three cities, put to death the chiefs, and it is said, ate their flesh. Some attribute this rebellion to the influence of a comet which appeared in 1811, and a meteor seen in Canton, was thought to be ominous of ill. The Emperor's troops called forth on this occasion, have obtained successive victories over the rebels, and have killed many hundreds of them.

The following is a translation of an edict issued by the Emperor, which differs exceedingly from the state papers of *European Sovereigns*, who seldom *blame themselves* on account of public calamities; it deserves therefore to be recorded.

Statement by Kea-king, the Emperor of China; received at Canton, Nov. 8, 1813.

Imperial notice of a Revolution has occurred, for which I blame myself. I, whose virtues are of an inferior class, received, with much veneration, the empire from my imperial father 18 years ago. I have not dared to indulge myself in sloth. When I ascended the throne, the *Pe-leen* * sect threw into rebellion four provinces, and the people suffered what I cannot bear to express. I ordered my generals to go against them; and after eight years' conflict, they reduced them to subjection. I hoped that thenceforward I should have enjoyed perpetual pleasure and peace with my children, the people.

Unexpectedly, on the 6th of the 8th moon, [*Sep.* 2, 1813,] the sect of *Teen-le*, (i. e. Celestial Reason—Illuminati) a banditti of vagabonds, created disturbance, and caused much injury, from the district Chang-yuen, in the province of Pe-che-le, to the district Tsaou in Shan-tung. I hastened to order Wan, the Viceroy of Pekin, to lead forth an army to exterminate them, and to restore peace. This affair was yet at the distance of a thousand *Le* (200 miles). But, suddenly, on the 5th of the moon, the rebellion arose under my own arm. The calamity has arisen in my own house. A banditti of upwards of seventy persons of the sect *Teen-le*, violated the prohibited gate, and entered withinside. They wounded the guards, and entered the inner palace. Four rebels † were seized and bound. Three others ascended the wall with a flag. My imperial second son seized a musket, and shot two of them. My nephew killed the third. After this they retired, and the palace was restored to tranquillity. For this I am indebted to the energies of my imperial second son. The princes and chief officers of the Lung-tsung gate led forth troops, and after two days and one night's utmost exertion, completely routed the rebels.

My family (that reigns under the title) Ta-tsing, has continued to rule

* The *Pe-leen* is a kind of water lily. Various of the gods of China are represented as sitting on this flower—it is in allusion to this that the sect denominate themselves.

† The Chinese wish to consider the matter as lightly as possible, and call them 'thieves.'

the empire one hundred and seventy years. My grandfather and imperial father, in the most affectionate manner, loved the people as children. I am unable to express their virtues and benevolence. Though I cannot pretend to have equalled their good government and love of the people; yet I have not oppressed nor ill-used my people. This sudden change I am unable to account for. It must arise from the low state of my virtue, and my accumulated imperfections. I can only reproach myself. Though this rebellion has broken out in a moment, the calamity has long been collecting. Four words, 'Carelessness, Indulgence, Sloth, and Contempt' (of business) express the source whence this great crime has arisen. With-inside and without-side [in my family, and abroad in the empire] things are in the same state. Though I have again, and a third time given warning, till my tongue is blunted, and my lips parched (with frequent repetition) yet none of my ministers have been able to comprehend it. They have governed carelessly, and caused the present occurrence. Nothing like it occurred during the dynasties of Han, of Tang, of Sung, of Ming. The attempt at the close of the dynasty Ming did not equal the present by more than ten degrees. When I think of it, I cannot bear to mention it.

I would examine myself; reform and rectify my heart, to correspond to the gracious conduct of heaven above me, and to do away the resentments of the people below me.

All my ministers, who would be faithful to the dynasty TA-TSING, must exert themselves for the benefit of the country, and to their utmost make amends for my defects, as well as reform the manners of the people. Those who can be contented to be mean, may hang their caps * against the wall, and go home to end their days; not sit inactive as dead bodies in their places, to secure their incomes, and thereby increase my crimes. The tears fall as my pencil writes! I dispatch this to inform the whole empire.'

We should rejoice to see the Emperor bring forth 'fruits meet for repentance,' by recalling his edict against Christianity; but it seems probable that among the means he has adopted, for some years past, to check the progress of discontent, he might judge it prudent to suppress every thing European,—lest European notions of liberty should leaven the empire.

IRELAND.

Extract of a Letter from Ireland.

THE greater part of the lower orders of society in Ireland, are sunk in wretchedness, ignorance, and superstition. I happened to be in Dublin on one of the greatest days of the Romish Church, the day on which she celebrates the Assumption of the Virgin Mary, or on which, as the Catholics say, she was exalted to the highest station among the glorified saints in heaven. Determined to see Popery with my own eyes, I went to the principal chapel in the city. Before the images burned a profusion of wax tapers in gold and silver candlesticks. High Mass was performed by a Bishop, assisted by four Priests, &c. They were most magnificently arrayed, and *performed* a number of *genuflexions*, and much mummery, with apparent seriousness. Incense burned before the image of Jesus extended on the cross, and the choir chaunted a hymn of praise, as I supposed, in honour of his mother. At intervals, the music paused, and the priests uttered responses, or they, and the people bowed, and prayed, in silence. This was again interrupted by the deep toned notes of the organ, and the shouts of praise. The whole had an imposing effect on the senses, and must deeply influence the ignorant and superstitious mind. About the close, the host was elevated, or the consecrated bread and wine, the real body and blood of the Son of God, as they pretend, was exalted for adoration above the officiating priest's head, on which the whole congregation, rich and poor, lord and peasant, fell down, and bowed in solemn silence. It was, indeed, a sickening sight to see so many of my fellow-immortals prostrate before an idol, and thousands devoutly giving that honour to the creature which is due to the Creator alone.—Amidst the prostrate multitude, I, my companion, and a soldier, remained

* The cap and button are the insignia of office.

standing. You will observe, there are no seats in the lower parts of their chapels. Our conspicuous situation attracted much notice, and they soon attempted to compel us to bow down to the image they had set up. The soldier making a bold resistance, we were enabled to make good our retreat to the door, followed by the execrations of those next us, one of whom paused in the midst of his prayers, to send us to the place of destruction, where, he said, we were going; and I left the temple, I hope, more grateful than ever for the benefits of the Reformation.

The principal way by which the Lord seems to intend to communicate the knowledge of salvation to the Catholics in Ireland, appears to be by teaching the young to read the Scriptures. I was last night on a visit to a gentleman who superintends al-almost 200 schools, scattered through seven counties, and received some pleasing accounts of the methods taken to disseminate the Irish Bible, and of the success attending their efforts. I shall send you one example of each. They have employed a sincere convert from Popery, who can read and speak the ancient language, to go about the wildest parts of the country as a pedlar. This gives him admission into the cabins of the natives. Having transacted their business, he sits down, takes out the Irish Testament, and speaks to himself, but aloud. The inhabitants are surprised and delighted to hear the language to which they are enthusiastically attached. They listen, ask what the book consists of, beg him to proceed, become anxious to hear: when he is gone, are informed where their children may be taught to read gratis. Thus the Bible has found its way to many miserable hovels, and pointed their inhabitants to glorious mansions in the skies.

A serious person, who could speak Irish, travelling in the neighbourhood of one of the schools, casually entered into conversation with a poor woman, and to his astonishment found her rejoicing in the truth. Asking her how she had attained that knowledge, she said, it was by her son reading to her the *New Will*; so they call the *New Testament*. She could not read, she said, but she understood better than he. He was just reading that passage, 'Let the dead bury their dead,' when he asked, 'Mother, how can this be?' 'Why,' says she, 'boy you know you read lately, that we are all dead in trespasses and sins; now our Saviour means, let the spiritually dead bury their dead friends: but you must tell persons of me.' 'Sir,' she added, 'when I first heard the word of Jesus, I was much alarmed till the *invitation* came.' 'What invitation, good woman?' 'Why sir, that one, "Come unto me," &c.; then I found comfort of which I knew nothing before.'—'Do you now go to hear the Priest?' 'No, sir; I hear my boy read the Will at home: I seek no Mediator but one, and I hope to be safe through him.'—'What do your neighbours say of you?' 'Why, sir, when I heard the good news, I went and told others to come and rejoice with me, but I found they only laughed at me; and so the mind of man naturally hates the things of God.' Surely angels will joy over such a saved sinner.

HIBERNIAN SOCIETY.

THE following are selected from various instances that have recently occurred, to shew the utility of the Schools under the care of the Hibernian Society, and the necessity that existed for such an Institution.

At one of the Society's Schools, which had suffered much from priestly influence, a boy about ten or twelve years old, Thadey H. had been long continued by his mother, notwithstanding all the threats of the priest. He was in the Testament class, and had committed much to memory. Some time since he happened to be at his aunt's house in the neighbourhood, at a time when the priest was anointing a poor dying man there. A profuse sprinkling of holy water takes place on these occasions, and the by-standers receive it from the priest with all religious veneration. During the performance of this ceremony, young H. stood aloof, and even refused to hold out his right hand to receive the holy water, when ordered so to do. Being asked by the priest the cause of this unaccountable conduct, he replied with great simplicity, 'Why, sir, I have read the Testament through and through, and I have not met in the whole book, in the words of Christ or his Apostles, one word about holy water! and if it was

any good, sir, would not they have commended it?' The priest, though a turbulent man, kept his hands off the poor boy, but resolved to inflict exemplary vengeance on the mother. He accordingly proceeded on the next Sunday, before a full congregation, with great solemnity to excommunicate her, with all the awful appendages of ringing the bell, extinguishing the great candle on the altar, and closing his book, pronouncing her separated from the Church of God on earth and in heaven, and confirming the sentence with a fervent prayer, and hearty Amen. The poor woman, unintimidated by all this, still continues her son at the school, and he makes one of the few who constantly attend notwithstanding the fulminations of the priest.

A young man, in the vicinity of the Schools, who, without any other means of obtaining religious knowledge than the simple reading of the Scriptures, appears to have been made wise unto salvation, was attacked with a violent fever, and apparently at the point of death. In this situation he was visited by his mother, who soon became very importunate to get the priest to anoint him. He was for some time lying with very little signs of life, but on hearing her, and the subject of her clamour, he revived to the astonishment of all present, and though he had not spoken for some time before, he addressed his mother, telling her that he would have no priest nor any of his rites, but that if she insisted on bringing him, he would speak to him as the Lord should enable him, and perhaps (added he) the Lord may make use of my dying words to rescue him from the wretched situation he is in.

In another part of the district, a Catholic, Peter M. having had access to the Scriptures at the School, was very desirous to possess a Bible. This he at length obtained by purchase, and being of a communicative disposition, he began to speak of the discoveries that he had obtained, that his neighbours might be benefited thereby. The priest soon got intelligence that M. was tainted by the Bible with some strange doctrine. He accordingly repaired to his house, where, having powerful auxiliaries in the wife, father-in-law, and other inmates of M. he succeeded in getting possession of his Bible, which he carried off in triumph. To avoid, however, the appearance of injustice, he thought proper to send him the sum which he had paid for it. Poor M. was now in the deepest affliction, having parted with his greatest treasure. The Rev. Mr. S. a pious clergyman in the neighbourhood, being informed of the circumstance, represented it to lady L., who very generously made him a present of a Bible, larger and more valuable than that of which he had been dispossessed. This soon reached the ears of the priest, who immediately paid him a second visit, renewing his attempt to deprive him of the sacred volume. But M. was now determined to persevere in what he esteemed the path of duty. He therefore told the priest boldly in the presence of his wife, father-in-law, &c. that he would not give up his Bible, that he disowned all spiritual subjection to him, and that he was resolved to cleave to the truths contained in that blessed book, whatever consequence might ensue.

Notwithstanding the opposition that has been made by the priests in various places, to the establishment of the Schools under the care of the Society, they are extending in every direction, and their utility becomes more and more apparent. The last quarterly return from one of the principal districts presents an increase in the number of scholars of no less than twelve hundred beyond that of the preceding quarter. The friends of the Institution have, therefore, abundant encouragement to continue their exertions, knowing that these labours of love shall not be in vain in the Lord.

The following instance of the continuance of the grossest errors and frauds of the Popish religion is copied from the Instructor Newspaper, communicated from a respectable correspondent in Ireland.

An Irish R. C. Priest, a few Sabbaths ago, immediately after celebrating mass, addressed a sermon to his congregation (500 souls) to the following purport:—'My friends, I have a *story* to communicate to you, the certainty of which I can vouch for; it proves a doctrine of our holy Church,

which Heretics deny:—A *pious* young man lately passing a deep well, saw in it a friend who died a month before; though possessed of good faith, he was alarmed, and was going off quickly, when addressed by the spirit in the well to the following effect: "I am in purgatory; go to my father, and desire him to pay my debts, to free my poor soul" The *pious* young man still doubting that his friend could suffer from fire, as he was immersed in water, told him so;—the spirit directed him to bring a brass candlestick, and throw it into the well; which done, it instantly melted into a fluid mass, from the heat of the purgatorial fire with which the spirit was tormented.'

DUBLIN.

On Nov. 24th, S. Marshall, A. M. who had devoted himself to the service of the Irish Evangelical Society, was publicly ordained to the work of the ministry at York Street Chapel, Dublin. Mr. Davies preached on the occasion to a numerous congregation, from Luke xv. 10.; Mr. Carlisle, minister of Mary's Abbey, having been prevented by illness from taking the part in the service which had been allotted him, Mr. Cooper required and received the profession of faith, and afterwards gave a solemn charge to Mr. Marshall, from 1 Tim. iv. 16. Mr. Marshall has proceeded to Cork, to preach for some time at Cook Street Chapel.

A Female Auxiliary Society has been lately established in Dublin, for the support of the Irish Evangelical and Missionary Societies. Lady Molyneux has consented to become the Patroness.

CORK.

On Nov. 2nd, was formed in the Council Chamber of the City of Cork, 'The City of Cork and Southern Association for promoting the preaching of the Gospel in Ireland.' The attendance was highly gratifying. Mr. Cooper, of Dublin, was present, and several excellent addresses were delivered on the occasion. Capt. Hamlyn has engaged to commence a regular Itinerancy under the direction of the Southern Committee.

In the City of Cork, the Ladies have also formed a Female Society, Auxiliary to the Irish Evangelical Society; and a similar plan has been adopted by the Ladies of Youghal and its vicinity.

BRITISH AND FOREIGN SCHOOL SOCIETY.

A GENERAL meeting was held Nov. 26, at the Freemason's Tavern, to receive the Half-yearly Report of the Committee. His Royal Highness the Duke of Kent took the chair.

His Royal Highness briefly informed the meeting that they would have to receive from the Secretary, Mr. Fox, a Report of all the other Institutions which had been formed, at home and abroad, on the British System. They would also receive an abstract of the proceedings relating to the formation of different country Schools; but he wished their attention to be particularly directed to that part of the Report concerning Foreign Schools; it was a subject which had occupied much of the time and anxiety of the Committee, and there were many foreigners in the room who felt interested in it.

The Report began by stating, that the diffusion of the British System of Education continued to meet with increasing success both at home and abroad. The Committee had received interesting reports from Bath, Dublin, Bristol, Limerick, Manchester, the Isle of Man, Norwich, Tavistock, Woburn, and various other places in the United Kingdom, where Schools have been established. It then proceeded to detail such facts connected with those different Schools as were most important. In particular it dwelt upon the happy consequences of a system which knew no exclusion; and which comprehended in its wise and liberal plan, the children of all sects and all denominations. This was pleasingly confirmed in the Report from Halifax, at which place the School consisted of 502 children, comprising no less than six different denominations of Christians, of which only 75 were of the Established Church, so that the remaining 427 must have been shut out from the benefits of instruction, as imparted by this system, if modes of worship had been allowed to operate against them. The Report alluded to the exertions of the Ladies' Commit-

tee, belonging to the Parent Institution, in terms of great approbation; as those exertions had been successfully employed in founding many Schools for the instruction of their own sex, not only in reading and writing, but in various sorts of work, and other domestic qualifications. The Report then adverted to the foreign objects of the Institution; and it appeared that Schools were established in the Canadas, at Sierra Leone, Cape of Good Hope, Calcutta, New South Wales, and, by the labours of the Missionaries, in the South Sea Islands, where places were erected to be used as Schools on the British system. The Missionaries stated the prosperity of the undertaking; many of the natives have attended them, and had begun to see the value of instruction. The Committee also reported that the Directors of the Missionary Society had resolved, that in future no Missionary should quit this country without being instructed in the British system. The Report further stated, that the Royal Free School had been visited by many foreigners of distinction from France, Russia, Germany, and Poland. The publications of the Society had been eagerly sought for in France, Flanders, Holland, and other parts of the Continent, with a view to extend the knowledge of the system in all those countries. Extracts of a letter from the Duke of Bedford (the President of the Society), dated from Cintra, near Lisbon, were read. The Noble Duke stated, 'that a School for the children of British soldiers employed in the Peninsula (and to which 320 children, Roman Catholics, as well as Protestants, were admitted at its first formation), was established at Lisbon more than two years ago, under the sanction and patronage of the illustrious Wellington, who, whilst he was conducting our brave soldiers to victory in a rightful cause, wisely and benevolently thought their children ought to be led through the paths of religion and morality, by the blessings of education, and trained to become useful members of society.' The Report concluded with alluding to the state of the Society's finances, and explaining a plan which was in progress to enable them to liquidate their debts. This was, that one hundred persons, in different parts of the kingdom, should each undertake, among their friends, to raise the sum of £100. In furtherance of this plan, several individuals (among whom were the Duke of Bedford and Mr. Whitbread) had already subscribed £100. each, and the names of others were read, who had undertaken to raise the like sum in their respective neighbourhoods.

Such was the substance of this most gratifying and interesting Report.

Mr. Brougham moved the reception of the Report.

Mr. Laborde, of the French National Institute, moved the second resolution, which was as follows:—

'That it is desirable to open a correspondence with such persons in different parts of the Continent as are most likely to communicate authentic information to this Society respecting the state of the Schools, and the practicability of introducing the British system, or can otherwise promote the objects of this Society; and that the Foreign Secretary be requested to direct his attention to such a correspondence.'

M. Feldborg, a Danish gentleman, seconded it, and stated the great exertions that had been made by the King of Denmark to promote instruction among his subjects, and the infinite advantage which would attend the introduction of the British system, in furthering the anxious desire of his Danish Majesty.

Mr. Whitbread rose amidst universal applause. He said, it had been suggested that a fund, the object of which should be the promotion of foreign education entirely, should be established, and he had been selected to propose the resolution for that purpose, which had been put into his hands. The great progress of instruction in several distant quarters of the globe was evident, by positive and by negative evidence. In Persia the reading of the Holy Scriptures had been allowed by a decree. In China the Christians, as they had recently heard, had been much persecuted. By the positive evidence of the decree in Persia, they saw that the Scriptures had made their way thither. By the negative evidence of the persecution in China, they were apprized that light was already diffused in that empire. To come nearer home, where all should have been united in the work of

peace, where were the greatest obstables thrown in the way of our benevolent efforts? Where but in that country to which we had directed all our strength to liberate it from foreign oppression, to which we had afforded all the assistance it was possible for man to give to his fellowmen: in that country there were the strongest efforts to prevent men from being raised above brutes, by Ferdinand the Weak, *(loud applause.)* When light should penetrate, it would be impossible that the power of despotism, that the Inquisition, the axe, the faggot, could withstand its force. If it was true that knowledge was power—that knowledge was peace, (and nothing could be more certain than that it combined both power and peace) let knowledge be put into the hands of men, that they might have power to defy despotism, and that they might dwell in peace. The powerful machine which they had to direct could only be put in motion by sufficient power. They would not do their duty if they did not contribute to that power by increasing the funds. At home the Institution was safe against all human obstacles; but there might be those who wished efforts to be made in Spain, or more extensive efforts in Africa: these would have an opportunity of contributing to them through the fund, which it was the object of the resolution in his hand to establish.—Those who wished for the extension of the benefits of the institution to those countries, or to America, with which he hoped we should soon be at peace *(loud applause,)* thus gathering into one family, united by the bonds of benevolence and friendship, without political distinction, the whole civilized world had the means of making efforts to that end, and at the next meeting the results would be communicated to them. Mr. W. after congratulating the meeting on such a Chairman as they possessed, and by wishing that every nation might be ruled by a family, such as that of his Royal Highness, for the advantage of the people, and on terms known to them, proposed the following resolution:—

'That as the British system does not exclude children, or persons of any religious denomination, it is peculiarly suited for the diffusion of education and the knowledge of the Holy Scriptures to every part of the world; to meet the wishes of those who are disposed to contribute only to the foreign objects of this Society, subscriptions for that purpose shall be received, and the Treasurer is desired to keep such funds separate; the appropriation of which shall be for foreign objects only, and shall be reported separately at every Annual Meeting.'

Dr. Schwabe, the Foreign Secretary, seconded the resolution.

The Rev. M. Martin, a young Protestant Minister of Bourdeaux, came forward, and, after apologising for the imperfect manner in which he could address the Meeting, in a language so different from his own, gave the Meeting an interesting account of the state of France with respect to education. He said that an university had been established for the Protestant Clergy, and that the fullest liberty of conscience was enjoyed; neither was there any want of Bibles; but rather of persons able to read them. He then moved,

'That the thanks of the Meeting be given to his Royal Highness the Duke of Sussex.'

The motion was seconded by Mr. Smith.

Mr. Perring, of Falmouth, moved the thanks of the Meeting to the Duke of Bedford; which was seconded by the Rev. Dr. Lindsay, who pressed on the Meeting the necessity of persevering in unrelaxed exertions to repress the attempts of those who endeavour to damp or extinguish the flame of universal knowledge, and to extend the blessings of education to mankind.

The motion was carried unanimously with great applause.

The Duke of Kent then observed, that a more expeditious manner of dispatching the resolutions was necessary, as many gentlemen who had intended to have addressed the Meeting had waved their claims on account of the lateness of the hour. His Royal Highness then proposed to the Meeting resolutions of thanks to the Vice-Presidents, the Ladies' Committee, the Committee, Mr. W. Allen, the Treasurer; Mr. J. Fox, the Secretary; the Rev. Dr. Schwabe, the Foreign Secretary—a resolution

thanking the Committees and Officers of the several Schools on the British system, and soliciting a contribution in aid of the extended operations of the Parent Society.

These resolutions having been read by the Royal Chairman, with appropriate and persuasive remarks, were unanimously carried.

The Rev. Mr. Reynolds, of Chester, moved the thanks of the Meeting to the Duke of Kent for his continued patronage and support of the Society, and his assiduous and condescending attention to the business of the day.

CLEAVELAND ITINERANT SOCIETY, IN THE NORTH RIDING OF YORKSHIRE.

By the exertions of this Association, which was formed in 1805, considerable good has been already effected. At Stokesly, where the people used to worship in a crowded room, a chapel has been built, which was opened in 1809, and many attend from the surrounding villages. At Guisborough, where an old barn had been crowded to excess, a more commodious place has been erected. Mr. Hinmers preaches at both these places, and at Lazenby, Skelton, Upleatham, Marsh, and other villages.

In 1809, the chapel at Ellenthorpe, Yorkshire, (formerly occupied by one of the Nonconformist Ministers, and endowed by Lady Brook,) became vacant by the resignation of the Rev. William Howell. The Rev. William Norris, sen. succeeded to the pastoral charge of the congregation, but as the interest was in a very low state, and the monies arising from the place inadequate to his maintenance, some friends in the congregation at Green Hammerton, engaged him to itinerate also in the villages north of his station, which were the most destitute of the means of grace. In 1812, the chapel at Borough Bridge, was taken into his circuit. About twenty persons have been received into the communion of the church since his settlement here; and beside preaching regularly at the above places, and the surrounding villages, he has occasionally visited various others beyond the sphere of his projected labours, in which he has published the glad tidings of salvation with the tokens of the divine approbation. It appears from an account which he has been requested to give of his ministerial exertions, that between May 31, 1809, and Jan. 1, 1814, (little more than three years and a half,) he has preached 1664 sermons, and travelled (chiefly on foot) 16,021 miles. Let those who accuse Calvinistic doctrines of encouraging slothfulness, and relaxing exertions for the salvation of souls, read this account and cease to bear false witness against their neighbours.

BRISTOL MONTHLY LECTURE, 1815.

TO BEGIN AT SEVEN.

TIME.	PLACE.	SUBJECTS.	PREACHERS.
Jan. 10, *Tuesday*	Bridge Street,	*The Resurrection of the Body,*	Mr. Page.
Feb. 16, *Thursd.*	Castle Green,	*On Soul Prosperity,*	Mr. Holloway.
Mar. 15, *Wednes.*	Tabernacle,	*Christ the great Teacher of Mankind,*	Mr. Lowell.
April 13, *Thursd.*	Broadmead,	For the Tract Society.	*Tab. Minister.*
May 18, *Thursd.*	The Pithay,	*Connection of Spiritual Blessings,*	Dr. Ryland.
June 14, *Wednes.*	Bath Street,	*The Truth as it is in Jesus,*	Mr. Thorp.
July 11, *Tuesday*	Bridge Street,	*The Syro-phenician Woman,*	Mr. Holloway.
Aug. 16, *Wednes.*	Tabernacle,	*On Assurance,*	Mr. Page.
Sept. 21, *Thursd.*	Broadmead,	*The Glory of the Sanctuary,*	Mr. Thorp.
Oct. 12, *Thursd.*	The Pithay,	*On the Christian Temper,*	*Tab. Minister.*
Nov. 15, *Wednes.*	Bath Street,	*The Kingdom of Christ,*	Mr. Roberts.
Dec. 14, *Thursd.*	Castle Green,	*On Christian Contentment,*	Mr. Lowell.

UNITED MEETING OF PRAYER,

For the Success of the Gospel; to be held in Bristol, for the Year 1815.

TO BEGIN AT SEVEN.

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

Missionary Prayer Meetings, London, 1815.

WEST DISTRICT.

	PLACE.	TO PRAY.	ADDRESS.
Jan. 2	New Court	Mess. Hackett and Smith	Dr Nicol
Feb. 6	Swallow Street	—— Waugh — Burder	Mr. Waters
Mar. 6	Fetter Lane	—— Wood — Hawksley	—— Jerment
Apr. 3	Shepherd's Market	—— G. Williams — Steinkopff	—— Tracy
May 1	Leather Lane	—— Brooksbank — Austin	—— Hackett
June 5	Little Wild Street	—— Smith — Grey	Dr. Winter
July 3	Adelphi	—— Wood — Greig	Mr. Smith
Aug. 6	Oxendon Street	—— Tracy — Dunn	—— Waugh
Sept. 4	Well Street	Drs. Nicol — Winter	—— Greig
Oct. 2	Orange Street	Mess. Townsend — Strutt	—— Leifchild
Nov. 6	Crown Court	—— Jerment — Ivimey	—— Burder
Dec. 4	Gate Street	Dr. Winter — Mr. Tracy	—— Steinkopff

EAST DISTRICT.

	PLACE.	TO PRAY.	ADDRESS.
Jan. 2	City Chapel	Mess. Strutt and Hawksley	Mr. Hooper
Feb. 6	Founders' Hall	—— Gore — Buck	—— C. Hyatt
Mar. 6	Pell Street Meeting	—— Vautin — Platt	—— Gore
Apr. 3	Broad Street Meeting	—— Brooksbank — Wilks, sen.	—— Reed
May 1	Church-st. Mile End	—— Platt — C. Hyatt	—— Vautin
June 5	Gravel Lane	—— T. Williams — Evans	—— Strutt
July 3	Stepney	—— Hooper — Vautin	—— Fletcher
Aug. 6	Salem Ch. Shadwell M.	—— Cloutt — Strutt	—— Evans
Sept. 4	Miles's Lane	—— Platt — Gore	—— Buck
Oct. 2	Salters' Hall	—— Burder — Fletcher	Dr. Collyer
Nov. 6	Barbican	—— Wood — Reed	Mr. Mark Wilks
Dec. 4	New Road	—— M'All — Evans	—— Platt

NORTH DISTRICT.

	PLACE.	TO PRAY.	ADDRESS.
Jan. 2	Spa Fields Chapel	Mr. Wood and the Supply	Mr. Campbell
Feb. 6	Hoxton	Mess. Boden — Brooksbank	—— Scott
Mar. 6	Union Chap. Islington	—— Stodhart — Haslock	—— Townley
Apr. 3	Kentish Town	—— Snelgar — Townley	—— Waugh
May 1	Highgate	—— Lewis — Milward	—— Snelgar
June 5	Islington Meeting	—— Brooksbank — Kirkman	—— Haslock
July 3	Hampstead	—— Haslock — Jones	—— Tracy
Aug. 6	Tonbridge Chapel	—— Bowden — Snelgar	—— Lewis
Sept. 4	Holloway	—— Wood — Stodhart	—— Brooksbank
Oct. 2	Paddington Chapel	—— Waugh — Haslock	—— Bowden
Nov. 6	Islington Chapel	—— Townley — Bowden	—— Stodhart
Dec. 4	Jewin Street	—— Lewis — Milward	—— Jones

SOUTH DISTRICT.

	PLACE.	TO PRAY.	ADDRESS.
Jan. 2	Mr. Humphrys's	Mess. Hill and Townsend	Dr. Collyer
Feb. 6	Mr. Bodington's	Dr. Collyer — Mr. Innes	Mr. Hill
Mar. 6	Mr. Knight's	Mess. Humphrys — Bodington	—— Townsend
Apr. 3	Mr. Innes's	—— Harper — Jackson	—— Bodington
May 1	Dr. Collyer's	—— Hill — Townsend	—— Innes
June 5	Mr. Jackson's	Dr. Collyer — Mr. Innes	—— Humphrys
July 3	Mr. Townsend's	Mess. Bodington — Humphrys	—— Jackson
Aug. 6	Kennington Chapel	—— Innes — Humphrys	—— Harper
Sept. 4	Mr. Harper's	Mr. Jackson — Dr. Collyer	—— Burder
Oct. 2	Surrey Chapel	Mess. Knight — Innes	—— Knight
Nov. 6	Mr. Humphrys's	—— Bodington — Townsend	—— Tracy
Dec. 4	Mr. Bodington's	—— Humphrys — Harper	—— Innes.

FRENCH SLAVE TRADE.

It will afford our readers a high degree of pleasure to learn that the efforts of Britons to abolish the inhuman traffic in Slaves, have already produced a happy result in a neighbouring country.

The French have prohibited the Slave Trade north of Cape Formosa! The whole line of English Settlements, where Christian Benevolence is struggling to remunerate Africa for her wrongs, will now be free, by law, from the evils which the revival of the French Slave Trade threatened; and the French Establishments themselves will throw back on the unfeeling Moors and other Traders, those multitudes of unoffending victims, which it is well known they have been assembling hundreds of miles up the Senegal, from the moment when they heard that peace would restore to France her dependencies in those quarters. Thus far we have reason to rejoice and be thankful; and we hope that by the progress of light in other countries, the horrible Slave Trade will be universally abolished.

BIBLE SOCIETIES.

EDINBURGH BIBLE SOCIETY.

From the last Report of this Society, it appears that the sum of £1731. 1s. 11d. has been collected during the past year; of which £902. 18s. 5d. has been raised by the Edinburgh Auxiliaries, and £828. 3s. 6d. by similar Associations in different parts of Scotland.

The above sums have been collected, in a great measure, by means of small weekly contributions of *One Penny*,—a fact which strongly proves the vast productiveness of this simple and easy mode of supporting Missionary, Bible, and other benevolent institutions, and which should recommend it to universal adoption.

Nov. 23 and 24. The Branch Auxiliary Bible Society for Thrapstone and Oundle, held their Annual Meeting. The Hon. and Rev. Lyttleton Powis accepted the office of President; the Rev. Messrs. Grimshaw, Pickering, Chadwick, Hogg, Ragsdel, and Haunesford spoke on the occasion. A handsome collection was made for the Parent Society, and also for the widow and children of the late Dr. Brunumark.

Dec. 14. A Dorsetshire Auxiliary Bible Society was formed at a Meeting held at the County Hall, at Dorchester; the Earl of Digby, Lord Lieut. of the County, in the chair. After the usual Resolutions were passed, his Lordship was chosen President; several Noblemen and Gentlemen, Vice-Presidents. Sir J. W. Smith, Bart. Treasurer; and the Rev. H. J. Richmond, LL.B. and the Rev. B. Cracknell, D. D. Joint-Secretaries. A Committee was also chosen to manage the affairs of the Society.

FALSE ALARM.

On Sunday evening, Dec. 4th, 1814, when a very crowded congregation were assembled in the Methodist Chapel, Oldham Street, Manchester, to hear a funeral sermon for the late Rev. Dr. Coke, a false alarm was excited, it is supposed, by some evil-minded persons. The confusion and press of the people, in escaping from the gallery, where the danger was supposed to exist, were so great, that two persons were crushed and trampled to death, and several more very dangerously bruised.—It has since been ascertained, by architects employed for the purpose, that every part of the building was completely firm; and, on the Sabbath evening following, a very liberal collection was made, in the same place of worship, for the relief of the suffering families. A remonstrance addressed to the persons who caused the disturbance would be useless: it would never reach their ears, much less their hearts. It may not, however, be improper to remark, that, from this melancholy event, and from many others of a similar nature, we perceive the great evil of indulging, in these circumstances, the horrors of imagination. Alarms of this kind are generally groundless; but, whether the danger is real or supposed, the greatest mischief most certainly arises from the efforts of terrified impetuosity. Had these been restrained by the calm dictates of judgment, the mournful event which we have just recorded, would not have occurred; but it serves to remind us of the awful uncertainty of life. We know not what a day may bring forth! May we be habitually ready to meet our God!

CHAPELS OPENED.

Nov. 22, A neat little place was opened for village preaching, at Pamber, near Basingstoke, through the liberality of N. Wakeford, Esq. who has fitted up a spacious stable for the purpose on Lord's Day evenings. Mr. S

ton, of Andover, preached in the morning, from Prov. xi. 30; and Mr. S. Parrott, of Reading, in the evening, from Acts xvi. [illegible]. The devotional exercises were conducted by Messrs. Browne, Drew, Jefferson, Bingham, Pinnell, Moore, and Brieh. The place was crowded with an attentive auditory, and so numerous were the attendants in the evening, that another congregation was assembled in an adjoining room, where the Rev. J. Churchill preached at the same time, from Luke xxiv. 22.—'And yet there is room.'

Nov. 28, A neat Chapel was opened in the connexion of the late Countess of Huntingdon, in the district of Gower, near Swansea, Glamorganshire. In the morning the Rev. Wm. Evans preached a very appropriate discourse from Matt. xviii. 20. In the afternoon the Rev. Mr. Kemp preached from Psalm lxxxvii. 5; and in the evening the Rev. A. Start from Psalm cxxxii. 13—15. Notwithstanding the situation of the Chapel, the season of the year, and the unfavourable state of the weather (it being wet) in this uncultivated spot, which, till within a few years, was like a desert, the Chapel was crowded, and there were perhaps not less than 600 persons present at the afternoon service. We understand there are also schools established in this district for the instruction of the children, with considerable prospects of usefulness.

The Rev. Jacob Snelgar, of High-Wycombe, has lately removed to Hampstead, having accepted an invitation from the religious society in that populous village, in connexion with the Rev. J. Wraith.

RECENT DEATHS.

Died, at Halbridge, Dorset, Nov. 24, the Rev. W. Gray, in the 74th year of his age, and the 52d of his ministry to the united congregation at Stalbridge and Temple Combe. His funeral was numerously and respectably attended. Ten ministers supported the pall, and the sermon on the occasion was preached by the Rev. Dr. Cracknell, of Weymouth, from Rev. xiv. 13.

At an early period in life the incorruptible seed, which lives and abides for ever, was sown in his heart, and as the union was vital, the peaceable fruits of righteousness were visible through his whole department. He incorporated religion in every pursuit and transaction, and thus walked before the Lord in the land of the living.

As he approached the margin of eternity his heart was stayed upon his God, and faith in the Saviour enabled him to cherish a lively hope and a sweet anticipation. To a friend and fellow-labourer in the word and doctrine he said: 'Remember me in the court of heaven, and pray to our blessed Redeemer, that although heart and flesh faint, God may be the strength of my heart and portion for ever.'—To another: 'Pray for me till I safely reach the heavenly shore.' And a little before his departure he said: 'The sting of death is taken away,'—and, as if the glories of heaven were in full view, he exclaimed,—'All is beauty and perfection!'

On a marble, sacred to his memory, the following inscription is intended to be engraved, and which is thought an appropriate description of the character of the late excellent Mr. Gray:

'As a Christian,
He was distinguished by a
Correct Judgment, a Devotional Spirit,
and an Holy Life;

And as a Minister,
by Affection, Fidelity, and Perseverance
in the discharge of the
Duties of his Holy Vocation.

Died lately, at Richhill, in the County of Armagh, Martha, wife of the Rev. John Gibson. Her memory will long be cherished by a numerous circle of Christian friends, by whom she was justly esteemed a mother in Israel, and by the poor, who ever found in her a kind and sympathizing benefactress.

At the last Leicester Summer Assizes, E. Thomas, H. Thomas, J. Hawkes, and Robert Coulton, appeared to take their trial on an indictment for disturbing the congregation of Protestant Dissenters at Billesdon, in that county.

The prosecution was commenced by the Committee of Deputies from the three denominations in London, instituted in 1732, and appointed to protect the civil rights of Protestant Dissenters. The cause being opened, the defendants, by their Counsel, instantly offered publicly to apologise for the impropriety of their conduct, and engaged so to behave in future as to prevent any new occasion of complaint; which apology being accepted by the prosecutor's Counsel, the learned Judge expressed the highest approbation of the candour and liberality of the prosecutors, whose object, he said, was merely the enjoyment of that liberty which the laws of their country afforded them.

LONDON.

CONGREGATIONAL BOARD—NEW CHAPELS.

To prevent disappointment, it may be proper to remind those Ministers in the country, who intend to visit the metropolis for the purpose of collecting for new chapels, &c. that no case can receive the sanction of the Ministers who compose the Congregational or Independent Board, unless it be presented at two successive monthly meetings of that body, which are held on the Tuesday next after the first Lord's Day of the month; at one of which meetings the trust deeds of the chapel must also be produced, to satisfy the Ministers that the chapel for which public contributions are made, is legally secured for the use of the public.

Applications may be made to the Rev. Mr. Kello, Bethnal Green; or to one of the Ministers of the Board.

Nov. 23. A Meeting was held at Silver-street Chapel, for the formation of the Central and North London Auxiliary Sunday School Union. It embraces that part of the metropolis between Chancery-lane and Gray's Inn-lane on the West, and Gracechurch-street and Bishopsgate-street on the East, allowing any Sunday School northwards, that may find it convenient, to unite.

The object of this Union is to establish a regular communication among the Schools in the district—to facilitate the intercourse between them and the Sunday School Union, as well as to aid that Institution by every means in our power—to stimulate and encourage each other in the education and religious instruction of the ignorant—to improve the method of teaching by mutual communications, and to promote the opening of new and revival of old schools in that district.

The Meeting was numerously attended, chiefly by Sunday School Teachers. The Rev. Messrs. Jones, James, Blackburn, and the Rev. Fras. Martin, from Bourdeaux; Thomas Pellatt, Esq. (who presided;) C. S. Dudley, Esq.; Messrs. Lloyd, Jones, Thompson, Collins, Hardy, Stainsby, Kemp, and Roth, severally addressed the Meeting. There are about 48 Schools already established in this district.

LONDON ASSOCIATION.

THE object of the Society bearing this appellation, is one that needs only to be stated to insure for it the liberal support of all who are deeply impressed with the importance of introducing to destitute places the ministry of the 'glorious gospel.' While we look widely around us upon the poor Heathen, who are 'perishing for lack of knowledge,' and whose case presents a thousand forcible claims upon our compassionate regard, we must not forget that there are many, neighbours to us in the most liberal sense, who have no stated ministry of the gospel placed within their immediate reach, and to whom, in consequence, the light at a remoter distance shines in vain. The London Association directs its regard particularly to several parts of the metropolis and of its surrounding neighbourhood, where the want of a regular and an efficient ministry is as deplorable as it is astonishing; and it proposes, under the direction of an active and judicious Committee, to appropriate the funds, raised from subscriptions and donations, to the erection of places of worship within the above sphere, wherever the prospect of attendance is such as to justify its exertions. It is intended that the buildings erected shall be neither so small as to retire from the notice of the more reputable part of the community, nor yet so large as to narrow the efforts of the Society, or to supersede the subsequent exertions of those to whom this immediate contact with the ministry may prove a blessing. The characters of several who have connected themselves with the Institution afford the most satisfactory pledge that the object of it will not be easily abandoned, while the interest it has begun to excite, and the success which has attended its earliest efforts, lead to the warmest hopes of an abundant augmentation of patronage and support, from its claims being thus made to stand out before the eye of the religious public. To those who owe to the ministry of the word, instrumentally considered, their first impressive acquaintance with divine truth, the happiest moments of their existence, and their sweetest anticipation of eternity, this appeal cannot be made in vain.

Subscriptions and donations are received by Messrs. Bunnell, Ody, Wilson, Pellatt, &c. from whom may be obtained a Report of the proceedings of the Society, and who will be happy to afford information relative to its progress.

The following are some of those Ministers of the Independent Denomination who have given to the Society their warmest approbation, and through whom any assistance to it from the well-disposed may be conveyed:—Rev. Messrs. Burder, Winter, Collyer, Brooksbank, Leifchild, Washborne, &c. &c.

SOUTHWARK AUXILIARY MISSIONARY SOCIETY.

On Monday, Dec. 19, the Southwark Auxiliary Missionary Society held their first Anniversary at Surrey Chapel. Samuel Robinson, Esq. Treasurer, in the chair. The Rev. John Humphrys prayed; the Report was then read by Rev. John Innes, received by the meeting, and ordered to be printed. The thanks of the Society were given to the Treasurer, to the Rev. Messrs. Humphrys, Harper, and Innes, Secretaries; to Messrs. Jones, and Mackie, junior, Assistant Secretaries to the Committee; to the Rev. George Burder, Secretary to the Parent Society, for his attendance, &c., and to the Rev. Rowland Hill, for the use of his chapel. Interesting speeches were delivered in moving and seconding these Resolutions, by the Rev. Messrs. Hill, Burder, Townsend, Harper, Jackson, and Bennet, (of Rotherham,) Elvey, and Campbell; and by Messrs. Lloyd, Leet, Jones, and others.

Numerous other Societies having been recently formed in Southwark and its vicinity, and much public liberality having been excited by them, the members of the Southwark Auxiliary Missionary Society have not been so numerous as may be shortly expected. The amount of subscriptions and donations for the past year, was about £130. besides other sums, transmitted by congregations in the district to the Treasurer of the Parent Society.

MISSIONARY COLLECTIONS.

[*Collections and Anonymous Donations, from 15th Nov. to 15th Dec. inclusive.*]

A Friend, Rev. C. Buck	£1	1	0			
A ditto, ditto	0	3	0			
				£1	4	0
Hackney Auxiliary Missionary Society, two quarters ending 29th Sept. 1814, Mr. Pearson, Treasurer				65	15	11
Parish of Caermunock, North Britain, Mr. A. Newbigging				8	0	0
Dunbar Auxiliary Society, Rev. Alex. Waugh				20	0	0
Legacy of Mr. Thos. Jones, late of the city of Chester, cutler, deceased, by Executors, Mr. John Dickinson, Mr. Charles Williamson, and Mr. Thomas Clubbe	200	0	0			
Deduct Legacy Duty	20	0	0			
				180	0	0
W. S. L.				1	9	0
Jonathan				10	0	0
Lascar Mission, Mr. Thomas Wontner, Treasurer				31	5	2
A Friend, Mr. Plumpton, Bath				0	4	6
The Gentlemen of Fordingbridge Commercial Academy, Hants, under the care of Mr. Langford				2	14	0
South Devon Auxiliary Society, Mr. Wm. Parr, Treasurer				138	2	6
Stevenson Female Bible Society, Mr. A. Newbigging				9	0	0
Penwick Missionary Society, Ayrshire, Mr. Wm. Muir				5	0	0
Collections by Rev. Mr. Leifchild.						
Rev. D. Aston and Congregation, Buckingham, by Collection, Auxiliary Society, and Sunday School	30	0	0			
Rev. T. Sanderson and Congregation, Banbury, by Collection at the Presbyterian Meeting-house, kindly afforded by Rev. C. B. Hubbard and Friends for the occasion	13	3	4			
Rev. T. Wilkins and Congregation, Abingdon; Collection and Auxiliary Society for the Year	25	10	0			
Henley Collection, Mr. Fletcher and Misses Fletcher	8	18	6			
Subscriptions	2	2	0			
				79	13	10
A few Friends, Mr. John Corker, Yarmouth				2	0	0
Liverpool Auxiliary Missionary Society, Mr. John Job, Treasurer.						
Quarterly Subscriptions, &c.	£15	0	5			
Collection at Bethesda Missionary Prayer-meeting	1	14	7			
Collections by Rev. Messrs. Edwards, Hughes, and Jones, at the Welsh Chapels, Pall Mall and Bedford Street, including Prayer Meeting and Sunday Schools, from 2d Oct. to 7th Dec.	11	14	4			
				28	9	4
Northern Missionary Society, Rev. Angus McIntosh, Tain				100	0	0
Auxiliary Society, Leskeard, Rev. Mr. Underwood				1	8	3
Dumfries, Rev. Andrew Foxe				12	19	0
Llangollen, Mr. Williams, Northop				5	11	8
Sunday School, Baker Street, Enfield, Rev. Mr. Brown				0	12	0

Missionary Chronicle

FOR JANUARY, 1815.

It will afford our readers great satisfaction to learn that the Missionaries who left England in January last, have all arrived safely at Batavia, and are placed in situations highly favourable for the propagation of the gospel among the Heathen.

LETTERS have been received from Batavia, in the island of Java, dated in June and July last, informing the Directors of the safe arrival of the three Missionaries, Mr. Kam, Mr. Supper, and Mr. Bruckner, who were received there with great kindness.

The Rev. Dr. Ross, the only surviving minister of the Dutch Church at Batavia, rejoiced heartily at their arrival, and immediately made preparation to place them in such situations as he thought might be most useful, and which would best accord with the views of the Directors.

Dr. Ross thought 'that the neglected Christians, the half-Christians, and those who by a long privation of the means of grace, were in danger of returning to Paganism and Mohammedism, had the first claim on their attention, especially as the necessities of the Heathen might at the same time be provided for.'

It was therefore determined that Mr. Kam should go to Amboyna, to be minister of the Dutch Church there, and at the same time to exert himself in learning the Malay language, in order to become a minister of the congregation at that place, which does not understand any other tongue.

Mr. Bruckner, another of the Missionaries, is appointed to labour at Samarang, the minister of that place, Mr. Montanus, being incapacitated for labour by age. Here and in its environs, Mr. Bruckner will preach, and in the mean time apply himself to the language of Java.

Mr. Supper was chosen to abide in the city of Batavia, as the colleague of Dr. Ross, there being far more to do there than any one minister can perform. All these appointments were authorized by Governor Raffles, who has treated them with the greatest kindness.

Mr. Kam (one of the Missionaries) says: 'My future labours will be at Amboyna; there it has pleased the Lord to cast my lot, and there the people are crying aloud, 'Come over and help us.' What shall I render to the Lord for all his kindness toward me? Although I am the meanest of his servants, yet it hath pleased him to give me such an important scene of labour. O that I may be faithful, even unto death!' He adds,

'We expect Mr. Milne here, who intends to return to China. He has been very active in the distribution of Tracts among the Chinese in this country.'

'Mr. Robinson, one of the Baptist Missionaries, is still at Batavia; he also is very useful among the Malay people. The field of labour here is exceedingly large—our number is but like the dust of the balance.'

'I shall be at Surrabage till the trade winds will carry me to Amboyna. In this place five or six faithful men would find plenty of work. There were formerly four Dutch ministers. May the great Lord of the harvest send us soon assistance!'

The Rev. Dr. Ross also mentions in his letter, the useful labours of Mr. Milne, at Batavia, among the Chinese, who (he says) have an uncommon regard for him, and call him '*Padri Tjina*,' or 'Minister of the Chinese.' It is particularly wished that he should continue there; for 'they never can have a more zealous and useful Missionary.'

From another letter we learn that—'The Chinese at Batavia were enquiring earnestly after Mr. Milne, expressing a strong desire that he would return and explain to them the book he had given them, alleging that they could find no rest to their minds night nor day.'

A letter has also been received from Mr. Le Brun, who has arrived safely at Mauritius (or the Isle of France). His Excellency the Governor Farquhar, (of Mauritius) has also written to the Secretary of the Missionary Society. He says, 'I have conversed with Mr. Le Brun, and am confident that I shall have no reason to withhold that patronage and protection his labours deserve, and to which he is so well intitled from the approbation your Society has expressed. I have therefore allowed him, on his first request, to open a school at Port Louis, on the plan he proposed, and to shew the inhabitants that this measure has my sanction, I desired it to be published officially in the Government Gazette.

His Excellency concludes his letter by warmly recommending to the Society to commence their long-intended Mission to the great island of Madagascar, promising to afford every assistance in his power to promote that good and great work. The Directors have long been collecting information respecting that island, some account of which will appear in the Appendix to Mr. Campbell's Travels in Africa. We trust that this Mission will not long be delayed.

AFRICA.

Bethelsdorp, July 20, 1814.

Honoured and dear Brethren and Fathers in Christ,

My time will scarcely allow me to write, being on the point of setting out to Graaff Reinett, to meet our Missionary Brethren. I returned only a few days since from Theopolis, and business presses me here on every side. I was from home at Theopolis four weeks; Theopolis has several advantages above Bethelsdorp, but not so many as was expected. Abundance of grass is a great article, and for the cattle plenty of water, which we have not at Bethelsdorp; a still and a quiet life is another great advantage; there is also plenty of game, and full liberty to shoot there. The greenness of the grass, and the woods adjoining, gives a superior aspect to the place: but the spot where the village is forming, appears to me to be ill chosen; but, being the choice of Sir John Cradock, the brethren did not like to build any where else. It lies in a hollow, quite as much as Bethelsdorp, surrounded with hills, which makes it very cold in the winter, and very hot in the summer. While I was there, the frost killed all the beans in the garden, but there was no ice. Lime is very scarce, and timber still more so, especially in the neighbourhood; but the ground, they say, is more fertile. The brethren have formed a square, 154 feet each way; each house has a spot of ground of 66 feet; all the gardens to be separate on the banks of the river. About ten houses are finished; one of poles and reed, the same as those at Bethelsdorp; but, being new, have a better appearance. After harvest, they intend to build of brick; brother Ullbricht had a house half finished, in which religious service was held: but it contained so few, that the greater part of the people were obliged to sit out of doors; but poles having been fixed before for a church, I advised them to proceed, and in about ten days a church was ready, 40 feet by 16.

The brethren complained of great lukewarmness among the members of the church, and inconsistency of conduct; and before I administered the Lord's Supper, a sister was excluded for quarrelling, and long neglect of the means of grace. The above decayed state of things I ascribe partly to the loss of means; the Lord's Supper, that they used to enjoy every Lord's Day at Bethelsdorp, had not been administered

for several months, on account of the abundant external work. Prayer and experimental meetings had been dispensed with, (take the breast from the child, the child will linger). A man, a few days before I left it, came under such strong impressions or convictions, as I have never seen before; he could scarcely walk from church to his house; and, on my way home, I found he had a few days before been guilty of stealing money and two wooden spoons from another Hottentot. What the issue will be, I know not.

It will be necessary to ordain brother Ullbricht. I proposed it to the members and himself; but I think it best to make it a point to be discussed and determined upon at our Conference at Graaff Reinett next month, the proceedings of which will be forwarded to England immediately.

I visited Graham's Town and the different military posts in the neighbourhood, but found the work of God in a very low state. Captain Bogle, of the Cape Regiment, intended to march down his company every Sunday to Theopolis. When I came to Graham's Town, several of our poor youths, who had been compelled to military service, flew to me, and with many tears lamented their lot. I had, however, the satisfaction to hear, from several of the officers, that the recruits from our place, in general, far excelled those from other parts*.

I received a letter from Griqua Town, of very important contents, a copy of which I enclose, with a letter from brother Anderson to Mr. Burder. Accounts from Namaqua Land state, that brother Schmelen, who went away to the Damaras, had been five months absent, and no information had been obtained of him since his departure. I met with one of that nation in the Cape Regiment, who left the country when a boy: he says, the language is very similar to that of the Namaquas, as likewise their customs and manners; I observe their colour is something blacker.

A letter from our brother Thom, informed me that he had commenced preaching in Dutch; and that on a journey to Koude Bokkeveld, he had collected upwards of 300 rix dollars for the Society. I and brother Corner think of setting out on the 25th for Graaff Reinett. I intend to take some iron, locks, hinges, &c. of ours, in part to supply the place of those lost, according to a former account. We sent three waggons away to Snow Mountains, but we have received information that they have as yet not succeeded in getting corn; and we are much grieved to hear, that one of the waggoners hurt himself on the road, and died at Graaff Reinett. He has left his wife and two small children at Bethelsdorp.

Previously to going to Theopolis, I proposed to the brethren the propriety of setting apart two of our Hottentot brethren as elders; and instead of one, two deacons and two deaconesses. This was agreed to, and the choice fell on the brethren Cupido and Samson, as elders; and for deacons, Jan Valentyn and Andries Pretorius; and for deaconesses, Ruster Martha Pretorious and Annaatye Janmager; the last well known to Mr. Campbell, and I trust their services will be a blessing to the church.

I don't know what to say about the work of God here. If I should say it stands still, I should speak an untruth; but I should like to see it flourish more. There are numbers under conviction, and many have been a long time in that state; but they have been neglected. Experimental meetings, and administration of the ordinances of baptism and Lord's Supper, are of the utmost importance in a mission, that we keep pace, if I may so express myself, with the Lord in conversion. It is detrimental to the prosperity of a church, when there is one soul converted, and that person remains unknown to the church. At Jerusalem, 'the Lord added to the church daily such as should be saved;' that is, the Lord converted them, and the apostles and elders received them into the church by baptism. The neglect of this may arise from two causes; 1st, an unconcern about the salvation of sinners. Such Ministers or Missionaries think they do enough if they preach the gospel. It may arise, 2dly, from a concern that hypocrites should be kept away; this concern may go to extremes, and be used by the enemy to the great disadvantage of the cause of Christ. I speak because I stand guilty before God. We have several that we intend to receive among us, among whom is a Caffre woman, who cannot speak a word of Dutch; but the Lord has made her understand him, and she is seeking him very earnestly. The experience of several would be interesting, but time is too short. Brother Ullbricht wishes to have a few carpenters' tools, the list of which I will enclose.

* Mr. R ad here mentions the escape of Boozak from an enraged elephant which we omit, having inserted it in our last number.

Please to give my kindest love to dear Mr. Campbell, and the Directors in general.

I am,
Dear Brethren and Fathers,
Yours most affectionately,
J. READ.

P.S The deceased wife of brother Jantz was of a most amiable disposition, and of good parts; only her colour could distinguish her from a European. Sincerity was visible in her countenance. She was to brother Jantz a disciple, a convert, and a wife. We see the Lord is the same in Africa as in England; his people have the same hope, the same ground of hope, the same joys, &c. May we be the followers of her who now, through faith and patience, is inheriting the promises.

We have a sore drought, no rain for many months, provisions enormous. The Missionaries will require additional support; please to write on this head.

J. R.

Extract from a Letter received 18th November, 1814, from the Hon. Sir Alexander Johnston, his Majesty's Chief Justice on the Island of Ceylon, dated the 30th April, 1814.

'WHEN I was the other day at Jaffna, a Mahometan came to me and told me, that on reading over the part of the Testament which has been translated into Arabic in England, he has determined to be baptized. I dare say it will produce considerable effect amongst the Mahometans. His intention at present is to translate the Koran from Arabic into the Malabar, which is read and understood by the Moormen of this island; and then to point out to them the errors and fallacy of its statements He says, he is convinced that the moment the people get the Koran in the language they understand, and can have an opportunity of considering its contents themselves, instead of depending upon their priests for its explanation, which they must do now, they will lose all faith in it. The experiment is worth trying, and likely to be attended with success, as the man seems intelligent and well acquainted with the feelings of his brethren upon the subject.

VINDICATION OF DR. CAREY FROM THE ASPERSIONS OF MR. ——.

Our readers doubtless remember the severe reflections made on the conduct of Dr. Carey, at Calcutta, by a certain gentleman, in the debate on the India Bill, and would expect, in due time, as we did, a vindication of him. We are happy now to present it to our readers in the following letter, copied from the Baptist Magazine, which will doubtless be highly satisfactory.

Extract of a letter from Dr. Carey to Mr. Fuller, dated Calcutta, Feb. 24, 1814.

'I HAVE received a letter from Mr. B. informing me of the debates, and containing an extract from the *Times* paper, in which Mr. Pendegrast stated his having seen me on a hogshead, haranguing the natives; that a mob was raised; and I was saved by the police. Not a syllable of this statement is true. I never mounted hogshead, pipe, or tun in my life. I never preached in Calcutta streets in my life. I need not therefore say that the police never saved me from the fury of the mob, for I never in my life needed their interference. I may say more; I believe no one, either European or Native, ever preached in Calcutta streets; I am sure the police never had occasion to interfere. Such men are not aware of the contempt with which their flimsy and unprincipled statements are read here.

'Calcutta is no more the seat of infidelity, as it was some years ago. It was then the fashion; and men whose minds were contracted, or too superficial to think, joined the multitude, were staunch infidels, and made sport of religion and the Bible. Now there are some hundreds of praying persons in the town, and some in every department of life. The consequence is, that now a multitude who think but little, join with others in a profession of the gospel; and even those who never attend any place of worship, are desirous of being included in the number of nominal Christians. Genuine religion, however, does prevail, and the cause of truth is spread on every hand.'

BRAHMINICAL THEOLOGY.

'WE had,' says Mr. Diemer, (a Missionary from the Bartlett's Buildings Society, 1778) 'a conversation with a Brahmin, who asserted, that "the whole universe is God; and what animates a dog is God, and when God retires out of the dog, he must die immediately."'—*Abstract of the Annual Reports, &c. p. 209.*

The Sacred Bull.

THE veneration for the cow and the sacred bulls, is exceedingly great

among the Bengalees. 'The other day,' says Mr. Diemer, 'the leg of one of their bulls was broken; this beast was immediately surrounded by many hundred people, and the Brahmins especially were very busy and much concerned for the bull; some brought him food, others medicine, and others ropes to remove him to a dry place. Thus was the sacred bull carried away with all possible care, and every method tried to recover him; but when a poor wretch lies in the streets, and his distress calls aloud for the compassion of those who pass by; if he is of a low caste, he is entirely neglected. The merciless and haughty Brahmin passes on without being affected with the sight of such an object of compassion. But were he a sacred bull, proper care would be immediately taken of him. When a Bengalee's house takes fire, he is obliged first to save his cow; and, though his wife and children should be consumed by fire, it signifies nothing; but if the cow perishes in the flames, he loses his caste,' p. 209, 210.

NORWICH.

On Friday evening, Oct. 28, Mr. Burder and Mr. Campbell gave a full account of the proceedings and prospects of the Missionary Society to a crowded assembly at Lady Huntingdon's chapel, Norwich. On the following Lord's Day, Mr. Burder preached at the same Chapel, morning and evening; and at the Old Meeting (the Rev. Mr. Hull's), in the afternoon. Mr. Campbell preached at Mr. Hull's in the morning, and at the Chapel in the afternoon. Large congregations were assembled, and appeared to be deeply interested in the important object which was recommended to their attention. About £84. were collected at the several meetings, in addition to £64. transmitted a few months ago. The Rev. Mr. Phillips, Minister of the Chapel, repeatedly assisted in the devotional exercises.

On Monday morning, Mr. Burder and Mr. Campbell presented a copy of the Chinese New Testament to the Bishop of Norwich, who received it in the most condescending and obliging manner, expressing his warm approbation of the zealous efforts now made to diffuse Scriptural knowledge throughout the world.

AUXILIARY MISSIONARY ASSOCIATIONS,

Recommended to begin with Jan. 1, 1815.

In the commencement of a New Year, it is natural for a serious person to consider what he may do for the glory of God and for the good of mankind, which he had not before done; and, among the means which he may adopt for greater usefulness, may not affording assistance to the Missionary Society deserve his regard? *Six hundred millions* of men are living without God, and without hope in Christ; perishing for lack of knowledge; and is not a host of Missionaries necessary for their instruction? How are so many to be sent and supported, without great exertions,—exertions generally, universally made, by those who love the Saviour and the souls of men? And may not this, in a happy degree, be effected by small contributions, if there be a general combination of pious people for that purpose?

Few persons consider how vast would be the product of subscriptions, even of a penny per week, if carried to a large extent. *Twenty persons*, exerting themselves to procure from their friends, each twelve subscriptions of *one penny* each, would raise *fifty-two pounds* in the year; and if, throughout the kingdom, a sufficient number of such collectors could be found, *fifty thousand pounds* might annually be produced. With such a sum nearly five hundred Missionaries might be supported, and what might not be expected from such a host, sent forth and supported by the constant and fervent prayers of so many thousands of Christians?

If, however, so general a combination, easy as it is, cannot yet be expected, let *each* resolve to do what he (or she) can, and the effect will doubtless be considerable, beside what will be done, in a greater proportion, by more wealthy subscribers.

The following scale will shew the great productiveness of penny subscriptions:—

Person collecting		per week		per year		
1	—	1s.	—	2	12	0
2	—	do.	—	5	4	0
3	—	do.	—	7	16	0
4	—	do.	—	10	8	0
5	—	do.	—	13	0	0
10	—	do.	—	26	0	0
20	—	do.	—	52	0	0

And so on to any extent.

It is only necessary that a pious individual, male or female, (it is particularly recommended to the latter, as having generally more leisure and more influence) set about the work, and obtain 20, 12, or even a smaller number to begin with, who will contribute one penny per week, and the

work is done. To facilitate this labour of love, cards, properly ruled, may be had of the Secretaries of the Missionary Society, No. 8, Old Jewry, London.

A YOUNG man, who lately offered himself to the Society as a Candidate for Missionary Services, says—

'I was much influenced in my determination by reading the Missionary Anecdotes; there is one sentence at the close of the work, which forces itself very frequently upon my attention. It occurs in the quotation of a faithful Missionary's observation, now in India. I allude to the expression, "five hundred millions" of souls, who are represented as being unenlightened. I cannot, if I would, give up the idea of being a Missionary, while I reflect upon this vast number of my fellow-sinners, who are perishing for lack of knowledge. "Five hundred millions!" intrudes itself upon my mind wherever I go, and however I am employed. When I go to bed, it is the last thing that recurs to my memory; if I awake in the night, it is to meditate upon it alone; and in the morning, it is generally the first thing that occupies my thoughts."

Such are the sentiments which every faithful Missionary should feel, and a portion of the same commiseration ought to possess every Christian heart.

PRAYER FOR THE SPREAD OF THE GOSPEL.

AT a meeting of Ministers connected with the Missionary Society, held at their Rooms in the Old Jewry, on Wednesday, Nov. 30, 1814, for the purpose of forming lists of the several prayer-meetings for the metropolis and vicinity for the ensuing year; it was

RESOLVED,

That it be humbly recommended to the Ministers of the Gospel, in town and country, to preach a Sermon on the third Lord's Day in the month of January next, (viz. Jan. 15,) in order to enforce, on their respective congregations the important duty of praying earnestly for the success of Missionary exertions among the Heathen*.

AFRICA.

IT will be recollected that before Mr. Campbell left the Little Namaqua land, he requested Mr. Schmelen, one of the Missionaries, to undertake a journey of discovery. He was to explore the mouth of the Great River, and to find, if possible, whether ships could enter it from the sea, and so supplies be obtained for the stations in the interior; he was also to examine whether any other river emptied itself into the sea from the Namaqua country. He was then to penetrate, if possible, into the Damara country, which lies north of the Great River, and obtain information concerning its inhabitants, and also of the regions northward of them, of whom as yet little is known but their name.

Mr. Schmelen readily undertook this dangerous journey. But not having been heard of for several months, painful apprehensions were entertained as to his safety. These, however, have been happily relieved, by a letter just received from him; an extract from which follows:—

Klip Fountain, July 29, 1814.

MY last, dated May 10, I hope has come to hand. I was then of opinion that after I should have finished my journey in the Namaqua country, I should return to the Great River, and begin a Mission there; but since I was there, Titus Africanus has made a fresh assault among the Great Namaquas, destroyed several of their Kralls, and stolen some thousands of their cattle and sheep. Most of them are now poor, and have scarcely any thing to live upon. They have taken refuge in the place where I now am. These people, with another Chief called Flemerius, entreat me not to forsake them in their present circumstances. Africanus has terrified them by a message, threatening that he would come and take off their skins to make shoes of, that he would cut off their heads, and the breasts of the women, &c. &c. They are so alarmed that they say if I leave them, they must remove entirely from the country.

When I heard of this, I went to the abode of Africaner, in order to reason

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* This great duty was recommended in a masterly manner by the late President Edwards, of New England, in a Treatise, an abridgment of which, price 6d. entitled, '*United Prayer*,' has lately been published, and may be had of the Publishers of this Magazine.

with him, and if possible to restore peace; but before I reached his Krall he had left home for several days, and circumstances would not allow me to follow him.

I have received a letter from brother Helm, stating that he wishes to remove from his present station on account of the extreme heat of the place, which is injurious to his health; and desiring me to find a place more airy, and nearer the sea. I have written to him that if he continued in the same mind, he might commence a Mission near the mouth of the Great River, to which I presumed brother Read and the Directors would have no objection. If brother Helm should decline this proposal, some other Missionary should be sent thither, by the first opportunity. Two more Missionaries are requisite for the Chiefs, Tsaumap, Tsaugamap, and Karramap whom I have seen and conversed with. They are very desirous of being instructed, and are now on their way towards Morast Fountain, which is their own country, about three days journey from hence. I have not seen the place myself, but have heard from those who have lived there some years, that it is a proper place for a Missionary station. I think that Missionaries should not be frightened away by the roarings of Titus Africanus, but boldly enter into the field of the Lord, believing that he is able to protect them from all danger.

On the 18th of May, I left the Great River, continually travelling northward, though with great difficulty, but I was not able to come near the sea, on account of the mountains, and the scarcity of water. Sometimes I have been in a dismal wilderness for a fortnight together, without meeting one human creature. I continued travelling north as far as it was possible, when on the 5th of July, I could proceed no further, and was obliged to turn my waggon southward. I was then entirely surrounded by wars, yet the Lord preserved me and my people from all danger.

I have not seen any considerable fountain, except that where I now am; but I have heard of some very good ones, in and near the Gandemmap country; and of one river called Kooisip; and there must be a haven somewhere, where ships anchor; and the chief of the Damara country told me of an island near that country, where ships sometimes anchor, and exchange their iron for the cattle of the natives.

I shall add the names of the several chiefs whom I visited on my journey since I left Pella. David Barly lives at the mouth of the Great River Jeremius:

Great Namaquas.

Kobus Frederick—where I now reside.
Naunimap: Koerissimap,—much people.
Kaunamap arrisip (Field shoe wearers)—much people.
Haikammap—Koowoosip.
Tsaumap.
Tsaugamap.
Karramap.
Kárramap.
Aimap.
Kanmaa—Tsawvep.

With all these I have conversed, and find them very desirous of being instructed; but I have not proper places for them all to settle. I think that the eyes of the Directors must be more directed to the Fish River, for a multitude of people dwell there in the dry season.

The particulars of my journey I shall send by the first opportunity. Remember me in your prayers before God. H. Schmelen.

MISSIONARY ROOMS, No. 8, OLD JEWRY.

Persons having business to transact with the Missionary Society, are respectfully informed, that one of the Secretaries will attend every Monday, Wednesday, and Friday, from eleven until two o'clock.

The collection of curious articles, sent by the Missionaries from various parts of the world, are not yet ready for public inspection. Due notice will be given.

ODE ON THE NEW YEAR.

REFLECTION FOR THE PRESENT.

1 Cor. vii. 29.—'*This I say, brethren; The time is short*

Now Time hath run another year,
'Tis wise the past to view;
And, mingling gratitude with fear,
Begin the season new.

How poor the space to mortals spar'd
Of Time's extended date;
And what is Time's whole round compar'd
To the eternal state?

Perpetual change and swift decay,
The lapse of years attend;
This solid globe shall melt away,
And Time itself shall end.

Tho' swift and silent Time proceeds,
It registers on high
Our private thoughts and public deeds
To meet us when we die.

And though our circle small appears,
Rich blessings fill the ring;
And times and seasons, days and years,
The [illegible]ying bounties bring.

Tho' o[illegible]eparted joys we mourn,
And future ills forbode;
Yet patience long hath with us borne,
And love hath much bestow'd.

The fruitless cumb'rer of the ground
Is doom'd the axe to bear;
Yet we have sparing mercy found,
And felt the Pruner's care.

Such grace our gratitude demands,
Such weakness moves our fear;
While safe in the Almighty hands
We leave the future year.

PRAISE FOR THE PAST.

1 Sam. vii. 12.—'*Hitherto hath the Lord helped us.*'

O Thou who hast hitherto led us along,
And borne with our weakness and banish'd our fears;
To Thee, O our God, would we tune the glad song,
Whose mercies have fill'd up our circle of years.

The winter's keen frosts, and the spring's blooming flow'rs,
The summer that ripens the autumn's rich store;
The seed-time and harvest, the sunshine and show'rs,
Thy promise fulfill'd, and thy love we adore.

Tho' crosses and trials we meet on our way,
Our cup tho' with sorrows our Father may fill;
The rod of correction but quickens delay,
The cup is the med'cine to cure us of ill.

Tho' slow is our progress in lessons divine,
And little we learn'd thro' the years that are past;
Yet precept on precept, and line upon line,
Thou givest to teach us improvement at last.

Tho' Time is so fleeting, uncertain, and short,
And earth but a desert for spirits to roam;
Yet life is the portal that leads to thy court,
And Death but the herald to usher us home.

Oh sweet is the hope of the mansions above,
And sure is the promise the gospel has giv'n;
And precious the Saviour, whose infinite love
Redeems us from earth, and prepares us for heav'n!

PRAYER FOR THE FUTURE.

Psalm lxxii. 24.—'*Thou shalt guide me by thy counsel.*

Immutable, infinite Lord,
Of beings the Author and End;
All creatures arose at thy word,
And all on thy pleasure depend.

The ages roll on as they came,
And mortals are borne down the flood;
But Thou art for ever the same,
Unchangeably faithful and good.

The past we can never recall,
The present we cannot retain;
While anxiously doubtful of all,
We grasp at the future in vain.

Unconscious of what may be best,
Unable our lot to decide;
Our faith on thy promise would rest,
And own Thee our Guardian and Guide.

Our path may be rough and obscure,
Our courage and caution may fail;
Our portion be scanty and poor,
Our fear like a tempest prevail.

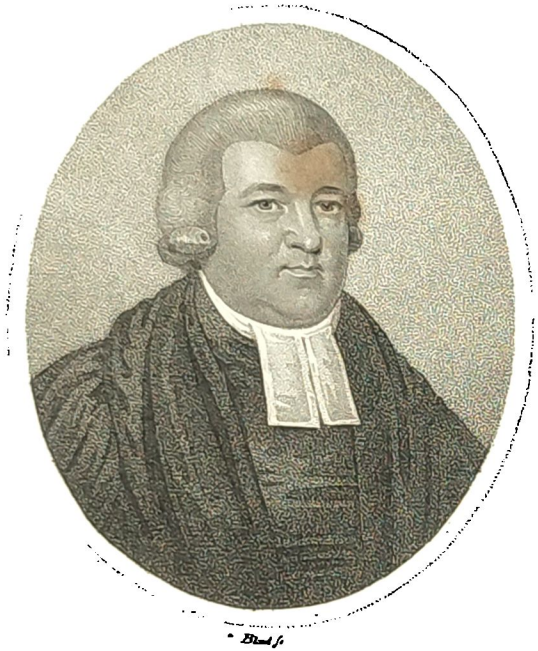
The mind for the struggle prepare,
Give faith that in weakness is strong;
The cross with submission to bear,
Assur'd that it cannot be long.

Neglectful due watching to keep,
Allured by the wiles of the foe,
Prosperity lulls us to sleep,
And dream of a heaven below.

From trifles so sordid and mean
Our hope and affections remove;
To look to thy kingdom unseen,
And lay up a treasure above.

ALIQUIS.

R. Williams, Printer, Coppice Row.



Blood sc.

Revd. Henry Foster M.A.
late Minister of Clerkenwell.

Pub by Williams & Son Stationers Court Feb.y 1st. 1815.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FEBRUARY, 1815.

MEMOIR

OF

THE LATE REV. HENRY FOSTER, M. A.

MINISTER OF THE PARISH OF CLERKENWELL, LONDON.

The Rev. Henry Foster was the son of a shalloon manufacturer, about eight miles from Halifax, in Yorkshire; where he was born in the memorable year 1745. His parents had five sons, of whom Henry was the youngest, besides a daughter. When he was about 17, his father died of an infectious fever; which Henry also caught,—but was spared for a scene of usefulness, of which neither himself nor his friends could have the least anticipation. His first serious impressions arose from overhearing one of his father's workmen at family-prayer. This circumstance led him to pious reflection, to attend a gospel ministry, and to study and watch over the motions of his own heart. He was preserved from gross immoralities in his youth, though his early character wanted that steadiness and consistency for which he was afterwards so remarkable. He received the rudiments of his education at Heptonstall School; and was entered at Queen's College, Oxford, at the beginning of 1764, being then about 19. Here he acted with seriousness and discretion,—was preserved from the snares which usually attend young men at the universities,—and was particularly esteemed by his tutor, Dr. Fothergill.

In September, 1767, he was ordained Deacon by the Bishop of London, and within two years afterwards Priest; by *titles*, in both cases from the revered Mr. Romaine, who early sought his assistance at Blackfriars' Church. About the same time he received an invitation to assist Mr. Newton, at Olney, who strengthened his application, by stating the dangers to which a young clergyman is exposed in the great metropolis. His cautions were not in vain, though Mr. F. considered it his duty to remain in London. Soon after this he was chosen to the Lectureship of St. Ethelburga, Bishopsgate Street; which he resigned, on being appointed Lecturer of the joint parishes of St. Andrew and St. Anne, Blackfriars. Here he continued Curate and Lecturer many years; and on retiring therefrom, received a piece of plate, inscribed 'A Token of Gratitude from the Parish of St. Andrew Wardrobe, London, to the Rev. *Henry Foster*, for his faithful discharge of the duties of Curate and Lecturer for more than 20 years.'

About the year 1769 he was chosen the Friday Evening Preacher at St. Antholin's, Watling Street; and delivered his first sermon from 2 Cor. v. 20: 'Now then we are ambassadors for Christ,' &c. In 1774 he became the Tuesday Evening Preacher at London Stone-Church; and next year was chosen Thursday Morning Preacher at St. Peter's, Cornhill; where, however, he received no salary for several years, owing to the right of election being litigated. For many years he was the licensed Minister of Long Acre Chapel, in connection with the late Mr. Cecil; and afterwards, on Mr. Cecil removing to Bedford Row Chapel, with Mr. Cuthbert and Mr. Watkins. With Mr. Cecil he was also united in preaching alternately the early Sunday Morning Lecture at St. Margaret's, Lothbury; and for four periods of three years each (the longest term one clergyman can supply, according to the will of the founder) he preached the Sunday Evening Lecture at Spitalfields. — These numerous engagements are mentioned as the proofs of Mr. Foster's diligence and activity; and for many years together he has preached from five to eight sermons weekly.

In 1790, on the death of Mr. Sellon, Mr. Foster was persuaded to be a candidate for the perpetual Curacy of Clerkenwell; but Mr. Davis was elected. Finding his friends roughly treated, he withdrew before the election closed. Some of them blamed him for deserting them; but he declared that, though he did not regard his own ill-treatment, he could not bear to witness the same conduct to his friends.

Popular elections are generally attended with great commotion, and with the agitation of the violent passions; which is often no less in a parochial contest than in that for a member of parliament. This has been particularly the case in Clerkenwell, where the friends of the candidates have worn favours, and other badges of party; and some of them have had recourse to all the tricks of electioneering. Nothing, however, could be more opposite to the disposition of Mr. Foster; and his consenting to stand a candidate for this parish, can only be accounted for from his conviction that it was a duty from which he ought not to shrink; for he was under no necessity to recur to a popular election for a situation in the church. Beside his engagement at Long Acre Chapel and several Lectureships, in 1782 he was offered a living in Norfolk, by Mr. Parry, of Dunham Hall; and on the demise of the benevolent Mr. Thornton, in 1790, he was left the first-named trustee of several livings, two of which successively fell vacant, and were submitted to his option; but he declined both. One of these was in the rich and fashionable village of Clapham; and when one of his London friends expressed his satisfaction that Mr. F. was not going to leave the metropolis, tho' it might have been to his secular advantage, he said, 'There is nothing in money. If I had gone there, and not been useful, I should have been miserable; for I hope I have been a little useful in London!'

In 1804 he was the second time nominated a candidate for Clerkenwell; and with much reluctance consented; but declared he would not canvas: — nay, if the soliciting one vote would secure his election, he was resolved not to ask it. This was not, however, thro' pride or indolence; nor from a reluctance to conform to the wishes of his friends. At that period the compiler of this Memoir met him in Spa-fields; when mentioning the election, and expressing a wish that he might succeed, Mr. Foster replied, 'Sir, I have such an awful sense of the weight of the charge of this extensive parish, that if setting only my foot across a kennel would

secure my election, I *dare* not do it!'

Soon after his election, but during the time of its litigation, the living of St. Dunstan's became vacant, and at his disposal; when he consulted a friend, whether, under those circumstances, he should not accept it. 'By all means, Sir,' said his friend; 'for you can hold both:' but to this he would not listen for a moment; and, therefore, gave up the idea. He was licensed to St. James's, Clerkenwell, by Bishop Porteus, in June, 1807; and from that time confined his labours wholly to his parish, where he preached statedly at the workhouse, catechized the poor children, and delivered a preparation-sermon on every Friday before the Sacrament.

Soon after he began to preach at Clerkenwell, many of the inhabitants of Pentonville requested him to preach at that chapel. He accordingly went on a morning appointed; but Mr. Lendon's friends secured the pulpit, and refused to admit Mr. Foster. Some of his friends would have contested the matter; but Mr. Foster said, 'I am a man of peace;' and immediately left the vestry, and returned to Clerkenwell. He out-lived, however, all opposition; and never was a parish minister better beloved, or more highly respected.

His infirmities began now to encrease fast upon him. In 1812 he was confined to his bed ten weeks, and to his house a much longer time, by a severe illness, which greatly affected his memory and weakened his mental powers; so that from that period he preached with reluctance and timidity; yet he occasionally addressed his parishioners from the desk, — his corpulence and infirmities making it impracticable for him to ascend the pulpit. At the close of the frost, in the spring of last year, he suffered a severe spasmodic affliction; from which he was again considerably relieved, but not entirely. He now hastened to his heavenly home with a cheerful faith, if not with holy triumph. — Some time before his death, he remarked, 'It is a serious thing to die: I know of no resource but *looking to Jesus*.' He felt confident in the atonement of the Redeemer, and in his supporting grace; yet when speaking of death, he would sometimes shudder at the sufferings of a dying bed; but he was mercifully spared the pains he dreaded. On the very evening before his departure, he withdrew, as was his usual manner, to secret prayer in an adjoining room. Before eleven he retired to rest with a cheerful countenance; and entered a happy eternity before the morning. He died May 26, 1814, in his 69th year. — His death and funeral have been already mentioned in our last volume, p. 278; and Mr. Watkins's funeral-sermon for him, p. 323.

On looking over Mr. Foster's character, though it exhibited all the Christian virtues and graces, some were more prominent than others, particularly the following: —

1. His *beneficence* was not only extensive, considering his means, but it was dignified and kind. He waited not for entreaty, and he despised crouching. When he gave, it was not the charity of a great man to a poor trembling petitioner; but it was a brother relieving a brother. On one occasion he assisted a person to commence business; and when he failed, as was thought through want of prudence and assiduity, he went to visit him in prison. The unfortunate man began to apologize. 'Sir,' said Mr. Foster, 'I understand there have been some things in your conduct not consistent with your profession; but I do not *now* come to talk with you about religion: you are in distress, and I come to relieve you.' He enquired what would liberate him. The other said he had no security to offer. 'Sir,' replied Mr. F. 'I am not going to

lend you the money: I mean to *give* it;' and immediately filled up a check upon his banker.

In another instance, a tradesman, who had been ruined by the American war, made known his case. He gave him immediate assistance; and instead of doing it in a manner which should say "Don't come again," he added, with a generosity like that of his heavenly Master, 'Come to me whenever you are in want.' He procured him a situation as messenger in a public office; but as he had been brought up in a sedentary life, the exercise was too much for him. He complained to his friend that he feared he must relinquish it. 'No,' said Mr. F.; 'when you find the walking too much for your strength, take a coach; and I will pay it.'—Judging that a man in trouble could best sympathize with the afflicted, he made such an one the almoner of his private charities: and so kind and numerous were they, that they will long be missed, and he will be long regretted.

2. Another striking feature in his character was the *regularity* of his habits. He was an early riser; and for a dozen years or more, used to take a walk in Spa-fields before breakfast, whenever the weather permitted; and was generally accompanied by a friend.—In his manner of living he was frugal and abstemious. His suppers were confined so rigidly to bread and cheese, that when he went with another clergyman to preach two charity-sermons, about 70 miles from London, though an elegant supper was provided, nothing could induce him to deviate from his custom.

3. He was a great observer of *Providence*. According to the Puritan adage, 'He who is an observer of Providence, will never want a providence to observe;' and he could stir in no matter when he thought Providence put an impediment in his way. In one instance, perhaps, it may be thought he carried this too far.—In early life he admired the daughter of a dissenting minister, to whom he was by no means disagreeable; but when he mentioned it to the father, he wrote him for answer, that, though he highly respected him, he could not think of accepting a clergyman of the Church of England for a son-in-law. On mentioning this, however, to his brethren, they blamed him; and, convinced of the impropriety of his conduct, Mr. W. wrote to retract his refusal; but Mr. Foster replied, he had committed the matter to the Lord, and could go no farther. When, some time after, Mr. W.'s character was censured, one said he was a briar. 'Yes,' said Mr. Foster; 'but he is a sweet briar.'

4. Lastly, we remark the peculiar and striking *simplicity* of his style and manner as a preacher of the gospel. His method was generally that of deducing a series of observations; in which he particularly excelled. Some men labour for classical words and elegance of expression. He laboured to be plain; and seems to have adopted the maxim, 'Never to use a hard word when he could find an easy one;' and it ought to be the maxim of every 'minister of the word of God.' Public orators, indeed, must study elegancy, and recommend themselves to popularity by an artificial eloquence; but ministers of the gospel should renounce this; and in aiming to avoid what is artificial, they will generally attain that which is natural. They will be sublime, not in words, but in ideas. To give an instance but in one point:—Men labouring to form an idea of Heaven, will talk of gorgeous palaces and splendid thrones; but he who came down from Heaven said,—'In my Father's house are many mansions: I go to prepare a place for you.'

Mr. Foster's style was, however, as far from meanness as from affectation; and it would be as difficult

to find in his sermons 'a quip or quirk' of wit, as in the writings of St. Paul. His words seemed 'to have been all weighed in the balances of the sanctuary,' and his ideas measured by the standard of revelation. Young ministers often mistake here. They think, to be plain they must be vulgar, and sometimes drop into the *slang* of the lowest classes. We should endeavour rather to raise than to sink men in the ranks of society; and the language of the middle classes, tradesmen and master-mechanics or manufacturers, will always be intelligible to the lowest, because it is the language of their employers.

Mr. Foster was in sentiment an avowed Calvinist; but he had too much wisdom and prudence to introduce points of unnecessary controversy, or abstruse speculation, into the pulpit. His object was to feed, not the curiosity, but the piety of his hearers. He was also cautious not to introduce criticisms which might have a tendency to weaken the confidence of his hearers in our present excellent (though not faultless) translation of the Scriptures.

Mr. Foster published nothing of his own but a single sermon, preached in Newgate; which contains an epitome of his doctrines, and a specimen of the faithful and affectionate manner in which he preached; yet such is the hardness of the human heart, that while he was preaching this very sermon to condemned malefactors, 'some of those very malefactors were sleeping, others talking, and behaving in such a manner as showed they did not consider themselves concerned in the matter.'

Mr. Foster also edited an edition of Leighton's admirable Exposition of St. Peter; and was the means of introducing that most excellent writer to the present generation.

Such was the modesty of Mr. F. that he never suffered a portrait of him to be taken, but by stealth; this was the case with the one we have had authority to copy, and which is acknowledged to be a striking likeness.

The following modest Inscription, on a square Marble Tablet, has lately been erected in the Church, on the right side of the Altar:—

IN MEMORY OF

THE REV. HENRY FOSTER, M.A.

MINISTER OF THIS PARISH,

WHO DEPARTED THIS LIFE MAY 26, 1814,

AGED 69 YEARS.

'Brethren, the Time is short.'

ANECDOTES OF ASTROLOGY.

Sir, *To the Editor.*

YOUR readers are much obliged by the insertion of the piece on the subject of Judicial Astrology, in your Supplement. Having collected a few particulars relative to that matter, which may truly be termed a 'Science, falsely so called,' I transmit them for insertion.—Among the remarkable singularities of celebrated men, it is mentioned that some of them were believers in Judicial Astrology. Even some great men have been tinctured with this weakness: Richlieu and Mazarine, both of them celebrated cardinals and ministers of state, were so superstitious as to employ and pension Morin, a pretender to astrology, who cast the nativities of these two able politicians. Nor was Tacitus himself, who generally appears superior to superstition, untainted with this folly; as may appear from the 22d chapter of the 6th Book of his Annals. The Duke of Orleans refused to believe in religion, and yet believed in astrology. Pope calls him 'a Godless regent, trembling at a star.'—Melancthon himself was infected with this imperfection: 'Philip Melancthon holdeth strictly over astrologie (says Luther, in the work entitled Table Talk) but hee never was able to persuade mee thereunto.' Me-

lancthon saith, 'That such people as are born *in ascendente Libræ* (in the rising of the Scales towards the south) are unfortunate people.'—Whereupon Luther saith, 'The astrologers are sillie unhappie creatures, who dream that their crosses and mishaps proceed not from God, but from the stars; therefore they are disfurnished of patience in their troubles and adversities.' The nativities of Luther, of Cicero, and of others (printed at Nuremburg) being brought before Luther, he said, 'I hold nothing thereof, neither do I attribute any thing unto them; but I would willingly that the astrologers answered me with this argument:—Esau and Jacob were born both together, of one father and one mother, at one time, and under equal planets; yet, nevertheless, they were wholie of contrarie natures, kindes, and mindes. Therefore, what is done by God, and is his work, the same ought not to be ascribed to the stars.' — Men of great genius and excellence like Melancthon, have been somewhere compared to the pillar of fire that conducted the Israelites; which sometimes turned a cloudy side to the spectator. It is said of the learned Cardan, that he was so addicted to astrology, that, having foretold the time of his own death, he starved himself to prove the truth of his prediction. A desire to know whether there was any thing in Judicial Astrology, first put Sir Isaac Newton upon studying Mathematics; he discovered the emptiness of that study as soon as he erected a figure; for which purpose he made use of two or three problems in Euclid. Georgius Trapezuntinus wrote a book, entitled *Cur Astrologorum Judicia ut plurimum sint falsa.* Calvin wrote a tract against Judicial Astrology, which may be met with in the 8th volume of his works, p. 500, edit. Amst. 1667. It is recorded in the life of the learned Joseph Mede, that, among other studies, he spent no small pains in sounding the depths of astrology; to which (he would say) above all other studies, he had a natural propension: yet did not that propension so far sway his judgment, as not to discover the vanity and weakness of those grounds upon which the professors of that science very often build their too confident predictions. 'It was a wise speech,' says the pious Bishop Hall, 'that is reported of our best and last Cardinal (I hope) that this island either did or shall see, who when a skilful astrologer, upon the calculation of his nativity, had foretold him some specialties concerning his future estate, answered, 'Such perhaps I was born; but since that time, I have been born again; and my second nativity hath crossed my first.' — It has been said that Buonaparte always put great confidence in the calculators of nativities, and that he brought a female professor of the art from Egypt. Some of our English calculators have done him the honour to predict the fortunes of this unfortunate man. The predictions of an eccentric old gentleman at Gillingham, in Kent, may be met with in the Gentleman's Magazine for July 1807. A curious specimen of astrological folly now lies before me, entitled 'The Nativity of Buonaparte, Emperor of all the French, calculated by a professor, 1805.' In this performance the astrologer makes it appear, 'that there are no less than 16 testimonies in favour of the *continuance of his greatness*;' hence we may rationally conclude that he will maintain his exalted situation, in defiance of all the efforts of those who may wish to cast him down. A Mr. Bagley, of Shrewsbury, published in the Shrewsbury Chronicle of May 27, 1808, a calculation on the nativity of Buonaparte and prediction of the period of his death; but his judicial astrology deceived him, or the world would have been rid of this man in the latter end of 1810, or the beginning of 1811.

It appears strange that calculators of nativities should derive their conclusions from the position or aspect of the planets, when the later discoveries have shewn that none of the ancient astrologers knew how many planets belonged to the system; as others have been lately added to the number of those that were formerly known.

Whence call we, then, the firmament
Lorenzo?
As earth the body, since, the skies sustain
The soul with food, that gives immortal life,
Call it—The noble pasture of the mind;
Which there expatiates, strengthens, and exults,
And riots thro' the luxuries of thought.
Call it—The Garden of the DEITY,
Blossom'd with stars, redundant in the growth
Of fruit ambrosial; *moral* fruit to man.
Call it — The breast-plate of the true High Priest,
Ardent with gems oracular, that give,
In points of highest moment, right response;
And ill neglected if we prize our peace.
Thus have we found a *true* astrology;
Thus have we found a new, a noble sense,
In which alone *stars* govern human fates:
O that the stars (as some have feign'd) let fall
Bloodshed and havock on embattled realms,
And rescu'd monarchs from so black a guilt!
YOUNG.

Tu ne quæsieris scire (NEFAS) quem mihi, quem tibi
Finem Dii dederint, Leuconoe; nec Babyloneos
Tentaris numeros; ut melius, quicquid erit, pati,
Seu pleures hyemos, seu tribuit Jupiter ultimam
Quæ nunc — Hor. Lib. 1. Ode xi.

'Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit; if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.' Is. xlvii. 12, 13.

Basingstoke. J. J.

REMARKS
ON
THE LATE REV. MR. CECIL.

ON reading "the Remains of the Rev. R. Cecil," I was struck with an apparent discordance between Mr. C.'s conduct when he entered on his charge at St. John's, and the principles which he himself lays down for the regulation of the ministerial office. I beg leave to cite the passages to which I allude: page 59, "An outcry was raised against me throughout the religious world. It was said, that at other places I continued to preach the truth; but that at St. John's I was sacrificing it to my hearers." — Page 62, "A certain brother preached a charity sermon, and in such a style, that he seemed to say to me, 'Were I here, you should see how I would do the thing.' What good he did I know not; but some of the evil I know, as several persons forsook the chapel, and assigned his sermon as the reason; and others expressed themselves alarmed at the idea of Methodism having crept into the place." — Page 121, "Too much dependence is often placed on a system of rational contrivance. An ingenious man thinks he can so manage to preach Christ, that his hearers will say 'Here is nothing of Methodism!' This has nothing to do with that system!" 'I will venture to say, if this is the sentiment communicated by his ministry (and was not this the sentiment communicated by Mr. C.'s ministry?) that he has not delivered his message. The people do not know what he means, or he has kept back part of the truth. He has fallen on a carnal contrivance to avoid a cross; and he does no good to souls.'

Far be it from me to suspect the purity of Mr. C.'s motives in adopting that strain of preaching which he did on first going to St. John's. The language which he used in vindicating his conduct to his protectress, must convince every one

that it was in the integrity of his heart that he acted in this manner. "Can you attribute any but the purest motives to me? Ought not the very circumstances to which I voluntarily subject myself, by adhering to the plan you condemn, to gain me credit for my intentions?" I ask not whether Mr. C. acted uprightly in this affair; but I do seriously ask whether, after all, his conduct was justifiable? and I bring these citations forward, in the hope that some of your acutest readers will turn to the pages mentioned, and after a full investigation, favour us with their mature judgment. The enquiry appears to be of great importance, because so great is the influence of Mr. C.'s name, that his example will be considered by many a sufficient sanction for imitating his conduct. If I may be allowed, with great diffidence, to state my own sentiments, I must avow a suspicion that Mr. C. was wrong. I am an advocate for the accommodating insinuating address of Hervey. I praise that preacher who begins with the simplest, most plain, and the most palatable truths of the gospel; but let it be the gospel; — let the whole message be delivered. During the months or years that Mr. C. was preaching in the way he mentions, did none of his hearers go into the eternal world? Can it be a question, that, with regard to them, Mr. C. did wrong? The watchman saw the sword coming, but he gave not warning.

It is said, indeed, that Mr. C.'s plan succeeded. After seven years affairs began to wear a pleasing aspect, and several witnesses rose up to testify the power of the grace of God" (see page 61) souls were converted. What! souls converted when the gospel was not preached!!! Souls were converted, true; but had not Mr. C. then changed his plan?

If a preacher be called to address Athenian Philosophers, it will be wise in him to imitate Paul, and begin with the Altar to the unknown God; but he must not dare to finish his sermon till, like him, he has preached Jesus and the Resurrection. SELINA.

Lady H——'s Chapel.

ANCIENT TESTIMONIES CONCERNING THE DELUGE*.

De diluvio notandum in ejus historiam ferme omnium gentium memoriam desidere. GROTIUS.

Mr. Editor, ——

To the Interior and Exterior Traces of the Deluge, as mentioned in some of your late Numbers, may be added Ancient Testimonies. These, in all probability, were handed down to their authors by tradition. It is more than probable that Shem, Ham, and Japhet, the three sons of Noah, from whom the natives of Asia, Africa, and Europe sprung, would carry an account of the deluge with them, which would descend from one generation to another; and it is reasonable to believe that, as different nations use different languages, they will speak of the same persons by different names. This is the reason why profane writers, on the heathen mythology, which has been borrowed from Scripture characters, give names different from those in the word of God. Indeed, it is not uncommon in translating from one language to another, to change proper names. Eusebius observes, that instead of Isaac, Alexander Polyhistor writes Gelota, which signifies *laughter* in Greek; as Isaac does in Hebrew. These remarks are made, that your readers may the better understand the following fragments, from ancient historians and poets, as Ancient Testimonies concerning the Deluge.

* We are sorry that this Paper, which should have preceded that, on the same subject, inserted in our last volume, p. 211, was mislaid, and consequently is misplaced.

Berosus, a Chaldean historian, who, according to Rollin, lived 300 years before the Christian era, alludes to the ark in the following words:—"They say that there are some remainders of this vessel to be seen upon the mountains of the Cordyaeons, in Armenia, to this day; and that the several people living upon the place, scrape the pitch off from the planks as a rarity, and carry it about them for an amulet." These mountains were called *Cordyaeon*, from the inhabitants, who were the Curds; and are generally called *Cordydi*, or *Gordydi*, by Greek and Latin writers. The more general name is the Gordian Mountains. Cellarius, in his Ancient Geography, calls them *Gordiaei*. The Onkelos, Syriac, and Arabic versions render the original words of Moses, the Gordydian Mountains. It seems, that by the Gordian, they mean that range of mountains which separate Armenia from Mesopotamia; and by Ararat, some particularly high mountain connected with that range. —Josephus calls it *Apobaterion*, which is purely a Greek word, signifying *the place of descent*. —Epiphanius, as quoted by Junius and Tremellius, gives it the same name. Modern Travellers tell us that the mountain is like a sugar-loaf, exceedingly high, and is seen nearly 200 miles distant. The top is inaccessible, on account of its being covered with perpetual snow; the middle part is haunted with tigers; and at the bottom are a few flocks and monasteries.

Another ancient testimony is that of Abydenus, an Assyrian:—"Afterwards Sisithrus reigned; to whom Saturn had foretold there would be an immense falling of rain, on the 15th day of the month Desius; and also ordered him to deposit the most valuable public records in Heliopolis, a city of Sipparis. Sisithrus having obeyed his orders, sailed immediately towards Armenia; and found what the god had told him was true. On the third day after the rain had ceased, he sent out some fowls, that he might know whether any part of the land appeared above the water. These finding no resting-place among the immense waves, return to Sisithrus. After them he sent others; but having sent the third time, the fowls returned with mud upon their wings, as a proof that the gods intended to save him from the fate of other mortals. The vessel landed in Armenia; where its wood is used as amulets by the inhabitants of that country."—It is evident, from the above, that Sisithrus is a fabled name for Noah, — Saturn for that of God. The sending out of the fowls three times, plainly alludes to Noah's sending out the dove. —There is some little difficulty in making the month Desius synchronize with the second month, mentioned in Gen. vii. 11; but as the best lexicographers differ about the meaning of the word, it may as likely correspond with part of October and November as with June.

Yours, &c.

T. RANKIN.

A LETTER

FROM

THE LATE REV. J. NEWTON,

TO MRS. WATHEN,

dated July 26, 1779.

My dear Madam,

As you kindly engaged my promise to write, I need make no apologies: you will receive my letter in good part; and I am sure I shall write it with a hearty good will. But what shall be the subject? Indeed, properly speaking, I have, or ought to have, but *one*; it is, however, very comprehensive: I mean 'Jesus Christ, — and him crucified.' It will, at least, help to fill up the paper, if I give you some account how I have managed it as a minister.

When the Lord, after he had mercifully given me some experimental knowledge of the gospel for myself, was pleased to honour me with a commission to preach it to others, I found myself possessed of an infallible medicine for the cure of all diseases; and as I was surrounded with multitudes, whom I saw were sick of a mortal disease, and, as we say, at Death's door, I expected to do great things with my catholicon.

I soon observed, that the fatal disorder I wished to relieve was attended with one very discouraging symptom:—Most of the sick folks, though I could read Death in their countenances, thought themselves well. They insisted on it that nothing ailed them; and were angry with me because I could not believe them. Some of these could scarcely hear with patience what I said of the power and skill of this Physician who gave me the medicine; others seemed disposed to speak favourably of him. They thought they *might* apply to him when they were really ill; but at present they had no need of him. Oh, how I laboured with some, but all in vain, to convince them of their danger! Now and then I did prevail with one, who then thankfully took the medicine, and presently recovered.

But as I and my fellow-practitioners were daily praising the virtues and efficacy of our medicine, some of our patients learned to talk after us: they did not take the medicine; but they *praised* it. They would allow that they had been sick once, — but now, to be sure, they must be well; for they could say as much in favour of the medicine as we could ourselves. I fear many died under this mistake: they would not make such a mistake in common life. Many persons go to see the table spread at the Lord Mayor's feast; but the sight of the delicacies, which they must not taste, will not satisfy the appetite, like a plain dinner at home; but, alas! our patients were not hungry.

Some felt themselves unwell; but would not own it; they tried to look as cheerful as they could. These depended upon medicines of their own contrivance; and they suffered many things, and grew worse and worse daily: they refused to try mine. It was judged by one too *simple*, like Naaman, who, for a time, though he would have done some hard thing, disdained such an easy remedy as *only wash, and be clean*. Others refused, unless I would clearly explain to them all the ingredients belonging to my medicine; which I had not the ability to do, nor the capacity to comprehend. They said, likewise, that the regimen I prescribed was too strict; for I told them honestly, that if they did not abstain from some things, of which they were very fond, my medicine would do them no good. I was often grieved, tho' not so much as I ought, to see so many determined to die, rather than take the only medicine that could preserve their lives. There were more than a few who deceived me and themselves, by pretending to take my medicine, and yet did not: none grieved me more than these; but they could not deceive me long; for as the medicine was infallible, I knew that whoever took it, and observed the regimen, would soon shew signs of convalescence; and that they were getting better, tho' they were not perfectly well; and therefore, when these signs were wanting, I was sure the medicine had not been taken.

I have not time to enumerate all the signs which accompany salvation; but I mention a few. First, A broken contrite spirit. This is indispensably necessary; for, by nature, we are full of pride; and God resisteth the proud, and giveth his grace only to the humble. Secondly, A simple upright spirit, free from artifice and disguise. It

is said of the blessed man, whose sins are forgiven, 'In his spirit there is no guile:' he is open and undisguised! Thirdly, Gentle, gracious tempers. If a man, like a lion, takes my medicine, he presently becomes a lamb. He is not easily offended, — he is very easily reconciled, — he indulges no anger,—he harbours no resentment, — he lives upon forgiveness himself, and is, therefore, ready to forgive, if he has aught against any. Fourthly, Benevolence, kindness, and an endeavour to be useful, — in opposition to that selfishness which is our natural character. Fifthly, A spiritual mind, which is the beginning of life and peace, weanedness from the world and its poor toys, and a thirst for communion with God, through Christ, &c.

I could go on; but let this suffice. These signs are at first weak; for a Christian is a child before he is a man: but grace grows by exercise, by experience, and a diligent use of the appointed means. My medicine enlightens the understanding, softens the heart, and gives a realizing sense of what the Scripture declares of the glorious Person, the wonderful love, the bitter sufferings of the Saviour, and the necessity and efficacy of his death and agonies upon the cross. When these things are clearly understood by the teaching of the Holy Spirit, whose influence is always afforded to those who take the medicine, the cure is begun; all the rest will follow, and the patient recovers apace, though there are sometimes transient relapses; and a spice of the old disorder will hang about them till they are removed to the pure air of a better world. I hope, my dear Madam, this medicine is your food; that you live upon it; that you eat the flesh and drink the blood of the Son of man, and feel the salutary effects every day. Oh, what love! — that such a Saviour should die for such sinners as we are! and what a marvellous mercy to me, that I should be brought from the horrid wilds of Africa to proclaim his goodness!—that I, who was a blasphemer, an infidel, and a profligate, should be spared to stand as a proof that Jesus Christ came into the world to save the chief of sinners!

You and I are far advanced in life; — we know not what a day may bring forth. Perhaps, we may never meet upon earth; but O, may we meet above, to praise him who loved us, and washed us from our sins in his own blood, to partake of that fulness of joy, and to drink of those rivers of pleasures which are at his right hand for evermore!

I am,

your affectionate and obliged

JOHN NEWTON.

ON WORLDLY ASSOCIATIONS.

NOTHING can be more painful to a serious observer of mankind than to witness, or to hear of the professors of the gospel being in the habit of mixing, frequently or constantly, with those persons whose conduct is in direct hostility to it. Their professions may be fair; but the opinions they entertain, and the practices in which they indulge, ought to put a serious person on his guard. Let me suggest a few reflections to those who are most in danger from such improper associations.

Your danger, I conceive, does not arise from the necessity of transacting business with them. Let business be attended to with integrity, with punctuality, and even politeness, and you will make the men of the world respect you; but your great temptation (a danger fatal at least to the moral influence of your character) lies in this: In going to places of resort where you are not *invited*, and where you are not *expected*; — where you have no

business to transact; and where, if you go, Religion and you must *shake hands* for a season. You will anticipate that I allude to places of public amusement, to taverns, to inns, and public houses, merely to pass away a solitary hour or two in the evening.

Ask yourself, endangered reader, What do you go out from home to see?—what to hear?—what to witness? What do your ungodly associates think of you, after the first emotions of surprize have subsided? Do they, can they, think *highly* of your religious character? — and only listen how they backbite you afterwards: — 'He likes a little fun, he loves his bottle and his glass as well as ourselves, when he can do it *slily*!' Ask again, What good, or what evil, do you occasion in such company? Do you check sin in them, or promote it? Do you put to silence 'the gainsayers by well-doing,' or do you open their mouths both against you and the gospel? Do you fall in with temptation, or resist it? Do you obey Christ, and follow him, or do you in works deny him? Do you, in a word, serve God or Satan?—and, once more, Are you fit for domestic scenes and duties after these convivial hours? Is this a good example to your family and domestics? Can you keep up family-devotion without conscious shame and confusion? And will God lend a gracious ear to such formal offerings as you then present at his throne?

Oh, be not deceived, nor overcome by such carnal gratifications! 'Evil communications corrupt good manners.' Then flee the haunts of sin, the strong-holds of Satan, as from a desolating pestilence; and once more listen to the voice of Reason, of Conscience, and of God: — 'Wherefore, come out from among them, and touch not the unclean thing; and I will receive you, saith the Lord.'

SINCERUS.

AN APPEAL TO CHRISTIANS,

ON THE DUTY OF SEEKING THE *CONVERSION OF THE UNGODLY.*

It is a sure and most solemn truth, 'That all who die in their sins are eternally lost.' No deep learning or far-fetched argument is necessary to make this truth evident. Every one who believes the word of God must acknowledge, that unless the carnal and impenitent be converted, they will certainly be condemned, and cast down to Hell. If then you have experienced a gracious change, and fled to Christ as your only refuge, can you, without the most lively compassion and solicitude, view those who are yet in the darkness of nature and the bondage of Sin and Satan? Are there not many, even among your near neighbours, dear friends, and kindred, just as careless and indifferent as if there were nothing in a future world to excite either their hopes or fears? Are not some grasping the perishable riches, others pursuing the empty pleasures of the world, and all dreaming of safety and happiness, while the threatenings of God are levelled against them? — and can you suffer them to go on without making one vigorous effort to arouse and apprize them of their danger? If the house of a neighbour were on fire, would you not instantly awake the whole family, and leave no means untried to rescue them from the flames? — Assuredly, the wrath of God has prepared a lake that burneth with fire and brimstone, to consume sinners! There is but a step between them and eternal death. If any thing is done for them, it must be done quickly: — not a moment ought to be lost! Arise and, without delay, sound an alarm. The watchmen of Zion are required to cry aloud, and spare not; but tell men their transgressions and the coming judgments of the Almighty; and all Christians should warn the

wicked, who are madly rushing on in the broad way that leadeth to destruction. Say not, 'We shall wound their feelings, weary their patience, or grievously offend them.' Be plain, serious, faithful, and affectionate in all your counsels and admonitions. You had better wound their feelings than wound your own conscience; and offend men in seeking their welfare, than offend God by keeping back the truth.

O think of the worth of souls, the nearness of death, and the absolute necessity of true repentance and saving faith! You are surrounded by numbers who are hardened in sin and unbelief. O seize every opportunity of pointing out their perilous state, and the only way of escape! When affliction has softened the mind, endeavour to fix some serious and salutary impression. Be anxious to draw those who profane the Sabbath and neglect instruction under the preaching of the gospel. To those who can read, give or lend good books; such as Doddridge's Rise and Progress of Religion in the Soul, Baxter's Saint's Rest, Burder's Village Sermons. By all that is commanding and forcible in the authority of God, — by all that is awful and terrific in his justice and majesty, — by all that is engaging and attractive in his goodness and mercy, endeavour to bring men to a deep and heart-felt concern about their eternal interests; and while you employ every other means, forget not to pour out your ardent prayers to God for his blessing, to crown your attempts with success. He that converteth a sinner from the error of his way, saves a soul from death. The salvation of immortal souls is an object of infinite importance. If you be instrumental in plucking one, as a brand from the burning, no words can describe the satisfaction you will feel! There is joy in Heaven among the angels of God over one sinner that repenteth. O then, Christian brethren, be earnest, be active, be diligent, be unwearied in the use of all the means you possess, for informing the ignorant, awakening the heedless, warning the profane and self-righteous, and persuading persons of every condition to turn to God with full purpose of heart!

B——y. J. T.

ON SUNDAY-COACHES.

Sir, *To the Editor.*

I AGREE with your correspondent Censor, that Sunday newspapers are an evil, aggravated by the sanction of the legislature; but this evil being local, is small, compared with evils in practice of a similar nature. Government, the legislature, and the community in general, appear somewhat ignorant of what God requires of the nation respecting keeping holy one day in seven; — and is it not the duty of God's watchmen to sound the alarm? — not only to preach the gospel, but likewise to rebuke and instruct people, of every rank in society, concerning the duty which God requires of man, especially of those who name the name of Christ, and are under the greatest obligations to depart from iniquity.

But the great evil I particularly allude to, and to which I wish to call the attention of every professor of Christianity, is not of a local nature: it begins in the metropolis, and spreads its baneful influence in every direction to the utmost extent of the kingdom; and is sanctioned, with few exceptions, by people of every denomination, religious and irreligious. I mean stage-coaches that travel on the Lord's Day, and carry letters, newspapers, merchandize of divers sorts, and slaves and souls of men. The people of Great Britain, who use means for the abolition of the Slave Trade, employ their fellow-men in profaning the Sabbath of the Lord, by which

thousands are retained the willing servants of Sin and slaves of the Devil, led captive at his will; and, to ease their consciences, they lay the sin upon their employers; and these, in turn, also excuse themselves by saying, it is a work of necessity; consequently, according to this traditional doctrine, it would be quite necessary and lawful for vast numbers to labour at their various trades, which even the law of the land prohibits on the Sabbath-day. Indeed, *necessity* is become the general plea of most of those who profane the Sabbath by unnecessary thoughts, words, or actions.

The General Post-Office in London, does no business on the Lord's Day; but all other post-offices throughout the nation receive and deliver letters and newspapers on that day; and the mail-coaches arrive in, and depart out of, London every day of the week; therefore, of course, the London daily newspapers and country weekly papers, become Sunday newspapers in all parts of the united kingdom. In towns, news-rooms are resorted to by many on the Lord's Day, to hear and read the news from all parts of the world; and people are seen in numbers at coach and post-offices eagerly inquiring for newspapers, letters, and parcels; — also upon the Sabbath-day, inns upon every public road are, by coaches and passengers, kept in such continual bustle, that neither masters nor servants have opportunity to attend public worship of any kind. Thus the Sabbath, which was made for man, is awfully profaned, and no public effort made, by any description of people, to endeavour to bring about a reform of these things. The late Lord Mayor, to his credit, issued an order forbidding any sort of newspapers to be hawked about the streets on the Lord's Day. We often hear of petty butchers, and other tradesmen of the lower class, prosecuted for labouring on the Sabbath; but never do we hear of those being prosecuted who, by profaning the Lord's Day, accommodate trades-people of worldly respectability, and the higher orders of society. Does this not evince partiality? — a conniving at sin!

If this meet your approbation, I intend you shall receive more observations from me on the subject; and will endeavour, according to the word of God, to point out the difference between works of necessity and mercy, which are lawful to be done on the Lord's Day, and works which are forbidden; and, therefore, unlawful to be transacted on that day in every week which God hath commanded to be kept holy.

I am, Sir,

yours, respectfully,

HORTULANUS.

CHRISTIAN LIBERALITY.

A PERSON, who had witnessed the distress of two poor neighbours, occasioned by the failure of a country-bank, wrote to the venerable Bishop of D. on their behalf. On the same day his Lordship returned a polite note to the applicant, inclosing 23*l.*; which was 3*l.* more than the sum lost; but the junction of the parties and the application of the money are very observable: — The applicant is a Minister of the Independent denomination; his poor neighbours were, — one a Churchman, and the other a Baptist. The noble donor sent 13*l.* to the Baptist, and 10*l.* to the Churchman; which was 3*l.* more than the latter lost; and who, probably, had this extra sum in consequence of his infirmities and old age. — Oh, ye wealthy and noble, whenever such objects and such examples come before you, *Go ye, and do likewise!*

Obituary.

REV. JOHN WALTHAM.

On Monday, July 11, 1814, died the Rev. John Waltham, aged 63, rector of the parish of Darleston, Staffordshire. He came to that parish about the year 1800. He was an able, zealous, and useful preacher of the glorious gospel of Jesus Christ. When he first came to Darleston, the attendance at the church was very small; but, by his zealous preaching, an extraordinary attention was soon excited, both in his own and the adjoining parishes. The church was crowded, and, in a few years, it was found necessary to take it down and rebuild it on a larger scale; and so desirous was he that this work might be accomplished for the accommodation of his hearers, that he paid the tenth part of the expence. He did not confine himself to preaching on the Sabbath, but occasionally went from 'house to house, teaching and preaching Jesus Christ.' For several years he held a meeting in his own house on the Monday evening, for the purpose of praying with his people, and hearing them declare what God had done for their souls; and when his house was found to be too small for the number that attended, he met them in a room in the churchyard, where the Sunday school was held. On these occasions he was peculiarly useful in speaking 'a word in season' to the weary, heavy-laden, troubled, tempted, and distressed soul. He established a lecture on the Wednesday evening; which he continued as long as he was able to preach. The leading features of his ministry were the fall of man, and his recovery by Jesus Christ. He always dwelt with peculiar delight on the person and work of the adorable Redeemer, his character Jehovah-Jesus, the covenant Head and Representative of his people, the all-sufficiency of his atonement for pardon, his complete and everlasting righteousnes for justification, and his prevailng intercession to procure peace to his people here, and eternal glory in the world to come.—At the same time, he asserted the necessity of regeneration and faith in Christ, and of good works, as the fruits and evidence of faith. The great Head of the Church did not suffer him to labour in vain; but gave him many souls as seals to his ministry, some of whom fell asleep in Jesus before him, and would doubtless welcome him to the realms of eternal day. Many others are left behind to finish their warfare, who will at their appointed times be called to follow him, and in the great day be his joy and crown of rejoicing. — For several months previous to his decease he was very much indisposed, and began gradually to wear away; but he continued to labour in the word and doctrine as long as his strength would permit him. His last sermons were peculiarly savoury, and evidently proved he was ripening for Heaven. He was highly favoured during his illness: he was so perfectly satisfied with his heavenly Father's will, that he told some of his friends who visited him, he was confident if he had any more work to do he should be raised up again; and if it was his Father's will, he should be glad to be spared to labour among them; but if his work was finished, he was resigned, and willing to depart and be with Christ, which was far better. He said, the truths which he had preached, he now found fully able to support him in the trying hour; and that he found Christ to be so near and precious to him, that, every doubt and fear was removed. — He said 'I am nothing; Christ is my all in all.' He was particularly fond of that hymn, 'Jesus, thy blood and righteousness,' &c. he called it precious; also that hymn, 'Jesus, I love thy charming name.'— One evening, one of his dear people visited him; and being peculiarly happy, he said to him, You know my hymn? His friend answered *Yes*; repeating it: when he seemed almost in Heaven, particularly when the last verse was read, 'and speechless clasp thee in my arms, the antidote of death.' He clasped his arms together, and seemed as if he longedto be gone. His last moments were very serene and delightful.—The writer of this short account visited him on the Sabbath morning before he died; and never will he forget the pleasing scene; his countenance was heavenly, he embraced his hand with the greatest composure, said 'I am going home;' and lifting up his hand, he exclaimed, 'Victory, victory, victory! I shall soon be with Jesus! press on, never give up, never fear.' A friend said, 'I hope God will be with you, and support you in your dying

moments.' He answered, "I have no doubt but he will!" He continued very happy during the Sabbath, anticipating eternal joys. A short time before he departed, awaking from a short slumber, the morning sun shone beautifully into his room, he smiled, and said, 'Ah, sun, I shall now need thy light no more! I shall soon be where the Sun of Righteousness eternally shines!' — and in a little time after, he fell asleep in Jesus, without a sigh or a groan. Thus died this eminent minister of Christ. J. C.

Darleston.

REV. W. PADDON.

Dec. 31 died, aged 70, the Rev. William Paddon, upwards of twenty years Minister of an Independent congregation at Truro, in Cornwall. The unassuming manners, amiable disposition, and Christian piety which marked his character, endeared him to all who had the pleasure of his acquaintance. Throughout a painful and protracted illness, which, for nearly three years, prevented him from attending to his ministerial duties, he displayed all that fortitude under suffering, and that resignation to the divine dispensations, which can flow from genuine Christianity alone. As his submission to the will of his Creator was profound, his confidence in the goodness and faithfulness of his Almighty Saviour was unshaken. This enabled him to look upon death not only without dismay, but with the joyful anticipation of eternal blessedness!

AWFUL SUDDEN DEATH.

A few weeks ago, a stone-mason, at Bromyard, whose name was Philpot, was spending his evening and playing at cards at a public-house in that town, where he was heard to exclaim, 'God d—n my soul to Hell-flames!' Soon after this he went home; and while going up stairs to bed, fell down, and was taken up dead! J. B.

☞ *We have ascertained the truth of this narrative.*

FATAL EFFECTS OF FEAR.

One of the officers of Haslar hospital being dangerously ill, a medical gentleman, who was attending him, had occasion, about two o'clock on Sunday morning, to send the nurse from the officer's house to the dispensary. The weather being bad, the nurse wrapped herself round with a piece of red baize, with which she covered, in part, a candle and lantern, to prevent the light from being blown out, as the wind was very high. The rays of light issuing from the red covering, to the imagination of a sentry at a distance she appeared a terrific spectre; and as she approached him, his fear so increased, that he ran from his post with haste to the guard-house, where, in about half an hour, he expired! — How happy are they who, having a good hope thro' grace, and a scriptural confidence in divine protection, can say, 'The Lord is my light and my salvation,—whom shall I fear?' &c. — Psalm xxvii. 1.

A GENERAL BILL OF CHRISTENINGS AND BURIALS
from December 14, 1813, to December 13, 1814.

Christened in the 97 Parishes within the Walls,	—	1008	Buried,	1251
17 Parishes without the Walls,	—	4384	Buried,	4090
23 Out-Par. in Middlesex and Surry,		11157	Buried,	10015
10 Parishes in Westminster,	—	3621	Buried,	4427

Christened.			Buried.		
Males	10313	In all 20170	Males	10287	In all 19783
Females	9857		Females	9496	

Whereof have died,

Under two years of age —	8545	Between seventy and eighty —	1343
Between two and five	2038	eighty and ninety	592
five and ten —	770	ninety and an hundred	88
ten and twenty	649	At the age of an hundred —	1
twenty and thirty	1268	an hundred-and-one	1
thirty and forty	1678	an hundred-and-two	1
forty and fifty	1930	an hundred-and-eight	1
fifty and sixty	1810	an hundred-and-eleven	1
sixty and seventy	1747		

Juvenile Department.

ACCOUNT OF THE DEATH OF ARCHIBALD BALFOUR.

THE following account is extracted from the conclusion of a Missionary sermon, preached by Dr. Balfour, of Glasgow, the very day his child died, and cannot fail to be perused with peculiar interest by every reader of even common sensibility. We shall introduce it by inserting the following eloquent apostrophe, addressed to all who are engaged in Missionary labours:—

'To all who thus devote themselves to his service, we most heartily bid God speed.—Fly, ye angels of grace, from pole to pole, and from the rivers to the ends of the earth, bearing to *all* men the glad tidings of the everlasting gospel:—stop not in this bold flight of philanthropy, till you convey to the simple sons of the isles the knowledge of the true God and eternal life—till you arrest the wanderings of the roving savage with the wonders of redeeming grace—till you dart the beams of celestial light and love into the dark habitations of ignorance and cruelty—till you convert the barbarous cannibal to humanity, to Christian gentleness and goodness!

'Hasten to the shores of long-injured Africa; not to seize and sell the bodies of men, but to save their perishing souls—follow the miserable captives to their several sad destinations of slavery, with the inviting proclamation of spiritual liberty, while you inculcate the strictest duty to their masters—speed your way to India, to repay her gold with the unsearchable riches of Christ—meet all the high pretensions of the Bramin religion and literature, and all their fatal delusions and cruel impositions, with the overpowering evidence of the Christian as a divine revelation, with the full luminous display of evangelical truth and holiness. Cease not, till ye see the whole earth filled with the knowledge of the Lord, as the waters cover the channel of the sea!'

'After writing out his sermon for the press, the author thus proceeds:—

'Shall I now be indulged in the liberty of mingling with a great public cause, which I believe shall have this glorious issue, the tears, and joys, and hopes of parental sensibility? I cannot lay aside my pen till I record my obligations to Christian sympathy, divine mercy, and sovereign saving grace, on that solemn day when I preached by appointment of the Glasgow Missionary Society.

'Often had I looked towards that day with the liveliest expectation of high spiritual enjoyment, in a new liberality of Christian communion, and in a new direction and extension of Christian benevolence. These presented to my mind so many great and pleasing scenes, that I thought of nothing but unmixed happiness. *That* day, so bright in prospect, came—but to me and my family, dark with all the terrors of death. A favourite child, my only son, just eight years of age, was snatched from the tender embrace of loving, weeping parents, after a very short illness, only alarming that morning, he in the evening closed his eyes in death. That mournful event was so connected in my mind with the revisal of my papers for the press, that for a long time I could not apply to it at all, and never have I been able to attend, as I wished, to all the niceties of language and arrangement. But it is not for the sake of such apology that I have called the attention of my readers to this domestic affliction—I mean, by introducing it here, to acknowledge, in the most public manner, my obligations to the kind and tender sympathy so generally and so strongly expressed towards me and mine under that smarting trial; and to the very friendly attention and deep concern, as particularly testified by the directors of the Glasgow Missionary Society. But especially I do it to ascribe public praise to the God of all grace for the signal tokens of his love to my dear boy. I will not mention the qualities of mind and manner which had always endeared him to his parents, nor the various indications, which often before this, he had given of the influence of religion upon

his heart; but I cannot be silent upon the visible remarkable efficacy of divine grace in him upon the day of his death.

'He was enabled to think and speak of his approaching dissolution with manly composure and Christian dignity, because he had laid hold on eternal life, and knew Christ Jesus to be the way, and the truth, and the life. He gave the most satisfying evidence of his knowledge of his own heart, and of the character and undertaking of Jesus Christ: though he had never been addicted to vicious practices, he felt strongly the evil of sin, and discovered no uneasiness but on account of sin; at the same time, he found and expressed his relief and satisfaction only in the blood of Christ as having been shed for the remission of sins.

'Accustomed as he had been to the approbation and esteem of his parents, and the commendation of partial friends, he never once uttered a sentiment of dependence on any kind or degree of goodness in himself, but looked to Christ alone for acceptance and salvation—he poured out his heart in many and fervent prayers for sanctifying grace—out of his mouth the Lord indeed perfected praise—he recommended Christ to all around him; he expressed a strong attachment to us all—that he would have been happy to remain with us, but thought it far better to be with Jesus—wished we were all going along with him, but said we would soon meet again.

'These desires, and hopes, and joys were not the pleasing dreams of delirium or of childhood.—There was an instance or two of *momentary* wavering, but his devotions and conversation occupied many hours with little interruption—in these his mind was distinct and collected, and his faith rested on the word of God; he delighted in reading it, and made many references to it.

'At length, being ready, through grace, to obey his heavenly Father's call, he said, 'Glory, glory to the Lamb who died for me; he will put a crown of righteousness on my head, and clothe me with the garments of salvation.' His strength soon failed, and he fell asleep in Jesus.—The melting scene often comes fully before me—it can never be wholly absent from my mind—may I, and all who witnessed it, remember it always, so as to prepare, like him, to die in the Lord.

'It was particularly remarkable, that a young mind like his, should have entered so fully into the views of the Missionary Society, and taken such a deep interest in the service of that day. He had devoted a small piece of money, the gift of a friend for his own use, his all, to this good cause. When I hastened home from my part of the public duty, he first requested me to pray with him, then made many inquiries, both of a public and personal nature, till he saw me unable to speak, and endeavoured to relieve me by a composed silence, and a sweet serene countenance.—I felt my own weakness—I saw his rising superiority, and admired the grace of God in him. Undoubtedly he was taught of God, and eminently sanctified by his Spirit.

'I now desire to bless God for such a son—for permitting his parents to enjoy him for eight years—for making him so meet for the inheritance of the saints in light, and—for enabling him to give such powerful testimony in a dying hour, to the glorious efficacy of divine grace. We desire to bow submissively to the stroke of his hand, while we present this public offering of praise for his wonderful mercy in the solemn affecting crisis of a painful separation; and look to the day which shall unfold the mysteries of time, and display the glories of a happy eternity. We have resigned to the supreme Lord of life and death our lovely child, in the hope of seeing him again in the lovelier form of a glorified resemblance to the Son of God. —*Now* his body moulders in the dust, but his spirit, we trust, is in perfect life before the throne of God. And believing that Jehovah quickeneth the dead, and will, according to his promise, gather and revive the scattered withered bones of the heathen into a new and divine life on earth, and in the end raise all his people to a glorious re-union of their bodies and spirits, and Christian friends—we hope for a participation of that glory, and to find him, with many other dear departed friends, shining in all the beauties of unfading immortality. Amen and amen.'

Review of Religious Publications.

Essays, Moral and Religious, Illustrative of the Principles, Dispositions, and Manners of Mankind: designed for the Instruction and Improvement of Young Persons. By William Potter. 8vo. 6s.

'It is commonly allowed,' says Dr. Beattie, 'that the science of human nature is of all human sciences the most curious and important. Can any thing be of more consequence to man than to know what is his duty, and hope he may arrive at happiness? How then is this science to be learned? In what manner are we to study human nature? Doubtless by examining our own hearts and feelings, and by attending to the conduct of other men.' So far then as Mr. Potter has developed the science, and recommended the study of mankind, he is entitled to our commendation.

His essays, twenty in number, embrace the following topics:—On the character and condition of Mankind—the necessity of Reflection—the authority of Conscience — on religious Principles—on the influence of true Religion—on Apostacy—on Avarice—on Benevolence—on Cruelty—on an amiable Disposition—on Pride—on Affection—on Friendship—on Character—on Singularity of character—on the various situations of Human Life—on Industry—on civil and religious Liberty—on correct notions of Honour—on the sublime Prospects of the rising Generation.

In perusing the first part of these Essays, we complained to ourselves of an apparent want of vivacity and point in the worthy author's manner of treating the subjects, though enlivened occasionally with a new word, or a new termination of an old one, and accompanied, sometimes, by a few flashes of fine *obscure* writing. Some of the Essays also might have been blended together, or have had more appropriate titles to them. Yet as our patience urged us on, the subjects, and the manner of their illustration, became much more interesting, and are proceeded to the end with increasing pleasure and satisfaction. Many excellent observations occur in the essays on Friendship and on Character: but we should have been better pleased had the next Essay been on *Consistency* rather than on *Singularity* of character. Unless Mr. P. means to recommend *eminence* of character, with respect to piety and benevolence, which in that case is not sufficiently evident, we cannot agree with him. For if a youth be urged on by the love of singularity, he generally becomes inflated with self-conceit, or rendered contemptible for his obstinacy.—We were highly gratified with the Essay on Civil and Religious Liberty—breathing at once a spirit of loyalty, and patriotism, and religion. On various other topics, likewise, particularly in the last Essay, we observe a vigour of talent, a correctness of taste, a benevolence of feeling, and an ardour of piety that merit our sincerest acknowledgments. Candour and goodwill towards a juvenile author has induced us to hint at a few faults, because we know that he can easily amend them; and the same feelings incline us to invite the attention of all thoughtful and serious young persons to a series of Essays particularly well-adapted to advance their reputation in this world, and their ultimate felicity in a future. We hope Mr. P. will have many readers among them, who will derive the most essential aid from his pious and benevolent labours.

As a specimen, we give the concluding paragraph of the Essay on Industry.

'It will not be unnecessary to subjoin a few cautions on this subject. Industrious habits are capable of perversion and abuse, both as it respects the manner in which we indulge them, and the end to which they may be appropriated. Although it is true that man was never designed for idleness and misery, and equally so that his various employments were to be instruments of usefulness, and sources of felicity; yet it was never designed that he should pervert them to the wicked indulgence of a covetous disposition. Yet how frequently do we perceive diligent habits of life, and exalted vigour of mind, debased by the sordid admixture of gross and worldly principles! the cunning of dishonesty, the greediness of extortion the wantonness of rapacity, and the blood of mu-

bition have too often degraded the character of industrious persons. Even in the common circles of business, anxiety is written in the human countenance, and fatigue is seen to undermine the health, and shorten the existence of thousands, whose circumstances are sufficient to yield them a happy life.

'It is possible to blend diligence in the concerns of the present life with devotion in the service of Heaven; and an apostle accordingly exhorts us "to be diligent in business, fervent in spirit, serving the Lord." To this end let all human concerns, whether of business or of pleasure, be regulated by the positive rules of divine inspiration, and limited by their holy influence—So will the "diligent soul be fat," rejoicing as though he rejoiced not; buying as though he possessed not, and using this world as not abusing it. Nor is this sufficient; that God, who is pleased to bless an industrious life directed by religion, integrity, and honour, should receive some of its first fruits, as offerings of sincere acknowledgment and holy gratitude. There are many mediums through which to make these declarations of our dependance and thankfulness:—the poor are to be relieved; the gospel is to be supported; the Bible must be translated into all the languages spoken under heaven, and Missionaries must be sent into all the regions of the earth, to proclaim peace through Jesus Christ. HE IS LORD OF ALL.'

British Pulpit Eloquence: A Selection of Sermons, in Chronological Order, from the Works of the most eminent Divines of Great Britain, of the 17th and 18th centuries; with Biographical and Critical Notices. Vol. 1st. 8vo. 12s.

THE value of a work of this kind, we agree with the Editor, 'depends upon the propriety of the selection of sermons, and the impartiality, ability, and research displayed in the biographical and critical notices.' And it is manifest, that a work 'particularly designed for candidates for the ministry, to point out to them the true road to distinction,' requires no ordinary share of editorial discernment and fidelity. The utility of biography is not to give a mere record of facts and dates, but to exhibit the excellencies or defects of character to the imitation or admonition of those who are called to sustain the sacred office; that while they admire the learning and eloquence of their predecessors, they may profit by their example.

A separate memoir is prefixed to each of the sermons. The selection includes a sermon of Hooker, on Pride; of Chillingworth, on the Use of Riches; of Jeremy Taylor, two sermons on Miracles of Mercy; of Henry More, on Pure Religion; of Richard Allestree, on the Christian's Light; of Benjamin Calamy, on Evil Thoughts; of Isaac Barrow, on Bounty to the Poor; of Wilkins, on Hope of Reward a proper Christian Motive; and of Benjamin Whichcot, on the Difference of Times with respect to Religion.

The editor has given proof of the most commendable diligence in the memoirs and the notes; many authorities have been consulted, and much valuable information is condensed in a short compass. Yet we fear that his love of impartiality has occasionally led him to hunt after information which rather tends to neutralize the effect intended to be produced by the exhibition of an eminent character. As he only gives an outline of the leading circumstances of each life, he might have very consistently omitted some of those errors of judgment into which even great men have fallen.—As for the sermons, they possess, of course, various degrees of merit. The sermons by Bishop Taylor and Dr. Barrow, are by far the best in the selection. That on Bounty to the Poor, by the latter divine, is admirably argumentative and eloquent. We certainly feel no objection to the selection of practical discourses; but the editor, under the notion of avoiding controversy, has evidently consulted 'a theological creed,' and chosen those sermons which betray a lamentable want of evangelical motive, and doctrinal sentiment. And on this account, irrespective of their antique language and mode of discussion, we cannot recommend them to those candidates for the ministry, who are in the habit of paying attention to our critical report.

The Velvet Cushion. 2d ed. cr. 8vo. 5s. bds.

(Concluded from p. 18.)

ON returning to the review of this work, we cannot help expressing our regret that the author has so completely mistaken his own talent; for it is pain-

ful to see an eminent portrait-painter wasting his time in manufacturing, *invitâ Minervâ*, cushions on which nobody would choose to repose. His likenesses, however, are admirable. We have noticed that of the good old pastor, which is only disgraced by being paired, *though* not matched with the portrait of such a wife as none but a tyrant or a fool would wish to call his own, for she seems introduced for no other purpose, but to furnish an echo to her husband's voice, or to ring changes upon 'My dear and my love, my love and my dear.'

Yet the portrait of another old lady given at p. 96. has sufficient spirit to atone for almost any fault The Cushion says, 'When Vetusta died, I lay beside her, supporting the last book of devotion with which a poor niece, who stood by, had fruitlessly endeavoured to shed a ray of heavenly comfort upon the cheerless death-bed of her aunt. Vetusta, though she had ceased to love any thing here, felt nothing but a chilly horror of an hereafter. The car which had, as it were, borne her affections from the earth, had not, like that of the prophet, translated them to heaven. She hung in suspense between two worlds, tired of the one and unfit for the other. Such a death-bed shut out all the hopes which light up the dying eyes of a real Christian. Her niece no sooner saw the last breath quivering on her lips, than, shuddering at the awful scene, she almost unconsciously snatched me up, and the volume lying upon me, carried me to her chamber, locked the door, and then poured forth such a prayer to God as grief, the yawning chasm of the grave, and the awful visions of eternity, of which she had just caught a glimpse, were calculated to inspire. Far, indeed, was the religion she embraced from that of the Gospel. It was in fact the Law, without the Gospel—it was religion in eclipse—the dark without the illuminated part of the heavenly disc. Terror was her prevalent feeling. She saw God alone as he sits pavilioned in clouds, rolling the thunders and flashing the lightenings of Mount Sinai; but not as he descends, shorn of his beams and with healing in his wings, upon the holy hill of Zion. This view of God naturally darkened all her prospects, and converted her religion into a sort of despairing effort to soothe, by her future life, the wrath of this despotic and vindictive being. She became fitter for La Trappe than for the holy, happy life of a Christian.

What a pity that one who can sketch particular figures with so masterly a hand, and can animate them with colours fetched from the bow of heaven, should be so ignorant of grouping, so unacquainted with the science of his profession, that the whole picture never produces a just historic or theological effect!

Several parts of this volume would be called by a Dissenter an attempt to find out a north-west passage between Popery and the Bible. As the author seems to sail under the guidance of feeling, rather than of judgment, we were not much surprised to find him assigning an odd reason for disapproving Catholic emancipation, of which he says: 'Whilst I like the concessions, I tremble at the ground on which the Catholics ask them. They claim them only as a right, and I would grant them only as a favour.' Thus the prevalence of kind Christian feeling, and the absence of grand general principles, may be marked throughout the volume.

We should without hesitation say, if we grant emancipation to the Catholics, it shall be as a right, not as a favour. If it is their right, *fiat justitia, ruat cælum*: if it is not their right, there are ten thousand reasons against granting it as a favour.

We turn, however, to the Dissenters, who claim in our review an opportunity of saying a word for themselves. It is as follows:—

'The leading design of our anonymous assailant is to shew that the best endowed church, in this or any other land, is the best church; and the faults of the Dissenters, as well as of the Catholics, are introduced to prove her excellencies. If Popery is blamed for a pompous form of godliness, devoid of the power; dissent is condemned for a rude unhallowed levelling spirit, which strips religion of her ornaments, that it may sport with her sacred person. Thus, our author says, "a sort of unholy familiarity with divine things prevailed. Here many an Uzzah laid his hand upon the ark; and if the men did not die for this unhallowed rashness, the system suffered for it. I believe nothing has injured the cause of Dissent more.

There was a want of majesty in the exterior worship of God—the church was too like a house. There was a want of care to lend religion those human helps which are of such importance to her cause."'

Independents would ask, 'What were the first churches like? Does the Church of England pique herself in deriving her system from almost the first Christians?'—And is that *almost* the best part of her boast?—Would she think that religion wrong which should be like *quite* the first Christians? If not, then do we not read of an apostolic address to a church in Philemon's *house?* If it is wrong to ascend too high in discipline, and churches are only beautiful in proportion as they keep clear of the first, and resemble the order adopted by the third or fourth generation of Christians, may not the Catholic plead, that in *doctrine* too, we should only follow *almost* the first Christians. Grant him this, and he will soon find baptismal regeneration, meritorious works, and a complete system of semi-Popery, in the writings of those called the fathers.

We think ourselves guilty of no great presumption in saying, we know the Dissenters, their history, and their interests, better than this author does; and we could inform him that other things have hurt the Dissenters more than the bold levelling spirit which desecrates holy things. The opposite fault has done them infinitely more injury.—A disposition to leave the church in sacred hands, to follow wherever the priest may lead, and to regard the mysteries of theology as too profound for the stupid laity, has been the sweeping pestilence, before which the greater part of their ruined churches have fallen. Those congregations which have suffered from the interference of the laity have only been divided and split into parties, too small to carry on any grand liberal measures for the common cause of truth. But those which have left an Arianized minister to have his own way, have died by inches; and while they were advancing steadily towards extinction, have done as little good as the turbulent factions into which the others have divided. But the most flourishing churches among the Dissenters, in the present day, are the fruits of laic zeal in opposition to clerical apostacy from the truth.

This calls before us another of the erroneous assertions of this author concerning the Dissenters, of whom he is more ignorant than he imagines. He says:—'In our church, and in great part by the influence of her formularies, the dead do walk.' Those who have enquired assert, that it is not by the liturgy, or articles, but by the preaching of the gospel, Christian conversation, and the perusal of modern treatises, that the gospel has obtained that place in the Establishment which inspires thousands of Dissenters with unfeigned delight. But when the Clergyman (for such we may confidently pronounce this writer) says:—'Rarely do we hear of the dissenting dead walking again,'—we must assure him, that this can be only because commendation is not so easily heard as scandal. Without hesitation, many Dissenters would affirm, that the revival of congregations out of the Establishment is more common than within its pale. When it is said, that the Dissenters make more of preaching than of prayer, we cannot help thinking of St. Paul's, and the other cathedrals, where prayers are read to the benches; and, contrasting this with the crowded congregations which attend where some clergymen *preach;* surely the evil spirit of Dissenters has taken possession of the Establishment!

It is here said, that dissenting ministers pray, and the people look about: but it has been remarked, that in the parish-church the minister looks about as well as the people!

The want of learning is, with a bad grace, imputed to the Dissenters, as a proof of their illiberal spirit. The English Establishment has, with illiberality unparalleled in any Protestant country, shut out all others from the seats of learning founded and endowed by the ancient Catholics; and will she now reproach others for wanting the knowledge of which she has taken away the key?

But, after all, many times larger sums are voluntarily devoted to maintain a learned ministry by the Dissenters than by the Established Church, which has so much the advantage in members and wealth. Nor is the learning of the established clergy admitted to be so much superior to that of their neighbours as the frequent insinua-

tions would lead a stranger to suppose. The dissenting ministers, who critically study the Hebrew and Greek Scriptures, are perhaps more numerous than the parish ministers who read both Testaments in their original tongues. More biblical and theological knowledge is required of students in Dissenting Colleges, than of graduates in the Universities. To pronounce a man ignorant who excells in the peculiar knowledge of his profession, is as ridiculous as to call any one a scientific physician because he is skilled in mathematics, though ignorant of anatomy and medicine.

The political part of this work is a libel on the glorious revolution. To excuse the Stuarts is to deny praise to the Georges. It is the glory of the house of Hanover, that it reversed the maxims of that dynastry which it supplanted. But while the Charleses are whitewashed, because, as some would say, they were opposed to the Dissenters, James II. is carefully kept out of sight, that it might not be remembered how the Church of England turned out her king. Yet, if the former princes had never been opposed to the Dissenters, James might have done what he pleased with the Church of England. It is painful to see ecclesiastical prejudices render good men insensible of their political privileges, without which they would not enjoy their religious liberty seven years. Nor is it less unpleasant to notice how far even pious minds are from loving their neighbours as themselves; so that the writer who racks his ingenuity to devise every excuse for the princes who whipped his brethren with scorpions, has not a word to say for a king who attempted to lay upon the Established Church one of his fingers.

We think, however, the force of the truth contained in this book so much greater than that of the error, that we can readily forgive the latter, in assured hope that the former will be a blessing to many a reader.

Short Discourses on the Lord's Prayer: chiefly designed for the Use of Country Villages. By Isaac Mann. *With a recommendatory Preface by Rev. J. Fawcett, D. D. and Rev. Wm. Steadman.* 12*mo.* 2*s.* 6*d.*

THE instruction of the poor, and the edification of the ignorant, will ever meet with our approbation. As the task is confessedly difficult, a peculiar talent is necessary. While Mr. M. makes respectful mention of 'the very valuable volumes of Messrs. Burder and Beddome, he hopes that, as a junior brother, walking in the same way, he may enjoy their society.' And it is but just in us to say, that he participates very happily, their appropriate good sense and simplicity, their piety and fidelity. But then to qualify this general commendation, we are sorry to remark some occasional flights of thought, expressed in a phrase too lofty and turgid to be comprehended by illiterate minds. A uniformly plain and energetic style is the *only* style that fixes their attention. There are also a few inaccuracies of composition, which the author will do well to correct, should another edition be wanted, which we very cheerfully anticipate. —There are eight sermons in this little volume, from most of which we could quote, did our limits admit, very favourable specimens of Mr. M.'s talents and zeal.

Infant Baptism, founded on Ancient Institution; a Sermon at the Baptism of M. A. H. Collyer, at Peckham, by W. Chapman; *with an Address by* J. Brooksbank. 8*vo.* 1*s.* 6*d.*

MR. CHAPMAN'S text is Eph. iv. 5. —'One baptism:'—from which he takes occasion to exhibit:—The Nature of the Ordinance—the Subjects to whom it is to be Administered—the Manner of its Administration, and —the Practical Use it suggests. As the subject is so familiar to our readers we think it unnecessary to enlarge; we shall content ourselves with quoting Dr. Collyer's reasons for soliciting the publication of the Sermon and Address at the baptism of his daughter.

'These may be reduced to two:—1. The arguments advanced for the practice of infant baptism were to me so satisfactory when I heard them from the pulpit, that I was anxious they should be presented to those, who with myself were gratified at their delivery, in a more permanent form for our mutual benefit. 2. The spirit which pervades the discourse so completely strips the discussion of the acrimony which but too frequently accompanies controversial subjects, that I deemed it a noble occasion to demonstrate that both parties may (as assuredly they ought to do)

"speak what they hold to be "the truth, in love." If, as a father, for the first time sustaining that responsible and tender character, I was desirous of having always before my eyes the form of that service which made so deep an impression upon my heart, I was no less influenced, in requesting its publication, by an earnest desire to inculcate more fully and lastingly upon the minds of my people, *that* temper of mind in which the ordinance was administered, and which we ought to cultivate towards those of our brethren who, while they differ from us in this *one* point, are united to us in every holy principle, and by every endearing tie of our common gospel.'

The Village in an Uproar; or, The Thresher's Visit to the Missionary Meeting in London, May 1814. *No. I. and II. 3d each.*

THE author, who is a warm friend of the Missionary cause, takes occasion, from the supposed visit of a farmer's man to London, at the Anniversary in May, to represent the miserable state of the Heathen, the zeal of religious people to amend it, and the effect of that zeal on persons of various classes and dispositions.

The Thresher's report of what he saw and heard in town, excites much conversation in the village, and occasions no small opposition to him and his *new* religion, which the ignorant mistake for madness. The plain Thresher, however, who happily possesses prudence as well as zeal, finds some who hear his tale with approbation; the truth makes its way among his neighbours; the convictions of some are revived, and the prejudices of others are removed.

The author has imitated the manner of Mr. Hill in his 'Village Dialogues,' so that many have ascribed these Tracts to his pen; but though we think the writer has not equalled his model, his pamphlets certainly have merit, and convey important instruction to plain and ignorant people under the guise of amusement; and to those who are not too fastidous to admit of humour in religious productions, they will furnish acceptable entertainment.

LITERARY NOTICES.

Dr. Collyer commenced in *December* last 'a Course of Lectures on the Scripture Parables,' on Wednesday Evenings, at Salters' Hall, which will go to press as soon as finished.

Mr. Townsend is sorry to state that his edition of Claude on the Reformation, with his Life, will not be ready for delivery before May, on account of its being printed at the press of the Deaf and Dumb Asylum, which has lately been very fully occupied. The price will be raised to Non-Subscribers.

A 2nd edition of Dr. Styles's Essay on the Stage, is in the press, with great Additions and Alterations.

Mr. Parsons, having obtained two valuable Discourses of Charnock's, not included in the old edition of his works, would be much obliged to any of your Correspondents or Readers who may be able to furnish him with further information relative to any other separate publication from the same author.

SELECT LIST.

A COMBINED View of the Prophecies of Daniel, Esdras, and St. John, accompanied by an Explanatory Chart; also, a minute View of the Prophecies of Daniel; with Remarks on the Systems of Messrs. Faber, Cunningham, &c. By J. H. Frere, Esq. 8vo. 12s.

Studies in History, vol. 2. containing the History of Rome, &c. By T. Morelle, 8vo. 10s. 6d. Ditto, vol. 1, in 12mo, for the use of schools. 6s. 6d.

Sermons, by the late Rev. J. Venn, M. A. Rect. of Clap. 2 vol. 8vo. £1. 1s.

The Prayers of the People the Support of the Minister. A Sermon by A. Reed. 8vo. 1s. 6d.

The Minister's Farewell, and the Minister's Greeting; 2 Sermons, by the Dean of Wells. 2s.

Brown's (of Haddington) large Explication of the Assembly's Catechism, corrected by his son, E. Brown.

Buck's Young Christian's Guide, 4th edit. 12mo. 3s.

A Chart of Religious Denominations. By J. Churchill.

The Duty of Promoting Christian Missions; a Sermon before the University of Cambridge, by the Rev. W. Mandel, M. A. 1s. 6d.

New and cheap edition of the Life of Mr. Melville. 12mo. 5s.

Simple Facts, illustrative of the benefits of Village Preaching. 12mo. 3d.

False Balances detected; or the System of Sunday Schools Defended. By a Sunday School Teacher. 8vo. 6d.

A new edition of Dr. Gill's Body of Divinity, in one handsome vol. 4to. £1. 15s.

Village in an Uproar, Part III. 6d.

Religious Intelligence.

INDIA.

Extract of a Letter from Surat.

'ACCOUNTS have been received from Gurrah, which mention a dreadful calamity, but, alas! of too frequent occurrence in this country. On the 12th February, the Nerbuddah unexpectedly, and during the night, overflowed its banks, and swept away upwards of 15 villages. The calamity was so sudden, that the inhabitants, their houses, furniture, and cattle, shared one common fate. It is difficult to compute the number of human lives lost; but it is supposed to exceed three thousand.'

A dreadful eruption burst forth from the Volcano of Albay in Manilla, one of the Philippine islands in the East Indies, on the 1st of February last, which lasted for ten days, and destroyed five populous towns in the province of Camarines, and the principal part of that of Albay: 1200 persons were killed, and many more dreadfully wounded or burnt.

The town and suburbs of Rangoon, in the East Indies, have been nearly destroyed by fire; 6,000 houses having been burnt, besides immense stores of teak and other wood.

GEORGIA.

IN the territory of the *Ingoushi*, a people of Caucasus, an ancient church, substantially built, and in good preservation, has been discovered. It has a gothic inscription on it. The sacred books preserved in this church are also written in gothic letters, and are adored at a distance by the devout.

Query.—Of what sect could these ancient Christians have been?

ROME.

A LETTER from M. Delmotte, Bishop of Casoria, announces that the Catholic religion makes great progress in the United States of America, and in the empire of China. In one year it is said baptism was administered to 10,384 children, and 1,677 adults; and 2,674 individuals were preparing themselves to receive it. The number of Christians in Tonkin is 60,000.

In October last, the Pope consecrated a magnificent standard, intended by him as a present for the Prince Regent of England's regiment of Austrian Hussars!

In the greatest part of the states of Italy, where the plan had been formed to re-establish the convents, so much opposition had been met with from the ci-devant monks, that it has been necessary to desist from the measure.

The Court of Vienna has forbidden the publication of any bull, brief, or constitution, from the Pope, or even of any episcopal letter or charge, without the authority of the Austrian Government.

Extract of a Letter from Geneva, dated December 19th, 1814.

'I HAVE the pleasure to inform you, that in consequence of an application to our Government from several English families residing in and near our town for a place of worship, a neat chapel has been fitted up for the purpose, in which divine service will be celebrated according to the rites of the Church of England, on Christmas day next, and every ensuing Sunday. We have here two English clergymen of abilities, who have undertaken to officiate alternately.'

GERMANY.

Toleration.

AMONG the few principles that seem perfectly agreed upon at Vienna, there is one which will afford satisfaction to all candid and considerate minds—a perfect equality is to be established in Germany between the three great religious persuasions, the Roman, the Lutheran, and the Calvinistic.

Jews.

THE Senate of Hamburgh has decided against admitting the Jews to the rights of citizenship.

STATE OF RELIGION IN GERMANY.

THE restoration of the Catholic Priesthood in Germany has still to struggle with many difficulties. The new activity of the order of Jesuits, the persecution of the Freemasons, the zealous efforts of several new apostles of Popery, are so many signs of the times, which must disquiet the Protestants, and prevent Protestant Governments from restoring the hierarchial institutions in their States without considerable curtailment. Even those people who, conscientiously attached to the Catholic faith, find a gloomy play of the imagination in Catholic forms, would not rejoice in their compulsory introduction.

MAMMOTH FOUND IN HUNGARY.

IN constructing a causeway in the County of Hont, an enormous skeleton of a Mammoth has been discovered; and at the same time, a fossil tooth of an elephant.

BRITISH AND FOREIGN BIBLE SOCIETY.

We perceive with pleasure, from printed papers circulated by this Society, that the Scriptures are rapidly spreading in various parts of the world. We make the following short extracts.

AT *Parimaribo, Surinam*, the Dutch Bibles are eagerly sought after. It was no sooner known (says the writer) that such books had arrived, that young and old flocked to my house from morning to night.

At *Gettenburgh*, the distribution has been very brisk. More than 5,000 rix-dollars have been raised by the Auxiliary Society.

At *Loban*, in *Lusatia*, on the receipt of the Bibles, the poor shed a thousand tears and implored the best blessings of Heaven on the donors.

On the 29th of June, 1814, *The National Bible Society* for the *Netherlands* was formed.

On the 10th of July, the Crown Prince agreed to become an honorary member of the *Swedish Bible Society*; his Majesty is the Patron.

On the 25th of July, the *Hanoverian Bible Society* was formed. In *Hanover*, says Mr. Pinkerton, I saw the Lutheran, Calvinistic, and Catholic clergy, join hands to promote the good cause. Though several of these had lived in the same town for many years, yet they had never an opportunity of speaking to each other before.

On the 2nd of August, the *Prussian Bible Society* was established at Berlin.

On the 10th of August the *Saxon Bible Society* was established at Dresden. It was a memorable season. Universal was the impression, and loud the gratitude expressed both towards the Parent Institution, in London, and its worthy member Mr. Pinkerton. Tears of joy glittered in every eye, and the name of the Lord was glorified.

The foundation of a *Polish Bible Society* is laid, which is highly approved by the Emperor Alexander.

LONDON.

JOANNA SOUTHCOTT.

THE public attention having been excited, in a very uncommon degree, by the reveries and dissolution of this woman, our readers will probably expect some account of her. For several years we abstained from making any remarks on her fanatical pretensions, as we did not wish to add to their notoriety, and were grieved to hear that some respectable persons had been so strangely infatuated as to give credit to her nostrums. At length, however, Joanna pretended to be pregnant, and affirmed that she should, before the close of the last harvest, 1814, bring forth a son, who was to be called 'Shiloh;' who was to be a second Messiah, and introduce the millenium. She went so far as to say—'*If the visitation of the Lord does not produce a son this year, then Jesus Christ was not the Son of God born, in the manner spoken of by the Virgin Mary: but, if I have a son this year, then in like manner our Saviour was born.*'—Thus making the credibility of the incarnation, depend on the fulfilment of her absurd prediction. If all the former blasphemies of this woman, and the failures of her predictions, has not proved sufficient to open the eyes of her deluded followers, one should have supposed this would have shocked every person among them who had

the smallest remnant of piety or common sense.

At length, however, 'the mountain was in labour'—'but it did not bring forth so much as "a mouse." The gaping enthusiasts looked every moment for the marvellous babe, but the woman died 'without issue.' Yet were they not dismayed—she would revive in three, or at most, in four days! Here again they were disappointed. The body suffered the usual process of corruption, and was, on the 5th day opened in the presence of many medical gentlemen; when it was demonstrated that no pregnancy whatever had taken place. She was afterwards privately buried, and thereby that tumult prevented which would inevitably have taken place among an enraged mob, had not the time and spot of her interment been prudently concealed. Still, however, it is said, that some of her disciples indulge a hope that some how or other their expectations will yet be gratified.

We should not have occupied a page of this work with such a subject, were it not with the hope of guarding religious persons against similar delusions in future. Religion, like every thing excellent, has its counterfeits. Seducers, instigated by ambition, pride, the love of filthy lucre, or other base principles, lie in wait to deceive. The weak, the unstable, the unwary are too often their prey. But let those who receive the Scriptures as the word of God, 'be no more children, tossed to and fro,' like a ship on a tempestuous ocean without ballast, or rudder, 'and driven about with every wind of doctrine; but let them refuse profane and old wives fables, and exercise themselves rather unto godliness.' 1 Tim. iv. 7.

We have been favoured with the following account of Joanna Southcott's first outset in that career of folly and blasphemy which she has lately terminated; and we are assured, by a respectable correspondent, who resides on the spot, that the facts therein stated may be fully relied upon.

Joanna Southcott was a native of St. Mary Ottery, in the County of Devon: her father was a farmer. After she was grown up, she went to Exeter to service, and lived for some-time in the family of a Mr. ——, an upholsterer, one of Mr. Wesley's people, where she learnt something of that business; but, having some disagreement with her master, she quitted his service, and got her living by going out to work in the upholstery line. In this employ she became acquainted with another upholsterer of the name of Taylor. Mr. and Mrs. Taylor are reckoned amongst the first of Joanna's proselytes. She was then in connection with Mr. Wesley's people, at Exeter; but having endeavoured to propagate her wild notions, particularly at class-meetings, talking so foolishly, and so much, she was excluded from the Society. She was not charged with any thing criminal, but was so disturbing about her visions, that it could not be endured.—In this work of upholstery, she was about the year 91, or 92, employed in the house of a tradesman, who before was unacquainted with her. Here she forgot not to talk of her visions, which at times used to occasion much risibility; but being respected, and treated as a person reputedly religious, she did not appear angry at those little effusions of pleasantry at her expence. She had not worked in this family a great while before she said, she had a vision respecting the Head of it. She came, on a certain day, with—'Now she would convince all those who laughed at her infallibility, of the truth of all she had said; for she had been told by the Lord that she was to write certain writings, seal them up with three seals, and commit them to the master of this house.'—'That he would know for certain that she was divinely inspired; for, if he would keep those writings until a certain fixed date, he should receive a particular mark of blessing in his own person; for, whereas he used to have an hesitation in his speech, he should lose every symptom of it.'—'Also that in those writings were the names of 12 men, who lived at a distance from Exeter, strangers to each other, as also to her; these should be inspired by God to come to Exeter at one and the same time, to enquire into, or, to use her own words, 'sit upon' her writings; by which it would be declared, without doubt, that she was divinely inspired.' As this was to be the test of every thing, it was agreed upon, and the writings sealed with

three seals, were delivered before witness.

The time arrived, but no twelve men came to 'sit upon' her writings, neither had this person lost the impediment in his speech, although he had done every thing required. She was threatened with opening the packet, the time being past; but to deter from this act, she sent a letter to the person, threatening him in return, with all her curses if he did.—At last, for nearly or full a year after the appointed time, she came to him, saying she was directed by the Lord to request six persons, whom she named, (himself one) to assemble together, and after hearing what she had to say, &c. to declare their sentiments of her pretensions to divine inspiration. She informed all the six of this direction of the Lord, as she called it, and their general feeling towards her being humanity, (for by every one of them she was respected as a poor deluded, but honest meaning woman) and as she promised if they would agree to meet together that she would bow to their decision, even if it should be that she was a deluded person, they did at last agree, and a time was fixed.

The party, thus fixed on, consisting of a dissenting minister, four tradesmen, and one who was head clerk in a public office, all resident in Exeter, or at St. Thomas, near Exeter, met at the house of the last mentioned. When assembled, she said her direction from the Lord was that they should sit silent for one hour; during which time they were to attend to every thing she might say. They sat silent at her request, and for fifty minutes successively she kept talking with a fluency that astonished them. But at the expiration of fifty minutes, *being fairly exhausted*, she stopt, and gave them liberty to speak. She was then requested to withdraw. There was but one opinion; and the minister was desired to inform her that it was their unanimous opinion that she was led by a wrong spirit; and that, if, she did hear voices speaking to her, they were well assured those voices proceeded from an evil spirit, and advised her to cease paying attention to any thing of the kind. The minister addressed her in a very excellent and affectionate manner, which seemed to have some weight with her. At this meeting the writings before alluded to were brought, and, at the close of the meeting were opened, when there appeared not, as she had always represented, the names of 12 men—not one name, neither initials of names were there. This placed her in rather an awkward situation, as her veracity was now called in question; but she gave a most curious answer, saying 'that sin came into the world by a lie, through a woman, and so it would go out.'—thus falling under the justness of the charge then brought home to her. Being under a positive promise of hearkening and bowing down to the decision of those six persons, she did profess so to do, and about a fortnight passed on without hearing any thing of Joanna's visions; but then again she began to hear voices; which voices, she said, declared that those six persons were 'false lights,' and she began to abuse them for their humanity and kindness towards her.

Joanna at this time had only tried at manuscripts, but since, it is well known she has had recourse to the press, where she has shone to the admiration of many. But whoever examines her prophetic effusions, will find them as untrue as the specimens before us. It is true a direct unambiguous prophecy of her's seldom occurs. About this time however, she prophesied the death of her father, who lived *many years* after the specified time; she also ventured to foretel the death of a Mr. Ash, a preacher in Mr. Wesley's connection, who lived a great many years after the time positively fixed by her. She also had prophesied the death of the person who brought the letter to the tradesman before-mentioned, to deter him from opening the sealed packet; but he, forsooth, saved his life, according to Joanna, because he condescended to oblige her in carrying the said letter. With all those instances of lying and deceit before the eyes of people, it is strange that any should be deluded by her; but in the last days we are told false prophets shall arise and shall go nigh to deceive the very elect.'

Most of our readers will probably conclude, from this narrative, that Joanna Southcott was deranged. This is highly probable, yet if so, her derangement was of such a nature, as to leave her in possession of no

small degree of craft and cunning, which she seems uniformly to have employed, and by which, even to the last, she endeavoured to impose on her medical attendants, as two of them have asserted in their publications occasioned by her dissection*. We presume not to pass any sentence on the poor wretch who is gone, but we would say to her mistaken followers, 'Go, and sin no more.'

Extract from the Report of the National Vaccine Establishment, dated May 25th, 1814.

'The Board reports that the public confidence in the efficacy of Vaccination, continues to extend through every part of the world, and the mortality from Small Pox to decrease in the same proportion. During the year 1813, the number of persons vaccinated at the nine stations appointed by this Board, was 4,274. The attention of the Board has been particularly directed to the distribution of Vaccine Lymph, and 25,394 charges of it have been furnished to the public. The principal station has also served as a School for the practice of Vaccination; and, since its first establishment, nearly 560 surgeons have been instructed in the best modes of performing it, and have been enabled to introduce it in the most advantageous manner into the different parts of the British empire. In London, the deaths from Small Pox have been 898, which is less than three-fourths of the mortality of the preceding year.

According to official communications from Edinburgh, Glasgow, and Dublin, &c. it appears that the benefits of Vaccination have continued to be diffused throughout the civilized world. The Governors of the Cape of Good Hope, and of Ceylon, by the humane regulations which they have adopted, have totally extinguished the Small Pox in those settlements; and, by means of the salutary regulations which have been introduced in India, the frequency of this disease has been very much diminished.

The Board has been highly gratified by a letter from Sir G. Ousely, stating that the sons and daughters of the Prince Royal of Persia, together with 14 or 1500 other Persians, had already been vaccinated, and that the practice was extending through the capital of that kingdom.

The failures of Vaccination, which formerly occasioned so much alarm, are now become extremely rare, from the improved methods which have been adopted. Most of these failures appear to have arisen from the practice of vaccinating by a single puncture, and afterwards opening the vesicle, and taking a portion of the Lymph for the purpose of propagating the infection. In one instance which had been thus treated, a fatal attack of the Small Pox ensued. But in most of such cases, even when the Small Pox actually occurred, the disease was so much mitigated, as to be devoid of danger. These accidents may, however, be almost always prevented, by exciting two or more vesicles, and by carefully observing that one of them should pass completely through all the stages of the Vaccine process, unopened and undisturbed. Whenever the slightest irregularity has occurred, the patient ought to be revaccinated, for his security.

But all the accumulated proofs of the utility of Vaccination have not yet occasioned its universal adoption; nor have the fatal results of Small Pox Inoculation led to its being entirely relinquished. By far the most numerous, and all the eminent part of the medical profession, having abandoned this practice, some few of its members have only found the stronger motives for persisting in it, and for holding out to the poorer classes the fallacious pretence of performing the operation gratuitously; nor have arguments, example or shame, prevailed on a certain class of persons to desist from a practice so pernicious; to which we cannot but attribute a great proportion of the mortality from Small Pox, which still occurs in this metropolis, and which in all probability, from the number of unregistered burials, exceeds the actual returns of the weekly bills by about one half. The Small Pox has thus, by its continued existence in constant succession, become a much more destructive disease than the plague, which has occasionally visited this country; and it is to be

* A caveat against her Will is stated in the newspapers to have been entered by her brother, on the score of her supposed insanity.

lamented, that the regulations for the prevention of the promiscuous intercourse of the infected with society at large, which have at different times been so prudently adopted with respect to one of these diseases, cannot, in the existing state of the laws, be extended with equal facility to the other.'

AFRICAN AND ASIATIC SOCIETY.

From the report of this Society just published, it appears that in their endeavours to promote the Education of the Africans and Asiatics, and their children, the Committee have to regret that their success has not been equal to their wishes. Few adults, among them, can be brought to submit to the labour necessary to acquire even the elements of English reading, while it is difficult to impress their hitherto untutored minds with its necessity and importance. We have not however been without instances of a contrary description. There have generally been some adults under instruction, and some who have had perseverance and application enough to conquer its difficulties, so far at least, as to enable them to read the holy Scriptures, which are able to make them wise to salvation.

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Patron—*His Royal Highness the Duke of Kent.*

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The following Resolutions, with others of a similar tendency, were this day unanimously passed:

At a Meeting of the Committee, at Freemasons' Tavern,

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Resolved,

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That the Hebrew New Testament, the Printing-Office, the Manufactories, and Female Asylum, be a distinct and separate concern, forming one common centre of union to all parties.

That the three distinct concerns have each its own particular Committee.

That the proceedings of all the three Committees be comprised in one Report, and be read together, annually, at the same time and place.

THE Rev. Mr. Manual, of St. Ninians, near Sterling, has been elected, by a large majority, to be the Pastor of the Scots Church, London Wall, in the room of the Rev. Dr. Young, deceased. The other candidates were Mr. Rannie, of Banff; Mr. Wilson, of Hexham; Mr. Burns, of Lackwinock; Mr. Fraser, of FortGeorge.

After Dr. Nicol, who was in the chair, had announced that Mr. Manual was duly elected, he added—'If I were not in the chair, I would take the liberty to propose that the friends of the unsuccessful candidates should hold up their hands for him who has been chosen by so great a majority, as they would then have it in their power to give Mr. Manual an unanimous call.' A member of the church then moved that what had been proposed should be done; this motion was seconded; when, so far as could be observed, every hand was held up, and when the contrary was put, not one hand was lifted up.

ON Monday, Jan. 16, died Henry Thornton, Esq. of Clapham, M. P. By his decease the cause of true religion has lost a most valuable patron.

A List

OF THE MINISTERS TO BE ENGAGED, AND OF THE SUBJECTS TO BE DISCUSSED IN *The Monthly Exercises, from February, 1815, to January, 1817.*

TIME.	PLACE.	PREACHERS.	SUBJECTS.
1815.			
Feb. 9,	Mr. Burder's - -	Mr. Goode - -	The Duty of trying Things that differ, in order to approve Things which are excellent.
Mar. 9,	— Humphrys's -	— Webb - - -	The Evil of Sabbath-breaking.
April 6,	Dr. Collyer's - -	— Knight - - -	Christian Courtesy.
May 4, instead of 11th,	Islington - - -	Dr. Smith - -	The Reasons of Protestantism.
June 8,	Mr. Ford's - - -	Mr. Chapman -	Unlimited Invitations in the Gospel Ministry consistent with Divine Decrees.
July 6,	— Brooksbank's	— Hackett - -	Full Dependence on Divine Influence perfectly consistent with the diligent Use of all appointed Means.
Aug. 10,	— Barker's - -	— Brooksbank -	The Agency of the Holy Spirit on the Human Heart.
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PROVINCIAL.

CITY OF YORK.

We live in an age entitled to celebrity in diffusing the gospel in the Heathen world, beyond all others since the Apostolic era. While this sacred flame bursts forth from the various denominations of Protestants, no part of that honoured Country whence it emanated should be neglected; for attention to our domestic concerns is not only a primary duty, but on the prosperity of British Churches, must depend the permanent support and elargement of Foreign Missions. Impressed with these considerations, as well as love to the souls of men, different institutions have been formed among us, either to prepare pious young men for the ministry, disseminate the Sacred Scriptures, scatter religious tracts, educate the poor, or preach the gospel in the dark parts of our country.

That body of Christians, known from the order of their church government, by the name of *Independents*, and maintaining the doctrines of the Church of England, have taken no inconsiderable part in these labours of love; moving on in the same warfare, with their Christian brethren of other denominations, as divisions of the same grand army, to bring the world to the subjection of the Redeemer—the desire of all nations, who is over all, GOD, blessed for ever! They acknowledge, however, that in the City of York, they have hitherto been behind some bodies of Christians in active zeal and usefulness; and it has often been a subject of surprise and regret, that while numerous congregations of their community assemble at Leeds, Hull, Halifax, Sheffield, Rotherham, and other places in the county, that the capital of this great district should, for the last twenty years, have no larger congregation, than usually assemble in a small village. In investigating the causes of this difference, there would probably be some diversity of opinion; but there can be no doubt that the want of a more convenient chapel is *one*, and the want of the countenance of the respectable part of the denomination in the county, is *another*. On these wants being properly supplied, the effects which have been so long felt to result from them must cease, when under the auspices of Zion's King, it may be expected that York, enjoying suitable privileges, will be like other places of the same population.

Conscious that more efficient measures should be adopted, a few friends at York, on the resignation of the late minister of the congregation in Jubbergate, requested the interference of their brethren in Yorkshire; and it will appear from the subjoined Resolutions, that a meeting has been convened, for the purpose of devising some plan which may be for the furtherance of the gospel among them. The Committee, appointed by that Meeting, now appeal to their brethren in behalf of this City, and respectfully invite them to an active co-operation in a work to which a combination of gifts and resources is only adequate. Disclaiming all sectarian narrowness of spirit, they would be far from using any means to bereave faithful ministers of their spiritual children; but considering that they are under obligation to their Saviour, to attempt to declare his glory in a city containing 20,000 inhabitants, where they have hitherto done little, they would now employ such means as appear to them agreeable to the mind of the Spirit, for restoring wandering souls to God, and the edification of all who may voluntarily choose to worship with them. It is particularly requested that every minister will recommend this case to his people, as one that has peculiar claims on their attention, and inform the Secretary, as soon as possible, what pecuniary aid may be expected, as the expence in accomplishing the objects specified in the subsequent Resolutions will be very considerable. A field is now open here for attempting to establish a respectable interest, which may be a lasting blessing to many of the inhabitants of York and its environs; and it may be questioned whether the money which this important work will require can be better employed in any other object whatever.

At a Meeting held at York, on Tuesday, Nov. 22, 1814, *to deliberate on what Measures may tend, through the Divine Blessing, to revive Religion*

in the Congregation assembling in Jubbergate Chapel, in that City;

Mr. Rust, of Hull, in the Chair.

Resolved Unanimously,

I. That it appears to this Meeting highly desirable that some steps be immediately taken by the Independents of Yorkshire, more effectually to promote the Interest of the Kingdom of Christ in this City of York.

II. That, in order to carry the preceding Resolution into effect, a Committee be now formed, with power to increase their number as it may appear necessary—Five to constitute a *Quorum*.—The Meetings of the Committee to be open to all the Independent Ministers of the County.

III. That it is requisite that another Chapel be provided in a more eligible situation, the Trustees of the present Chapel having, with this view, resigned the Deeds into the hands of the Committee.

IV. That when the proposed object shall have been obtained, the Committee will resign its power into the hands of such Trustees as the Independent Church at York shall appoint.

V. That it be recommended that application be made by the Ministers of our Community, and other Friends to this Cause, for donations, or for the loan of £100. or £50. without interest, for three years, or for annual subscriptions amounting to the interest of such a sum, for the same term of years, in order to erect the proposed Building.

VI. That, to provide for the current expences, the utmost be made of the seat-rents—a monthly collection be made in the Chapel—and subscriptions be extensively requested.

VII. That Mr. Thomas Watkinson, St. Saviourgate, be requested to be the Treasurer; and Mr. George Blackstone, Jubbergate, York, be Vice-Treasurer.

VIII. That the Rev. James Jackson, Green-Hammerton, near York, be requested to act as Secretary to the Committee.

At the subsequent Meeting of the Committee,

The Rev. James Bennett in the Chair.

Resolved,

I. That the Resolutions of the General Meeting just held, with an Address, be printed in the Evangelical Magazine, and in a circular letter to be sent to all the Ministers and Churches in the County.

II. That Mr. Jackson, with an Associate whom he shall choose, be requested to apply to friends in the City of York, to obtain subscriptions for carrying this design into effect.

III. That every Person lending £100. or £50. shall be a Trustee of the intended Chapel, till the Church assembling in it shall be able to take the Premises into their own hands, by the payment of the respective sums which may have been borrowed.

N.B. It is now intended that the Chapel in Jubbergate should be supplied by such Ministers of approved talents in the County, as may feel it convenient to visit York. The Rev. Messrs. Jackson, Neale, Eccles, Vint, Boothroyd, Cockin, Hamilton, Bennett, &c. are expected in rotation. Other Brethren will be solicited to lend their assistance in due time. The congregation has considerably increased, and a Spirit of Hearing is thought to prevail in the City.

CHAPELS OPENED.

The friends of evangelical religion will be gratified to hear that in Sept. last the late Theatre at Windsor Town, having undergone a thorough repair and suitable alterations, was opened as a place of worship for the use of Mr. Redford's congregation. In the morning the Rev. Messrs. Cooke and Waugh engaged in prayer; Mr. Hughes delivered an appropriate discourse from John i. 41, and Mr. A. Fletcher concluded. In the evening, the Rev. A. Douglas prayed; Mr. Jay preached an impressive sermon, from John ix. 35, and Mr. Yockney, of Staines, concluded. —The services were numerously attended, and the collections amounted to £57. 16s.; the regular congregation has been considerably augmented, and the prospects are highly encouraging. The whole expence of purchasing the place (which is a freehold), and of fitting it up in a neat but frugal manner, is £1400; the congregation have raised £750. of this sum, and we understand an appeal will shortly be made to the liberality of the religious public in aid

of liquidating the remaining debt of £650.

SEPT. 29, A chapel was opened at Stevenage, Herts, in connexion with the Institution at Wymondly, to be supplied by the Tutors and Students of that excellent Seminary. For the sake of local convenience, the service was in the evening; when Mr. Chaplin, of Bishop's Stortford, preached, from 1 Cor. i. 21; Mr. Browne, of Buntingford, and Mr. Geard, of Hitchin, engaged in the devotional services.

SEVERAL friends connected with the Independent meeting at Hatcham, being desirous of having the gospel preached in the extensive parish of Bucklebury, procured a lease of a building situated on a very populous part of the Common, which they have fitted up for religious worship, and on the 23d of November, 1814, the place was opened; when Mr. Winter, of Newbury, preached in the afternoon, from Heb. xii. 25, in the evening Mr. Dryland, co-pastor with Mr. W., preached, from Acts. xi. 23; Mr. Ash, of Hatcham, and Mr. Welch, minister of the Baptist church at Newbury, engaged in the other parts of the service. The congregations were both numerous and respectable, and remarkably attentive.

NOV. 23, A neat place of worship was opened at Southam, in Warwickshire, when two appropriate sermons were preached in the morning; one by Mr. Franklin, of Coventry, from Ezra iii. 10, 11, the other by Mr. Jerrard, of the same place, from Psalm xxvi. ver. 8; and a sermon in the evening, by Mr. Dix, of Bedworth, from Eph. i. 13. The other parts of the services were conducted by Messrs. Eagleton, Percy, Barker, Jones Wolston, and Shakespear.

A few years ago, some friends of the Methodist connexion purchased a piece of ground with a small house upon it, which they licensed for public worship, but for want of means for supplying preachers they were under the necessity of selling the property.

This being known, and there being a few persons desirous the gospel should be continued in that place, two friends, of the Baptist connexion, and one Independant, agreed to purchase the premises, and to advance the money for 2 or 3 years, in order to try whether an interest could be established.

—Under these circumstances the present building (30 feet by 18, with a small gallery) is erected, and Mr. Geo. Jones Wolston, who for some time has preached in the neighbouring villages, and Mr. Shakespear, of Coventry, have engaged to supply it with two services every Lord's day.

DEC. 21, A new Meeting was opened at Sabridgeworth, Herts, where the congregation enjoy the acceptable and gratuitous services of Mr. Jas. Stuart. In the morning Mr. G. Ford, of Stepney, preached; Mr. W. Shenston, of London, in the afternoon, and Mr. W. Chaplin, of Bishop's Stortford, in the evening. Messrs. Shenston, Bain, Berry, Severn, Ford, and Hanson engaged in the devotional exercises. All the services were exceedingly crowded, and liberal collections were made.

SALEM CHAPEL, Knottingley, after having undergone a considerable enlargement, was re-opened on Christmas Day. Mr. Rankin preached in the morning, from Rev. vii. 14, 15; afterwards he, and Mr. Young, of Whitby, administered the Lord's Supper. Mr. Young preached in the afternoon, from Numb. x. 35, 36; and in the evening from the 29th verse of the same chapter and book, to a numerous, attentive, and respectable audience.

ORDINATIONS.

OCT. 14, Rev. David Griffith was solemnly ordained pastor over a congregational church lately formed at a place called Talsarn, in the County of Carnarvon. Mr. O. Thomas, of Anglesea, began by reading the Scripture, singing, and prayer; Mr. John Griffiths, Carnarvon, delivered the introductory discourse, from Eph. iv. 8—12; Mr. Wm. Jones, of Salem, asked the usual questions and received the confession of faith; Mr. Griffiths offered the ordination prayer; Mr. B. Jones, of Pwllheli, delivered the charge to both the minister and the church, and concluded with prayer. In the afternoon and evening the following ministers were engaged; viz. Messrs. O. Thomas, H. Hughes, and B. Jones, of Pwllheli.

Talsarn Chapel is situated among the tremendous rocks of Carnarvonshire, where many hundreds of men are employed in the excellent slate quarries in that neighbourhood. But seing the people universally irreligious and destitute of the means of grace, Mr. Griffiths, of Carnarvon, was induced to preach the gospel for some time in the open air, until at last Providence provided a place of worship; for a woollen factory was built in the neighbourhood, but the company saw reason to remove, and the Lord disposed their hearts to give up the building for preaching, under a long lease on very reasonable terms. This being the case, Mr. Griffiths and his assistants laboured there for about ten

years, as often as circumstances would allow; at length Mr. Griffiths saw it necessary to get a minister to settle in the place, to keep school, and to preach regularly every Sabbath. Matters thus determined, Mr. David Griffith, the present pastor, was invited about three years ago, and the Lord soon gave evidence of his saving power; many were awakened, united in church fellowship, and unanimously called him to be their pastor, which he accepted; though with a growing family and a small income his circumstances are much straitened.

ASSOCIATIONS.

Nov. 15, The Northern Congregational Association held their half-yearly meeting at Temple Sowerby, Westmorland. On the Tuesday evening Mr. Muscutt, of Ravenstonedale, commenced the service by prayer, and Mr. Whitridge, of Carlisle, preached, from 1 Cor. ii. 2, and concluded. The business of the Association was transacted on the following day, and the report of their funds and operations was satisfactory and pleasing. In consequence of the prosperity of the present itinerant's labours, it is resolved to obtain an additional one, and it is hoped by the exertions of two, some other important places hitherto destitute of the gospel will also be supplied with regular preaching. As the Association engage only to assist people in the support of their respective itinerants, they are prepared for an extension of their efforts. They have therefore now resolved on contributing towards the establishment of an itinerancy in Cumberland, including a circuit of 20 miles around Carlisle, where the young man whose services are engaged for this purpose during six months resides, and is under the tuition of Mr. Whitridge.

JAN. 5th and 6th, was held a quarterly meeting of the Independent ministers of Monmouthshire and the adjoining part of Brecknshire, at Langattoes, Crickhowel, with Mr. David Davies and congregation.

The service was introduced on Wednesday at 3 o'clock, with reading and prayer, by Mr. E. Davies, of Hanover; Mr. J. Williams, of the Tabernacle, preached, from Matt. xvi. 18, and Mr. D. Thomas, of Penmain, from Isaiah lxi. 1—3.

Thursday morning, Mr. D. Thomas began the service by reading and prayer; Mr. W. Watkins, of St. Danet's preached, from 1 Cor. xv. 49; Mr. Jones, of Talgarth, from Luke xv. 2, and D. Williams, of Lanwntid, from 1 Tim. i. 15, and concluded by prayer; Mr. Thos. Powel, of Brecon, preached in the evening, from John iii. 19.

Distribution of Profits.

AT A MEETING OF THE EDITORS,

HELD JANUARY 18, 1815.

The Sums below were voted to the following Widows of Dissenting Ministers.

Name.	Denom.	Recommended by	£	Name.	Denom.	Recommended by	£
A. C.	Indep.	Rev. G. Ewing -	5	M. R.	Presb.	Rev. S. W. Tracy	5
H. S.	———	—— G. Burder -	6	J. S.	———	—— J. Smart -	5
U. R.	———	—— Mw. Wilks -	6	M. C.	———	—— ——— -	5
E. B.	———	—— Dr. Simpson	6	J. H.	———	—— Duncanson	5
E—s.	———	—— W. Roby -	6	M. L.	———	—— ———	5
A.B-k.	———	—— Mk. Wilks -	6	A. M.	———	—— S. W. Tracy	5
M. D.	———	—— Matt. Wilks	3	J.W.R	———	—— Dr. Smith -	5
A.B-y.	———	—— —— ——	6	J. Y.	———	—— W. F. Platt	5
A. W.	———	—— —— ——	6	E. J.	———	—— G. Collison	5
L—e.	———	—— J. Townsend	5	E. P.	———	—— A. Waugh -	5
M. H.	———	—— J. Boden -	6	E. B.	———	—— Dr. Winter	5
F—c.	Presb.	—— Dr. Smith -	5	E. C.	———	—— R. Hill - -	5
H. P.	Meth.	—— Matt. Wilks	6	R. J.	Meth.	—— Dr. Haweis	6
J. R.	Indep.	—— G. Burder -	6	A. P.	———	—— R. Hill - -	6
J. M.	Presb.	—— A. Waugh -	5	M. G.	———	—— W. F. Platt	6
C—k.	———	—— C. Buck -	5	S. W.	———	—— R. Hill - -	6
D. V.	———	—— Dr. Smith -	6				

NEW ZEALAND.

THE Church Missionary Society has long had in view the establishment of a Mission in New Zealand, and have corresponded with the Rev. Mr. Marsden for that purpose. The following letter is on that important subject.

Parramatta, New South Wales, August 10, 1813.

DEAR SIR,

I AM happy to inform you, that I have received very late accounts from Duaterra, and that he is going on well. All the vessels which have touched there since his return have been safe, and were supplied with every thing that the country could afford.

Two young men, sons of two Chiefs, have arrived in the last vessel from Zealand. I expect one of them in a few days, to live with me for a time.

The way seems gradually opening for a Mission to New Zealand. The natives are getting on with their cultivation, and have now plenty of maize and pigs; with potatoes and other vegetables. The wheat which I sent a few months since, is growing very well. Duaterra has a perfect knowledge of the cultivation of maize and wheat: bread will be a wonderful advantage to these poor islanders, and be a means of preventing their civil wars.

I should have endeavoured to begin the Mission before now, had not the unfortunate business of the Boyd occurred. I was afraid that if any thing serious should happen to the Missionaries, I might have been blamed. I have no doubt but the way will be made plain and clear; and that we shall have the most friendly intercourse with the natives.

Had there been a vessel that could have been employed in the Mission, much might have been done before this time. I am in expectation of removing this difficulty, either by purchasing part of a vessel myself, or of being able to hire one.

I have an intention to instruct the two young Chiefs, now with me, in agriculture; and to teach them to make an axe or a hoe. Agriculture will make the way clear for the Missionaries: it will find employment for the natives, and furnish them with the means of support. If they are once instructed in this useful knowledge, New Zealand will become a great country.

I wish the Society would send me out for them a few axes, hoes, spades, saws, common knives, fish-hooks, needles, and such useful articles, as soon as they can; and at the same time, a few tin pots and iron pots; and a hand-wheat-mill for them to grind their wheat. These things will be of incalculable value to them, and will have the best effect. They will now give a large hog for a small axe, and a bag of potatoes for a small bit of iron-hoop that they can fasten into the end of a rod to work with.

I think the natural flax of New Zealand would be a valuable article of commerce. Any quantity of it may be procured.

I am looking out for Mr. Kendall, whom you mentioned in your last. I wish he were here now: he should begin his work immediately with the two New Zealanders who are here, till a farther opening should be made.

All the masters of vessels I have seen and conversed with, who have been at New Zealand, are of opinion, that the Missionaries will be perfectly safe amongst the natives. I am convinced much has been done already toward the Mission, by that friendly intercourse which is now opened, and by Duaterra, and by one of the Priests living in my house. They have acquired a certain degree of knowledge by joining in family worship, attending constantly on public worship, and by conversing with me upon Divine subjects.

I have enclosed a few threads of the flax which were sent me a few days ago. Ship-loads of this flax may be got at New Zealand, should it be valuable. Will you have the goodness to request some gentleman of the Society to ascertain its value? I have sent it, as I received it. I think it could be turned to some good account, and might also find employment for the natives to collect it.

I am, &c. &c.

More recent intelligence has just been received. Mr. Marsden had purchased the brig Active, of 110 tons; and Mr. Kendall and Mr. Hall had proceeded in her to New Zealand, on a voyage of investigation. Letters have arrived from them, dated June 16, 1814, Bay of Islands, New Zealand.

Missionary Chronicle

FOR FEBRUARY, 1815.

The following letter from the Rev. Mr. Milne, colleague with the Rev. Mr. Morrison in the Chinese Mission, is encouraging in a very high degree. ——Mr. Milne, not being permitted to reside at the Portugueze Island of Macao, near Canton, resolved to visit various places in which the Chinese reside, and distribute among them the New Testament, which Mr. Morrison had translated into their language and printed, together with a Catechism and Tracts, in the same tongue. The subsequent letter to the Directors of the Missionary Society informs them of an extensive tour of fourteen hundred miles, which he made in the Island of Java, the opportunities he enjoyed of distributing the Scriptures and Tracts, the kindness he received from all ranks of persons, and the probability of good being effected by these exertions. This letter also affords a pleasing illustration of what Mr. Chalmers maintained in his excellent sermon—'The Two Great Instruments appointed for the Propagation of the Gospel,'—that the Missionary and the Bible Institution are 'sister Societies,' and that it is the duty of a Christian public to keep both in vigorous operation—the two Societies go hand in hand: the one labours, while the other sows; the one provides Bibles, the other human agents for their circulation and illustration. Thus, in the present instance, the Bible Society has generously contributed to assist Mr. Morrison in translating and printing the New Testament, and the Missionary Society, under whose patronage he has laboured for seven years, is now, by another agent, widely distributing the sacred volume to the Chinese people.

TO THE DIRECTORS.

Batavia, July 1st and 2nd, 1814.

I AM just returned from a journey through the eastern parts of Java, through the Island of Madura. During this journey, by the good hand of God upon me, I have travelled about fourteen hundred miles over land without a hurt or a fall—visited *Bencallan*, the seat of the Sultan of Madura, and slept a night in the palace; and also *Solo*, the metropolis of the *So-soon-ham*, or *Emperor* of Java, to whom I was introduced.—He reigns over more than a million of people. I have also visited all the towns and villages of any importance, where there are Chinese, from Batavia, near the west end of Java, to Sumanap, on the farther extremity of the Island of Madura; except *Djoc-joo-carta*, the capital of the Sultan of Java, which is within about 50 miles of *Solo*. At all these places I have distributed Chinese New Testaments, Catechisms, Tracts, &c. to a considerable amount, and made arrangements for sending some to the Chinese at *Bangermasen*, *Pontiano*, and *Sambas*, on the great Island of *Borneo*.

The Chinese are my first object, and my chief attention has been paid to them during my late tour, which lasted for six weeks. But other objects were not neglected.—I baptized one hundred and fourteen children, belonging, some to English parents, but chiefly to the Dutch and their descendants; and I was commissioned to this effect by the two Dutch clergymen, who through age and infirmity, cannot remove far from the places of their residence,—viz. Batavia and Samarang. This service afforded me some pleasing opportunities of stating the great doctrines of the Sacred Scriptures—of endeavouring to prevent the total extinction of the light of the gospel among the descendants of the once highly-favoured Dutch—and of attempting to prevent their entire relapse to Mahomedanism and Heathenism,—points to which, in my own opinion, they are fast hastening, for want of public instruction. I had also some opportunities of preaching among my own countrymen, who are equally destitute of the ordinances of religion.

To several Dutch gentlemen I am much indebted for kindness received during some parts of my journey; particularly to the Rev. Professor Ross, who gave me a general letter of introduction to all the Christians on the east side of Java; and to Mr. Hulft Van Koorn, Sourabaya, who rendered me very material aid.

In consequence of letters of introduction from the Hon. the Governor, I was received every where by the British officers, both civil and military, with the utmost kindness, and treated with a hospitality which has scarcely a parallel; and not only so, but they also shewed a readiness to forward the objects of my Mission.

I am under strong obligations to them all, especially to the Hon. Thomas Stamford Raffles, the Governor; and I wish, through the medium of your publications, to acknowledge the same to the public.

The Chinese of all ranks, and in every place, received my books gladly, and listened with patience to what I had to say about the true God.—So that what from opportunities of attending to the object of my Mission among the Chinese —what from seasons of religious instruction to Dutch and English—what from intercourse with gentlemen of education and knowledge of the world—what from occasions of stating clearly the *object* of Missions, and of endeavouring to remove prejudices against them—and what from the view of a highly cultivated country, happy under an enlightened and liberal government, I have much reason to be satisfied with this journey; though attended with some personal inconvenience, and occasionally with extreme fatigue, both by sea and land, (I returned by sea).

You will not, of course, in a letter where so many points must be touched on, expect the particulars of my tour—they must be reserved to another time.

I shall, however, give you a general character of the Island, and of its inhabitants,—a character which I have formed for myself, partly from what has come under personal observation, and partly from information drawn from the most undoubted sources.

In regard to *climate*, Java affords considerable variety. The sea coast being generally low, and often abounding with jungle, stagnate water, and superfluous vegetation, cannot be generally reckoned healthy. As you approach the mountains, and in proportion as you ascend them, the climate becomes cooler, the water more pure, vegetables more esculent, and a proportionable improvement in regard to salubrity.

As the length of the Island of Java is from east to west, and as its greatest breadth does not far exceed 100 miles, we cannot expect much difference as to health, arising from *latitude*. But if the theory of Dr. Tongue, of America, be true—viz. 'That health does not depend so much on latitude, as on *altitude*,' then we may expect that Java will not be deficient, as the mountains are numerous and high, beginning generally at from eight to fifteen miles from the sea.

The state of *actual cultivation* in Java is considerable, greatly improving, and, in some of the eastern parts, carried almost to the highest pitch.

As the mountains are high, and abounding with water, which, by proper irrigation, might be carried over a vast extent of good soil, the *capability of improvement* is almost incredible. The Island, in its present state, nourishes five millions of people on its own surface, and abundantly supplies its neighbours, and is *capable*, in my opinion, by progressive improvement, to support *thirty millions of inhabitants!*

The *character of the people* seems to improve in proportion as they are removed from commercial towns on the coast, where, alas! they have learned to impose and to oppress, from the example of Europeans. They are not the savage malicious race which they have been represented to be.—I travelled among them unarmed and without fear.

If after having known the present system of government in theory, and, in some measure, seen its operation on the circumstances of the people, I were allowed to give my opinion, it would be this:—*The people are contented, prosperous, and attached to their rulers.* But I seem to forget that I am writing only a letter.

On my return from the east, I found three Dutch Missionary Brethren arrived from London.—Their coming here is most seasonable, as both the ministers in the Reformed Church are advanced in age, and the people in many places destitute of the ordinances of religion. Mr. Supper is chosen and appointed to assist Professor Ross.—Mr. Bruckner goes to Samarang, to take the place of Mr. Montanus, who is now unable to preach; and Mr. Kam goes to Sourabaya, to wait there for a passage to Amboyna, where there is a considerable number of Christians, entirely without a minister, and very desirous of having one. This last step was particularly recommended by our friend, Professor Ross.

These worthy brethren are stationed in spheres of immediate and, I hope, of great usefulness, and two of them freed from charge on the Society. I sincerely hope, however, that as you have judiciously recommended in their instructions, they will not forget the primary object, *the conversion of the Heathen*, and will estimate the importance of their present situations only in as far as they may subserve this.

After having been here for some time, and obtained information on various subjects, it would have been particularly gratifying to me, if, as I mentioned to you in my last, one had taken up the Chinese language; another, the Malay; and a third, the Javanese, with a view to Missions in these languages. I have mentioned this to them, but they have not yet had time to decide.

I am very desirous that some one

would take up the Chinese Mission here. —The work has been partly begun, and the full effect of the books which have been extensively circulated among them cannot be expected without living instructors.

Some friends seem to think that I ought to return to the Chinese here, as they imagine I have gained their confidence; and that, were I able to preach, I should be heard without prejudice.

I highly value the judgment of these worthy friends, and I hope shall ever be ready to obey the call of Providence to a useful situation. I must confess, however, that, though in all probability it would be more for my own personal comfort and that of my family to be here, I still feel my mind binding me to *China itself*. I cannot help this propensity.

There are some reasons which weigh much with me, among others—the close union formed between Mr. Morrison and me—the precarious state of his health—the progress of the translations, dictionary, &c.—my own imperfect knowledge of the language—the great propriety of two being together in case of sickness or death—the vast importance of continuing the Mission at Canton, &c.—all these, with many others, strongly induce me to continue with Mr. Morrison, should it be the will of God to carry me back in safety.

But the liberty of declaring the word of God freely is a high privilege.—I hope God will direct. I shall fully inform my brother on my return, and avail myself of his counsel; and you may rest assured that we shall decide on what, all things considered, promises most fairly and rationally to benefit the Mission.

I fear the expence of my Mission to these parts will be felt very heavily by you. I wish I could bear it myself—but labour is all I have to give.

Allow me to mention to you, that, in the Chinese Mission, I hope you will not restrict us to a certain sum. There are some favourable seasons when certain pieces of work, by allowing a little extra expence, may be accomplished in one year, and by one person, which on a contrary plan would require two years and two persons, and even the same expence at last; with this difference—in the one case the money is required in one year—in the other only in two. I do not mention this as if we wished to serve ourselves of the churches, but because we are desirous of carrying on the work with vigour; and of knowing that we shall not offend by going a few pounds beyond the line, when the object is sufficiently important to justify it.

I am truly glad to inform you, that in consequence of the kindness of the Governor, the expence of my last journey has not been very heavy.—It would have amounted to 1600 rupees had I been obliged to pay for the horses.

I have also obtained donations from the following persons for the Chinese Mission:—

	Span. Dollars.
From Dr. Walter Robertson	40
—— Capt. Wood.....	40
—— Lieut Parlby.....	25
—— Dr. King.....	25
—— Mrs. Liddle.....	12

Reckoning the dollars at four to £1. sterling, the whole amounts to £35.

Brother Supper has just now very generously promised me 35 Spanish dollars out of the small salary which he has been appointed to receive, which will raise the sum of £43. 15s.—all which I shall account to the Society for.

I have only to add, that I wish these donations to appear to the public; that I am anxiously waiting for an opportunity of removing from hence to Malacca or Penang, and from thence to China.

Yours,
In the work of the Lord Jesus,
W. MILNE.

SOUTH AFRICA.

THE following letter from Mr. Albrecht, the Missionary at Pella, is very satisfactory, as it shews that the work of the Lord in that, as well as in other places, is proceeding in a prosperous manner.

Pella, Sept. 5, 1814.

Dear Brethren in our Lord Jesus Christ,

ON the 11th of May last I wrote to the brethren that we perceived many blessings from the Lord respecting our labours. I enclosed at the same time the journal of our brother Schmelen, together with his letter to the Directors.

Since that time we received a letter from him, dated the 10th of May last, from the Orange River, two days journey from the mouth of that river, informing us that he had been at the mouth of that river, where he had observed four small islands, which appeared to him very fit for agriculture; he thought that a Mission might be established in that neighbourhood, and he would be glad to be engaged in it himself; particularly because in the environs of that district there are more than 200 people who are desirous of being instructed in the way of salvation.

This brother also wrote, that he would cross the Orange River, for the purpose of exploring the more northern parts of

the Great Namacqua Country, and chiefly along the sea coast. But later accounts from him have not reached us yet. We pray that the Lord may accompany him, and bless his important undertaking.

As to our own congregation, we cannot sufficiently thank the Lord for his grace and goodness granted to the hearts of our people. We perceive great desires among young and old to become true Christians. Since the month of March last *forty-six* have been baptized, and shew by their conduct that they are true converts.

Those who have not been baptized, as well as the others, are constant in their prayers, not only in private, but also in their meetings, when they assemble together, which we rejoice to see. Even children of four years old, accompany their parents, and go early in the morning to the fields for the purpose of praying together; by which they shew that they understand the word of God, and that it operates in their hearts.

As to our external situation, the Lord has sent us beneficial rains, and we live in a very tranquil and undisturbed state.

The famous Africanus has not received the letter which Mr. Campbell wrote to him; but we hear that it is on the way to reach him. We are in hopes that we shall have soon peace with him. From two letters in our journal the Directors will learn, that he wishes to have a Missionary with him; which I should like to see, if previously peace was concluded with him. But before this can be effected, I should find great difficulty in fulfilling his desires; for his character is very inconstant—this may be inferred from the many murders he committed. However, the Lord is powerful enough to change his heart, and preserve a Missionary in the midst of the most cruel enemies.

Brother Sass has lately undertaken to go to his place for the purpose of speaking with him. But coming there, he found that he had left the place with his krall, and gone to another, on account of the want of water. He therefore was obliged to return.

We have received the most satisfactory accounts regarding the labours of brothers Sass and Helm. They have already an established congregation of *fifty members*, with the prospect that it will encrease continually.

Brother Anderson informs us, that his congregation at Griequa Town has increased with *thirty-seven* members this year.

The conduct of our Captain towards us is as perverse as ever. He forces me, as it were, to go with him to the Warm Bath. But I have not yet felt any degree of desire to listen to him particularly, on account of Africanus, and because I know that he can maintain himself and his people very well in this place. Besides, Pella is more fit for the establishment of a Mission than the Warm Bath, and for many reasons I should not like to quit this place.

In case peace should be concluded with Africanus, I should request the Directors to send a Missionary to the Warm Bath.

I am your unworthy brother,
C. ALBRECHT.

DESIGNATION OF MISSIONARIES.

On Thursday evening, Dec. the 22d, Messrs. Skinner, Dawson, and Fyvie, three Missionaries destined for India, were solemnly ordained at Bristol to the Christian ministry.

The anticipation of this service excited an unusual degree of interest.—It commenced at half-past five o'clock. As early as four o'clock, the Tabernacle was nearly filled; but at the appointed time was wedged in every corner.

The Rev. C. Daniel opened the service by prayer and reading the Scripture. He was followed by the Rev. S. Lowell, who delivered an appropriate introductory discourse, and proposed suitable questions to the Missionaries—from whom he received correspondent answers, accompanied with their confession of faith. The ordination prayer was presented by the Rev. T. Young, accompanied with the imposition of hands. The charge, which was truly excellent, was delivered by the Rev. W. Thorp, founded upon Acts xxii. 21,—'Depart, for I will send thee far hence unto the Gentiles;'—and the whole was concluded with fervent and affectionate prayer, by the Rev. J. Sibree.

On the following Sabbath, all the Missionaries preached with great acceptance, in the different places of worship; and on Monday evening, a public prayer meeting was held at Castle Green, and a similar meeting on Tuesday evening, at Bridge Street; at each of which all the Missionaries addressed the respective and numerous congregations in a serious and edifying manner on the importance of Sabbath Schools, and Missionary Exertions. Our Bristol friends assure us that their interview with these good men has been peculiarly pleasant and animating, and that they have left on their minds a strong persuasion of their suitableness for the great work to which they are devoted.

Though the ordination service continued four hours and a half, it is believed that there were few persons present who did not regret that it was terminated so soon,—but the parting scene at Bridge Street, on Tuesday evening, was singularly impressive and melting. Towards the conclusion of the service, Mr. Lowell took the Missionaries in succession by the hand, and addressed each of them in a short, but paternal and affectionate speech, which moved every heart, and bedewed every cheek. He then pronounced upon them collectively, the benediction wherewith the LORD, by Moses, commanded Aaron to bless the children of Israel;—and all the congregation, by one loud and united AMEN, rendered the whole peculiarly solemn and delightful.

ON Wednesday, Dec. 28, Mr. Thompson, Mr. Barker, Mr. Williams, and Mr. Hamilton, were solemnly set apart to the work of Missionaries, at Silver Street Chapel. The first of these is intended for Malacca, at which place a Mission has been strongly recommended by Mr. Morrison, in China. The three latter, together with Mr. Evans, who was ordained at Carmarthen, are intended for Latakoo, and other places in Africa, to which Mr. Campbell promised to send Missionaries.

The service was commenced by Mr. Harrison, of Wobourn, with prayer and reading the Scriptures. A discourse, suited to the occasion, was delivered by Mr. Bennett, of Rotherham. The usual questions were proposed by Mr. Waugh to the Missionaries, and answered by them. A Bible was then put into the hand of each, with a solemn charge, by Mr. Waugh, to make that holy book the sole guide of their ministrations among the Heathen. Fervent prayer was next offered up to the Most High God for his blessing upon the Missionaries and their labours, by Mr. Hill. Mr. Campbell addressed to them an exhortation peculiarly appropriate, and derived from his personal acquaintance with the country which is appointed to be the scene of their labours. Mr. Steinkopff concluded the interesting service by prayer.

The solemnities of this day will not soon be forgotten, and we earnestly hope that our dear brethren (and their partners), who have relinquished the comforts of England for the toils and dangers of Africa, will be followed by the prayers of thousands for their protection and success.

ON Wednesday evening, Jan. 4th, a meeting for prayer, &c. was held at Orange Street Chapel, when the Missionaries for India and Africa were present. Mr. Jackson prayed. Mr. Burder gave a short account of the places of their destination—viz. Mr. Evans, Mr. Barker, Mr. Williams, and Mr. Hamilton, at Latakoo, Malapeetze, and other places in South Africa; Mr. Fyvie and Mr. Skinner, at Surat; Mr. Dawson, at Vizagapatam; and Mr. Thompson, at Malacca.

Mr. Evans, Mr. Williams, Mr. Fyvie, Mr. Dawson, and Mr. Skinner, gratified the congregation highly by brief accounts of their religious experience, and Missionary views. After which Dr. Styles offered up prayer on their behalf, and Dr. Nicol delivered a solemn address to the Missionaries on the important duties of their office. Mr. Loader concluded the pleasing and impressive service by prayer.

SMALLER EDITIONS OF THE NEW TESTAMENT.

THE Baptist Missionaries at Serampore, have determined upon casting types for printing, of a smaller size than formerly. The Bengalee New Testament, printed with the smallest types that had ever been seen in that language, made nearly 900 pages. This consumes paper to no valuable purpose; but the intended reduction of the type, so as fully to preserve their legibility, is expected to save, in paper and press-work, 60 pounds in 100. This will enable them to print the New Testament in various languages of the East, at little more than half the price of a New Testament from England of the stereotype editions. In Bengalee the whole Scriptures may be brought into one large octavo, instead of being divided into five volumes, as in the first edition.

An improvement also of the paper of India is contemplated, which is exceedingly desirable, and which, if effected, will tend to a still wider distribution of the word of God.—*Periodical Accounts*, No. xxvi. p. 314.

MR. Frost, late of Bristol, who some months ago offered his services to the Missionary Society, and was likely to become a very useful man, took a journey to Ireland, and preached several sermons in and about Lisburn, in a very acceptable manner. It has pleased the Lord to take him to himself. He was happy in the prospect of death, and was removed while engaged in talking with a friend on the blessedness of the Redeemer's salvation.

EDINBURGH MISSIONARY SOCIETY.

Intelligence from Karass.

By a letter from Mr. Paterson, dated Karass, July 22, the Directors are informed, that, in pursuance of the resolution mentioned in the letter of the 8th June, Messrs. Mitchell and Fraser, left Georghievsk on the 30th of that month, and were to proceed towards Orenberg, by Sarepta and Saratof.

On the 17th, a Mr. Rath, from Petersburg, visited the settlement. He was sent by the minister of the interior to enquire into the situation of the Missionaries, and to learn from them what they conceived government could do for them, either at Karass, or in a new station. He stayed two days with them, inspected every thing connected with the colony, and then went to Constantinogorski, where he was to remain a few weeks. He left with them a number of questions which the minister wished to have answered, from which it appears that the Russian government are desirous that the colony should be continued there, and will do every thing for its protection and support.

Crimea.

A few days before Mr. Paterson wrote, he had received a letter from Mr. Belugin from Perekop, in the Crimea, informing him that Mr. B. had received the copies of the Turkish New Testament, and had begun to distribute them; that the people received them willingly and thankfully, and that several persons had applied for copies, which he was under the necessity of refusing, as he had but few, and wished, in the first instance, to give them to those who he thought would make the best use of them. Mr. B. also mentioned, that a number of Tartars in the Crimea live among the Russians and Greeks, and have embraced the Christian religion. 'He seems,' says Mr. Paterson, 'to be a pious man, and is much interested in the spread of the gospel.'

The Missionary, Fuglsang, formerly of Tranquebar, is about to publish a Memoir on the Sanscrit words, traces of which are found in the European languages, such as are derived from the Latin and from the Gothic dialects.

MISSIONARY SOCIETY.

The friends of the Society who may be disposed to bequeath sums of money towards its support, are requested to remember that its proper designation is "The Missionary Society." This title was given to the Institution at the first public meeting for its establishment, and for the reason assigned in the Summary of its Transactions, page 7.—"As the Society was composed of Christians of various denominations, and was intended to embrace believers of every name, who love the Lord Jesus Christ, it was thought proper to designate it by the *general appellation* of 'The Missionary Society'*. Doubts, however, having been sometimes occasioned by the loose terms in which Testamentary Grants have been made, it may be proper to recite the Form of a Bequest, as recommended to the Society by its legal advisers:—

"*I* ——— *do give unto the Treasurer for the time being, of a certain Voluntary Society, formed in London, in the year* 1795, *intitled,* The Missionary Society, *the Sum of* ——— *Pounds, of lawful money of the United Kingdom of Great Britain and Ireland, current in Great Britain, to be paid within* ——— *months next after my decease, out of such parts only of my Personal Estate, as shall not consist of chattels real, upon trust to be applied towards the carrying on the purposes of the said Society: and I do hereby direct and declare, That the receipt of the Treasurer for the time being of the said Society, for the said Legacy, shall be a sufficient discharge to my Executors for the same.*"

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* This Title forms a part of the original *plan* of the Society, the first article of which is,—"I. *The Name.* The Missionary Society."

THE List of the Missionary Prayer Meetings, in SOUTHWARK, which appeared in our last, the Reader is desired to cancel, and substitute the following.

SOUTHWARK AUXILIARY MISSIONARY SOCIETY

Prayer Meetings, 1815.

	PLACE.	TO ADDRESS.	TO PRAY.	
Jan. 2,	Mr. Bodington's	Mr. Humphrys	Dr. Collyer -	Mr. Knight
Feb. 6,	— Humphry's -	Dr. Collyer -	Mr. Jackson -	— Hill
Mar. 6,	— Mr. Knight's -	Mr. Hill - -	— Innes - -	— Bodington
Apr. 3,	— Innes's - - -	— Townsend -	— Harper - -	— Humphrys
May 1,	Dr. Collyer's -	— Jackson - -	— Townsend -	— Hill
June 5,	Mr. Jackson's -	Minister at Surrey Ch.	— Knight - -	Dr. Collyer
July 3,	— Townsend's -	Mr. Bodington	— Humphrys	Mr. Innes
Aug. 7,	Kennington Cha.	— Harper - -	— Bodington -	— Townsend
Sept. 4,	Mr. Harper's -	Dr. Collyer -	— Jackson -	Minister at Surrey Ch.
Oct. 2,	Surrey Chapel -	Mr. Innes - -	Dr. Collyer -	Mr. Harper
Nov. 6,	Mr. Humphry's	— Townsend -	Mr. Jackson -	— Knight
Dec. 4,	— Bodington's -	— Knight - -	— Innes - -	— Townsend.

MISSIONARY COLLECTIONS.

[*Collections and Anonymous Donations, from 16th Dec. to 16th Jan. inclusive.*]

	£	s	d
Contributions by the Young Ladies of Miss Biden's Boarding School, Kingston, Surrey	2	14	0
Penny-a-week Society, at Dunmow, Essex, by Mr. Morton	5	13	0
Collections in Montgomeryshire, by Rev. Owen Jones	20	3	0
Procrastinator	2	0	0
Preston Auxiliary Missionary Society, (half years' Contribution) by Mr. John Hamer, Treasurer	47	11	3
Reading Christian Union, by Mr. D. Fenton, Treasurer	10	0	0
Jonathan	10	0	0
Female Auxiliary Society, Deal, by Mrs. Mary Woodruff, Treasurer and Secretary	3	0	0

Collections in Caermarthenshire, by Rev. D. Peter.

	£	s	d
At Pencader, by Mr. Thos. Daniel	5	5	0
— Hebron, by Rev. Wm. Evans	8	3	6
— Penygoaes, by ditto	4	1	2
— Rhydyceisied, by ditto	2	10	8
Sundries	1	0	0
	21	0	4
Received at the Missionary Prayer Meeting, at Dr. Winter's, Jan. 2, 1815, being the balace (at the time of her decease) of a Subscription raised for the support of Mrs. Ann Brackston, grand-niece of Dr. Watts, by Mr J. Black	13	12	6
B. W. by Mr. Flint, Camberwell	1	0	0
Penny-a-week Society at Marple Bridge, by Rev. J. Battley	12	0	0
Chatham Sunday School, by Mr. Sherley	2	17	8
A few Individuals at Pinchbeck, by Rev. Isaac Woodward	3	0	0
Sundry Friends at Holloway, by Rev. Mr. Bowden	5	7	0
Rev. Mr. Gurteen and Congregation, Canterbury	10	10	0

POETRY.

ON A WATCH.

ATTEND! Time's monitor perpetual sounds,
Thy fleeting life cannot exceed its bounds;
Say, prodigal of Time, canst thou behold
Thy years steal by, swift as a tale that's told,
And still no value, no importance see
In this short preface to Eternity?
Canst thou behold those golden hands proceed,
Calling thy thoughts to Time's more rapid speed;
And still such dreadful unconcern display,
Ne'er to regret or rue the wasted day?
Know, spendthrift, to thy sorrow, Time may be
When thou may'st vainly hope an hour to see.
When thou art struggling, on the bed of death,
With stings of conscience and with short'ning breath,
Thou'lt view this little piece, thine eyes o'erflown
With tears of sorrow for the moments gone.
Be, therefore, careful every hour to prize,
And seize the present moment e'er it flies.
Thrice happy they, who at this solemn scene
Can view those moving hands with looks serene;
How soft their minutes roll, while angels say,
'Come, sister spirit, haste thee, come away!'
Joyous the happy spirit wields her flight,
Convoy'd by angels to the realms of light.
Reader, canst thou recal an hour that's fled?
As well might thou attempt to raise the dead;
To cast a mill-stone o'er Mount Ætna's top,
Or swell old ocean's bosom with a drop.
See Time advancing; ere to-morrow's sun,
Life's springs perchance may snap, thy race be run. T. T.

Lines on Psalm lxii. 6, 7.

FIXT on the Rock of Ages would I lie,
At whose firm foot the raging billows die;
The Rock, which proves a fortress to the weak;
The Rock, whose shelter weary pilgrims seek;
The Refuge, where the guilty soul may hide,
Pursu'd by wrath divine on every side;
The Rock, whose strength remains, in every age,
A sure defence against infernal rage;
The Rock, whence cleansing, healing fountains rise,
To wash the soul and heal its maladies;
The Rock, from whose cleft side pure rivers flow,
To gladden all the Church of God below;
Whose peaceful streams their living waters roll
To raise the faint, and cheer the thirsty soul.
Incomparable Rock! behold I come
To build on thee as my eternal home.
Upon this Rock my soul shall dauntless stand,
Nor fear, tho' dæmons rage on either hand.
Here I am safe; my fears and terrors past,
Here I have found a home secure at last. F.

Faith, Hope, and Charity.

Faith, Hope, and *Love* were questioned what they thought
Of future bliss, by pure Religion taught:
Now *Faith* believ'd it firmly to be true,
And *Hope* expected so to find it too;
Love answer'd smiling, with a generous glow,
Believe--expect--I *know* it to be so.

R. Williams, Printer, Coppice Row.



Blood Sc.

Rev.ⁿ Edward Parsons.
Leeds.

Pub.d by Williams & Son, Bakewell Court Mark.t Pl.ce Bris.l

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

MARCH, 1815.

MEMOIR

OF

THE REV. WILLIAM NORRIS, JUNIOR,

LATE MINISTER OF THE INDEPENDENT CONGREGATION, ALSTON, CUMBERLAND.

IT was the opinion of the celebrated Dr. Johnson, that there has rarely passed a life, of which a judicious and faithful narrative would not have been useful. Regarding the excellency of the knowledge of Christ Jesus our Lord, the pious reader will feel the enlivening influence of holy example, in perusing the memorials of Christians who have gone about doing good, and adorned the doctrine of God our Saviour. This Magazine has presented its numerous readers with many interesting particulars of men who have served their generation with Christian fidelity, and whose characters would otherwise have been lost to posterity; and we now add to the list, a Memoir of another brother lately deceased, who is worthy of a place in our biographical record.

The subject of this Memoir (whose father is now the minister of Borough Bridge and Ellenthorpe, in Yorkshire) was born in London, April 4, 1784. Observing how often children are corrupted, and feeling the awful responsibility of parents, Mr. Norris seemed to have a dread of offspring, previously to the birth of this excellent youth; but his opening genius and early inclination to the things of God, quickly dissipated his fears on this head, and convinced him that the Lord had given him such a wise son as causes a glad father. From his infancy there appeared something peculiar in his case; for he knew the alphabet before he could speak distinctly. At four years of age he could read any chapter in the Bible; and whenever he met with a word which referred to Deity, he would pronounce it with peculiar solemnity. There was no occasion to order him to school, as he was always eager to be there; and on his return, his usual employment was searching good authors, or composing verses on religious subjects. Even at meal-times, he had always a book on the table to gratify his thirst for knowledge.

When a child, his delight was in public worship, and in going with his father to the chambers of the sick and dying. About the year 1797, his father was engaged by a society in London, to itinerate in the North Riding of Yorkshire. — It was under one of his village sermons, from Rev. i. 7, that his son was effectually called to the know-

ledge of salvation, at the early age of thirteen years. All who knew his character, now concluded that the Lord designed him for the sanctuary; but the fear of a mistake on a subject of such importance, induced his father to train him up to business, by placing him with a draper at Stockton, leaving his choice of the ministry, as it ever ought to be left, to the good pleasure of God. About this time he wrote several little essays; among which was one on the Passion of Christ, from Luke xxii. 44, which was published.

He began to preach, at the earnest request of friends, while in this situation, November 23, 1800, being then only in his 17th year. He was soon deemed eligible to supply his father's pulpit occasionally; and such was the manner in which his early efforts were received, that on the removal of Mr. Norris, senior, to Cumberland, he was requested to preach statedly at Stockton. This dear youth has remained behind the counter from Monday morning till late on Saturday night; and, after depriving himself of several hours, which Nature has allotted to sleep, rose early on the Lord's Day, preached in the morning at his residence, then walked six miles to Marton, and returned in time to officiate in the evening. He continued to preach at least twice every Sabbath in the same place, till he finished his apprenticeship, — not only without any pecuniary reward, but sometimes without the acknowledgement which was due to his faithful labours, or even so much attention to his ministerial convenience as could be wished. They who know what a stated ministry is, will not fail to recognize in a youth who could maintain variety in his sermons under such disadvantageous circumstances, no ordinary talent for close thought, fertile invention, and fervent prayer; for even then he was 'a workman that needed not to be ashamed; and an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.'

As soon as he was disentangled from the affairs of this life, by the expiration of his apprenticeship, in May, 1804, he determined to devote himself wholly to the work of the ministry. In the space of four months he travelled on foot about 1300 miles, in preaching the gospel in the dark parts of Yorkshire, Westmoreland, Durham, and Cumberland. In September, he withdrew from these itinerant labours, for his mental improvement, to the Academy at Rotherham, then under the care of the Rev. Dr. Williams and the Rev. Maurice Phillips. It is usual with pious young men to make a solemn surrender of themselves to God when they enter on these preparatory studies for the Christian Ministry; but it may gratify the reader to have this in Mr. Norris's own words, as they are transcribed from his memorandums.

'I have now (I trust, through the direction of the Almighty) determined to apply myself to the acquisition of that literary knowledge which may better qualify me for the various unforeseen duties to which I may be called. As I find that I shall need peculiar grace to maintain the life of religion in my soul, I determine, thro' divine assistance, to be more watchful over my heart and conduct than ever. O God, do thou make and keep me humble in thy sight, and make me cautious of offending thee! I am surrounded with a variety of temptations, to which I was before a stranger. O that I may preserve a conscience void of offence! The conduct of a day, yea, an hour, on strict examination, causes me to blush. O what a deceitful heart! —Evil is present with me! How shall I overcome it? O Jesus, my Saviour, afford me grace and strength to do thy will!'

The following pious reflections appear to have been written on the occasion of a day of prayer and hu-

milation, kept by the tutors and students: —'Wednesday, June 18, 1806. This is a day which is set apart in our academy for fasting and prayer. Such occasions are frequently necessary; — however, I find them so. I would wish to feel my heart suitably affected with a sense of sin, in its horrid malignity, as well as its evil consequences. I would this day humble myself before thee, O thou who inhabitest eternity, and, declaring myself guilty in thy sight, implore that mercy which thou art so ready to display in behalf of sinners! I now make a solemn covenant with thee, O thou Searcher of hearts, to devote myself to thy service,—to endeavour after an increasing conformity to thy image, and obedience to thy will; to use every attainment in subserviency to thy glory, and to be more diligent in those pursuits which engage my attention, as preparatory to the suitable discharge of the ministry; to read my Bible and pray more, — to study more, — and to be more careful than I have yet been in the cultivation of vital godliness! I would consider my obligations to preach the gospel; and would resolve, through divine grace, to be more earnest and affectionate with sinners, to endeavour to preach more feelingly, to have a sweet savour of the name of Jesus in all my discourses, and to pray more earnestly for the success of my labours! O Lord, I give myself up to thee, as the property of Christ who has redeemed me by his blood, and resolve to be thy devoted servant for ever! Strengthen me to fulfil this solemn engagement, and let me not add to the past guilt the heinous aggravation of breaking this covenant. And now, ye angels above, be witness to my engagements; and may I have your testimony in the great day, that I have been faithful unto death! WILLIAM NORRIS.'

By commendable diligence in his studies, and aided by strong natural powers, the profiting of Mr. Norris appeared to all; so that he left the College, at the expiration of four years, with a considerable stock of useful knowledge, and unabated zeal for the salvation of men. After having supplied different places with acceptance, in June, 1808, he accepted a unanimous invitation to Alston, in Cumberland, where his father had been the instrument of raising a considerable congregation. Here he laboured with great zeal and success. The surrounding villages partook of his benevolent exertions; and, ready to every call of duty, he united with his brethren to promote itinerant preaching in parts distant from his residence, particularly in Westmoreland, where a young man was afterwards engaged to dispense the word, by an association of congregational churches. — Wherever he went, he was esteemed highly for his work's sake. No assumption of consequence, or affectation of superior knowledge, ever lessened his character as a servant of the lowly Saviour. His sermons were as remote as possible from the bitterness of controversy; and the whole of his private life was equally conciliating. When he spoke on any subject of conversation, he appeared by no means deficient in information; but he was never forward in shewing his opinion; and his behaviour in company was constantly the reverse of loquacity. In the pulpit, indeed, he excited general admiration by his peculiar readiness in speaking; but monotony in his delivery, which appears to have been difficult to correct, occasioned his manner to be less impressive in sermons otherwise copious, evangelical, and correct.

About a year after his settlement at Alston, he married Miss Elizabeth Dickenson, of that place, who, with three children, remain to lament his loss. Finding his income scarcely adequate to the maintenance of a family (an inconvenience which is generally felt by ministers

in the North of England, he consented to the pressing solicitations of many respectable inhabitants of the place to become the teacher of a Lancasterian School, which they had just established;—the duties of which he continued to discharge, much to their satisfaction, until his death.

Mr. Addison was of opinion That much of the true character of an individual may be learned from letters which were never designed to be made public. A few extracts, therefore, from the letters of Mr. Norris to a brother minister, may be acceptable to the reader.—'May 20, 1812. I have joy of you in the Lord, because you are zealously affected always in that good thing, the spread of the Redeemer's kingdom; the conversion of souls; the glory of God. For these things we study, we labour, we live. O may every thing we think, or do, or suffer, be for the furtherance of the gospel!'

In another, to the same friend:—'The paper informs us, that our dear brother Hill, of Carlisle, entered into his rest on the 16th November. Brother Scott* left him very weak; he sent his dying love to his people; exhorted us to persevere in the itinerancy, and wished us every blessing. May we 'work while it is called To-day.' Thro' the blessing of God, we are going on as usual; and our numbers keep on the increase. We have a few under concern, and in a hopeful way.'—A little before his fatal sickness he wrote, 'May the Lord pour down a double portion of his holy Spirit, and cause us to increase with all the increase of God. We linger and loiter in the heavenly course: may we *run* in the ways of God's commandments! Pray for me, that I may be faithful unto death, and may 'spend and be spent' for Christ! O! what joy this will afford in the great day! May we live a life of faith, and then it will be a life of joy! May we be active! We should do much for him who died for us! To promote his glory, let us labour, and study, and suffer, and pray that, whether present or absent, we may be accepted! We are adding one or two occasionally. May the Lord Jesus water our churches and our souls more abundantly with the refreshing dews of his grace, that we may cast forth our roots as Lebanon!—Do attend at the Association, if you can; and may he, in whom are all the treasures of wisdom and knowledge, and who is deeply concerned in the welfare of his church, afford us his presence, and guide our ways!'

While Mr. Norris was thus successfully engaged in the important work of the ministry, his congregation gradually increasing, and his family and friends were pleasing themselves that they should be long favoured with his society, the Lord was pleased to call him home; and it now remains only to describe the manner in which the Christian can die, and the joyful hope of immortality which the gospel is capable of inspiring. It would seem that there was something premonitory in the close of his ministry, especially in his last four sermons: 1. The General Judgment; 2. A Caution against stumbling at Afflictions; 3. God's Call to Abraham to leave his native Country; 4. The Felicity of all who follow Abraham's Example.

This was in the beginning of February, 1814, when he was attacked by a severe bilious complaint, which laid him aside from public duties. No apprehension of its proving fatal was entertained for some days by himself or friends, or even by his medical attendant. At the commencement of his illness his soul laboured under much darkness; which was happily dispelled by the perusal of Dr. Owen's admirable treatise on the 130th Psalm. The mind of Mr. Norris had been

* This valuable servant of God also died lately, very suddenly; and has left a large family unprovided for.

previously distinguished more by settled peace than by those extatic frames which are occasionally felt by believers of a more sanguine habit; but now the Lord was pleased to enlarge his heart with heavenly joy proportionable to his appointed sufferings, as a seasonable consolation to himself, a seal to his eminent piety, and a comfort to his bereaved friends. Unaffected humility, solid devotion, delightful prospects, and heavenly raptures sweetly united in his experience. When his sorrowing partner, placed at 'the dreadful post of observation,' informed him that there was no hope of recovery, it was difficult at first to make him sensible that his case was so desperate; but when convinced of its truth, he said, with peculiar composure,

O glorious hour! O blest abode!
I shall be near, and like my God!
And flesh and sin no more controul
The sacred pleasures of my soul!

At another time he said, that he had seen so much of the goodness of the Lord since his affliction, that if he ever entered the pulpit again, he should not know how to describe it. On one asking "Is Jesus precious to you?" he replied, 'Yes; my Beloved is mine, and I am his.' At intervals he would repeat such hymns as the following:—'When I can read my title clear To mansions in the skies,' &c. 'Jesu, Lover of my soul,' &c.—'Yes; thou art precious to my soul,' &c.—To Mr. and Mrs. Dickenson he said 'O my dear father and mother, the Lord will not cast you off in old age;—serve him wholly;—serve him heartily.' He called every one about him, and spake suitably to each. Having overlooked the servant, he afterwards recollected that he had said nothing particularly to her; whereupon he desired her to be called, when he addressed himself to her.

Feb. 9, 1814, was the time appointed for this eminent saint to 'languish into life.' It was a day of very great bodily sufferings; which he was enabled to bear with Christian fortitude. The intervals of relief were employed in affectionate and appropriate admonitions to his relatives and visitors. Concerned for the Redeemer's cause at Alston, almost the last thing for which he prayed was, that God would send his dear people a pastor according to his own heart. As the wheels of life were just ceasing to move, his mind was entirely turned to his immediate departure; when he thrice repeated the prayer of dying Stephen, 'Lord Jesus receive my spirit,' and fell asleep.

On the news of his dangerous state reaching Borough Bridge, his father, with feelings it is impossible to describe, hastened to Alston, that he might be indulged with another sight of his beloved son, and discharge the last office of a religious parent. But he was too late; for ere his earthly father could reach the spot, his heavenly Father, borne on swifter wings of love, had first arrived there, wiped away every tear, and taken the soul to his everlasting embraces. Preparations were then making to commit his precious remains to the dust; and the solemnities of his funeral will be recorded as they were described by a neighbouring minister in a letter to the writer of this memoir.

'I received a note from Mr. D. dated Feb. 10, 1814, informing me that it had "pleased Almighty God, of his infinite goodness, to take unto himself their dear minister, Norris, who departed this life the evening before." On Monday I set out for the funeral; and on arriving at Alston, Brother Scott, of Park Head, came out, and shaking hands, we both burst into tears. After a little pause we went up to the house. I shall never forget the solemn and edifying scene I there beheld. Witnessing the goodness and faithfulness of God, in not deserting his people in the most

trying seasons, I was much strengthened and encouraged to hope for succour under what afflictions soever I might be called to endure. On entering the room where the corpse lay, I was not a little surprised to find the widow comforting those who should have comforted her, in a dispensation which had bereaved her of a most affectionate husband. On my attempting to say, I hope the Lord supports you, "O," says she, "I find him an all-sufficient God." She was quite resigned, and even cheerful. The good man, his pious and venerable father, firm on the Rock of Ages, though now and then overpowered by his feelings, was remarkably alive; and was frequently addressing the young and unconverted to fly to Christ, praying the eternal God to impress their hearts with a due sense of the solemn scene. The remainder of the time was spent in prayer, and singing appropriate hymns. Many felt the divine presence. My dull heart was quickened; and I felt determined, by divine help, to return to my people like one from the dead, to preach to them as for eternity, and persuade them to repent.

'When the body was taken into the chapel, I gave a word of exhortation from Luke xii. 22, 42. Mr. Muscutt spoke at the grave; and Mr. Whitridge preached in the evening, from Heb. vii. 11, 12. On the subsequent Sabbath his father yielded to the importunities of the people, to attempt an improvement of his death, as far as parental feelings would allow.'

Thus fell, at the early age of 29, William Norris, a man greatly beloved by all who had the pleasure of his acquaintance. If any one feature in his character was more prominent than another, it was *humility*: — a grace which shed a lustre over his other excellencies, and which is at the foundation of every thing excellent, amiable, and useful. Patient, contented, and active in his Master's service, he acquitted himself as a good minister of Jesus Christ. The fluency of his addresses in the pulpit was not more admirable than his Christian consistency out of it; and there was nothing about him over which his people had to mourn, except the brevity of his life.

In his removal, we see that neither *piety*, *youth*, nor *usefulness*, is an exemption from death. — Churches are prone to think that these things insure the lives of their beloved pastor; but the premature death of so many young ministers should teach them different notions of the dispensations of Providence, and so moderate their attachment to the creature, that even in the blessing of faithful teachers, they may 'rejoice as though they rejoiced not.' It is, perhaps, the most profitable meditation which can engage the thoughts of a Christian minister himself, to think that he has only a very little time to live: for reflections of this nature are the most effectual for imparting solemnity to sermons, quickening the indolent, and casting down the imaginations of the heady and high-minded, — *Knowing that shortly I must put off this my tabernacle, even as the Lord Jesus Christ has shewed me.* J.

REMARKS
ON THE WILL OF GOD.

[IN A LETTER TO A FRIEND.]

My dear Friend,

I SHALL make a few remarks on the subject of conversation at our last interview, viz. *The Divine Will.* — I remark,

1. That we are not to understand the same thing in all the places of Scripture where the will of God is mentioned. In some part of the word, we learn that God *willeth* what never takes place. 'He *will have* all men to be saved, and come

to the knowledge of the truth.' 1 Tim. ii. 4. Yet, we know this will not be the case. We also learn, that he *doth not will* some things which do take place. 'He is long-suffering to us-ward; not *willing* that any should perish.' 2 Pet. iii. 9. Yet it is certain that all the ungodly shall be cast unto Hell. None can doubt God *willeth* that all men should love him with all their heart; yet some men are *haters* of God. When he says 'Thou shalt not kill,' he certainly *willeth* that no man should shed blood; yet some men are murderers. We also learn from some parts of Scripture, that God *doeth whatsoever he willeth*. 'Our God is in Heaven; he doeth whatsoever he hath pleased.' Ps. cxv. 3. 'He doeth *according to his will* in the army of Heaven, and among the inhabitants of the earth.' Dan. iv. 35. 'He worketh all things according to the counsel of *his own will*.' Eph. i. 11. 'Whatsoever the Lord *pleased*, *that did* he in heaven and in earth, in the seas, and in all deep places.' Psal. cxxxv. 6. As the word of God cannot contradict itself, we must understand by *the will of God*, in the first-mentioned texts, *his rectoral will* (or shall I rather say, *his essential will*; or will my friend furnish me with a term more proper than either of them?) and by *the will of God*, in the last mentioned texts, *his sovereign will*. I remark,

2, That the rectoral and sovereign will of God, are evidently of distinct consideration. The former, namely *his rectoral will*, arises *necessarily* from the purity and rectitude of the divine nature. God can no more cease to *will* that the subjects of his government should be holy, and consequently happy, than he can cease to exist; but the acts of his *sovereign will* cannot be said to be *necessary* acts: 'For he *will* be gracious to whom he *will* be gracious; and *will* shew mercy on whom he *will* shew mercy.' Indeed, every good and righteous governor must *necessarily will* that all his subjects should be obedient and happy; but he may *will* to bestow royal favours on some of his subjects. God is an infinitely good and righteous Governor; he *necessarily willeth* that all his subjects should be obedient and happy; but as a gracious Sovereign, he *willeth* to bestow royal favours upon some. His creatures, in instances without number, resist, or act contrary to, his rectoral will; but with regard to his sovereign will, it may be asked, with propriety, 'Who hath resisted his will?' According to his *rectoral will*, he requires all men to love and obey him; but according to *his sovereign will*, he effectually disposes some men to do so. The exercise of his *rectoral will* makes no unholy creature holy; but the exercise of his *sovereign will* sanctifies and glorifies thousands. Nothing appears to me of greater importance, in order that we may know the whole truth as it is in Jesus, than that we should possess clear views of the two-fold character of God, viz. That of a *good and righteous Governor*, rendering to all his subjects their just dues; and that of a *gracious Sovereign*, dispensing favours upon the ill-deserving. I remark,

3, That though the *rectoral* and *sovereign* will of God are distinct, they are never contrary. There is no clashing between them; but the most glorious harmony. Whatever the Lord, *as a gracious Sovereign*, has designed to do towards the happiness of any of his creatures (and sovereignty is never exercised in paining or punishing the creature) all shall be done in such a way as shall reflect glory on his character *as a moral Governor*. When, *as a generous Sovereign*, he determined to save a multitude, numerous as the morning dew, of sinful men, he took care to secure the honours of

his *moral government*, by sending his own Son to be a sacrifice for sin, that he might be just, and the justifier of them that believe in Jesus. When, according to his *sovereign will*, he sends the Holy Ghost to create sinners anew in Christ Jesus, the design is, that they may conform, in heart and conduct, to his *rectoral will*, revealed in the moral law. Indeed, it appears to me, that the moral law is neither more nor less than a perfect transcript of the *rectoral will* of Jehovah.

In the present state, my friend, we are able to comprehend but little, comparatively, of the glory and harmony of all the divine proceedings :—yet, being inwardly enlightened by the Spirit, and having the candle of the word to direct us, we are enabled to behold a small portion of his ways.— O, how pleasing the sight! — We now see through a glass darkly; but soon shall we see face to face! — Hoping these short hints, under the blessing of God, may be the means of leading you deeper into the subject,

I remain, &c.

Llanbrynmair. J. R.

REMARKABLE CASE OF *MRS. HONEYWOOD.*

It was Mr. John Fox, the celebrated martyrologist, who had that memorable interview with Mrs. Honeywood, mentioned by so many authors of that age. The concern of this pious lady for the salvation of her soul was so great, her doubts and fears so very distressing, and her sorrow of mind so grievous, that she sunk into utter despair; which had such an effect upon her bodily health, as brought her to death's door, and kept her in a gradual consumption for almost twenty years. In vain did physicians administer their medical assistance; for her disease, which originated from a spiritual cause, required a supernatural remedy. There was one Physician whose power and skill could reach her case: — even He who 'healeth those that are broken in heart, and giveth medicine to heal their sickness.' In vain did the ablest and most evangelical ministers preach to her the comforts of the gospel, and labour to persuade her of the willingness and certainty wherewith Christ receives every coming sinner. The Holy Spirit alone could preach to her heart with efficacy; and he had not yet vouchsafed, in all those years, to rise upon her soul. At length Mr. Fox was sent for; who, on his arrival, found a most mournful family, and the mistress of it the deepest mourner among them all. The holy man prayed with her, and then reminded her of what the faithful God had promised, and what Christ had done and suffered for her soul. But even this was to no purpose; for still she could not believe that the gospel promises and the merits of Jesus belonged to her! Mr. Fox, not in the least discouraged, went on; and, to the wonder of those about her, expressed himself to the following effect:—"You will not only recover of your bodily disease, but also live to an exceeding great age; and, which is yet better, you are interested in Christ, and will go to Heaven when you die." Looking earnestly at him as he spake these words, she answered, with much emotion, 'Impossible! I shall as surely be damned as this glass will break,'—and immediately dashed a Venice glass (which she was holding in her hand) with much force against the wall. The glass fell first on a chest, and then upon the ground; but was neither broken, nor so much as cracked.—The event proved, that Mr. Fox did not prophesy by the spirit of error. Mrs. Honeywood was then sixty years old, and lived in much comfort and felicity till she was upwards of ninety; and could reckon above

three hundred and sixty persons descended from herself*.

Fuller, in his Worthies of England (Kent, p. 86) says, That, though this circumstance was little short of miraculous, still Mrs. Honeywood took no comfort from it; but 'continued, a great time after, in her former disconsolate condition, without any amendment, until God, who findeth out the fittest minutes for his own mercies, suddenly shot comfort, like lightning, into her soul; so that she led the remainder of her life in spiritual gladness. This she herself told to the Rev. Father, T. Morton, Bishop of Durham, from whose mouth I have received this relation. In the days of Queen Mary she used to visit the prisons, and to comfort and relieve the confessors therein. She was present at the burning of Mr. Bradford, in Smithfield, and resolved to see the end of his suffering; though, so great was the press of the people, that her shoes were trodden off, and she forced thereby to go barefoot from Smithfield to St. Martin's, before she could furnish herself with a new pair for her money.' She died the 11th of May, 1620, in the ninety-third year of her age, and in the forty-fourth year of her widowhood.'

* Life of John Fox, in Biographical and Martyrological Dictionary.

THE DEATH-BED OF *A MEDICAL STUDENT* †.

Perhaps, few things are more calculated to interest our warmest feelings, or excite the tear of sympathy, than the early death of an amiable young man, whose affable manners and highly cultivated understanding have endeared him to all with whom he was acquainted. But we are frequently called to witness the premature removal of those whose departed worth reminds us that we too shall shortly be carried by the rapid stream of Time, into the boundless and unfathomable ocean of Eternity; and that no intellectual attainments or vigour of constitution can repel *his* dart, who will at farthest in a few revolving years execute his commission on each of us.

Mr. J.W. after completing his preparatory studies and spending several years with an eminent surgeon in London, left his friends to pass a winter at a celebrated Northern University. Immediately on his arrival in the north, his amiable disposition and superior mental acquirements, conciliated the esteem and procured the polite attention of all to whom he was introduced. — The attachment which he had early imbibed to every pursuit of a literary nature, combined with a lively imagination, and a mind extensively cultivated, secured for him the most respectful and adulatory attention from his fellow-students, whenever he conversed with them, or offered his opinion in their medical societies.

Thus circumstanced, could Mr. W. but be happy? He appeared so to all who were favoured with his acquaintance. But very soon his mild and unguarded disposition led him to associate with, and engage in, the pursuits of those in society who, forgetting that they have souls which can never die, are incessantly whirled in the vortex of dissipation, till a death-bed, or the realization of the solemnities of *Eternity*, remind them that they are *immortal*.

Before three months had elapsed Mr. W. by midnight studies and habits of dissipation, so impaired his health, that very soon his constitution became completely undermined by an illness which speedily terminated fatally.

Now, behold, this amiable young man, who but a few weeks back

† Our readers may rely upon the truth of this narrative. Ed.

should pay for those of a *private* nature, and such as come in consequence of his enquiries; but I now refer chiefly to letters or papers sent to ministers or deacons as public characters. These are generally concerning newly-erected places of worship, public charities, or benevolent institutions, connected with the gospel, soliciting contributions. All these certainly ought to come free, as the receiver is not *beneficially* interested in them. I think, that communications to periodical publications should be sent post paid, in order to guard the Editors from being troubled with such as are uninteresting or improper.— I readily grant, that when letters or parcels are sent unpaid, it is sometimes owing to the neglect of agents or servants, who are ordered to pay for them; but this is not always the case, and is no reason why the receiver should be burdened. If it be pleaded, That we may refuse to receive unpaid letters or parcels. I answer, That ministers and others are often from home when they arrive, and some of their family pay for them; or a minister may receive and pay for them himself, not knowing their contents, and being fearful to reject what he surmises may be of importance.

Ministers residing in obscure parts of England, as they are not often troubled with paying these charges, may think them too trifling for public notice; but, when it is considered, that public institutions have rapidly increased within these last twenty years, and that Evangelical publications are become very numerous, a benevolent and literary minister in a conspicuous situation, must have a great number of letters and parcels every year. Now, as many of these come unpaid for, the charge in a few years will not be very inconsideraible. I can safely say, That for the space of the last seventeen years it has cost me at least ten pounds for unpaid letters and parcels, on public and literary concerns. I can with truth affirm, That I never withheld my subscription or assistance from any of those merely on that account; but I know several who have, for no other reasons. It is but justice to the Missionary Society to say, That all their letters and parcels come to me free at all times.

As your Magazine is extensively read, and you wish it to be instrumental in doing public and private justice, I hope that these remarks will at least tend to *check* the practice of sending letters or parcels unpaid, which ought to come free.

G. G. S.

ANSWER TO GAIUS.

Sir, *To the Editor.*

In the Baptist Magazine for November last, the Authors of the History of Dissenters were called on by a person subscribing himself Gaius, to defend themselves against his accusations, or silence would be considered an evidence of guilt *. In consequence of this Challenge, the following letter was sent to the Editor of that Periodical Work for publication. After some weeks it was returned, with a note, mentioning that it had been conveyed to Dr. Ryland and to Mr. Fuller; and that it was inadmissible. In the Number for January, the Editor asserts, That we have given up the subject in dispute; but for this assertion, which we consider to be

* The paragraph referred to is as follows: — 'How is it that the Evangelical Magazine dares to repeat that which has been proved (in your Number for March, before referred to) to be at least a gross mistake? It lies upon the Editors of that work to invalidate the statements of Costellecius and Dr. Wall, if they are able; or to acknowledge their assertion to be unfounded. Should they take no notice of this intimation, and presume that the boldness of their assertions will satisfy their readers, an impartial public will know how to construe it.' — *Bapt. Mag. No.* 71, p. 459.

unfounded, we would not have troubled you with the request we now make, That you would publish our Letter in the Evangelical Magazine.

D. B.
J. B.

To the Editor of the Baptist Magazine.

Sir,

As we have been frequently the subject of Gaius's censure, on account of the History of Dissenters, which we lately published; and as he is disposed to consider our silence a proof of inability to answer his accusations, we take this method of correcting his mistake.

There are two ways of writing history: the one gives unqualified praise, and, as it feeds the pride of all, it affords great and general delight; the other way is, by speaking the whole truth, and exhibiting faults as well as displaying excellencies; and though it is less pleasing than the former, it is more beneficial. This is our mode of writing in the History of Dissenters. We give to every denomination as much praise as we think is due; at the same time mentioning their faults and errors; for our design is not to flatter, but to improve. This is the method adopted by the writers of the historical parts of the sacred Scriptures; and we considered it as the pattern that we, as ecclesiastical historians, ought to follow. We have done so, and every denomination is greatly displeased: however, we are not disappointed, nor hurt, for we did not write to please; and we are persuaded that we have not written in vain. A man once spat in an idol's face: its votaries in their wrath slew the man; but they never worshipped the idol more. — When the heat of passion is cooled in the hearts of our friends of the different communions, they will consider and amend their faults, and we shall have our reward.

We now proceed to the immediate business of this letter; which relates to our observations on the Baptists. We are conscious that we did not write under the influence of prejudice or dislike; but gave a fair and impartial statement of the good and the evil that is in them, according to the best documents which we could obtain. The accusations of Gaius and others led us to review what we had written; and our decided judgment still is, That we have given to the Baptists their full measure of praise; and that the faults we have mentioned really exist; and are not exaggerated in the manner of representation, or by any intemperance of language.

It will be accounted by impartial men a sufficient confirmation of the truth of our assertions, that when we had composed the chapter 'Of the Principles of the Baptists,' we requested the favour of Dr. Ryland, of Bristol, one of the most eminent men of that communion in England, to look it over, and to point out any thing which he might conceive to be improper. He perused it, and expressed his approbation; objecting only to one term, that of *sect*, which had been used to avoid the repetition of another word; but at his suggestion it was changed for *denomination* or *communion*. If this did not discover a desire to be impartial, let every reader judge; and we can confidently assert that the work was begun and continued in the same spirit to the end.

We are, therefore, greatly surprised to observe an Address by Gaius, as is generally allowed, prefixed to the New Series of the Baptist Magazine; in which it was broadly asserted, That the writers of the History of Dissenters discovered themselves, in the whole of their work, to be under the influence of no common prejudice against the Baptists.

Conscious that the charge was entirely destitute of foundation, we did not feel it of importance to repel the accusation; but as the read-

ers of our book had an opportunity to examine the matter, we left them to judge for themselves. Not satisfied with this, Gaius comes forward again in the Baptist Magazine for April last. In that paper he is not sparing of the *argumentum ad invidiam*; and appears to aim, not only to destroy the credit of the book, but to render the writers odious; and as his influence with his denomination is great, it is more than probable that with them he will succeed. Sensible, however, of our integrity in a fair representation of his communion, we were willing in silence to let the public judge for itself.

A third time Gaius stands forth against us, in the Magazine of November; and insinuates, That he shall consider, and the world will consider, our silence as an evidence of guilt.—What we have said will, we hope, convince him that our silence proceeded from a very different cause. Some of the readers of this article will smile, when they are informed that the obnoxious sentiment, 'That the Baptists had no distinct communion until the time of Luther,' is in the chapter which Dr. Ryland read and approved. In the very same paragraph, we mention that there were persons who maintained the opinions of the Baptists in the earlier ages; and that there were Baptists among the Waldenses. From this circumstance, and also from another, we are led to doubt whether Gaius has ever read the History of Dissenters; for if he had read the book, he would have seen that we point out the faults of the Independents and Presbyterians, as well as of the Baptists; and that the faults of the Independents are represented in stronger language than those of Gaius's communion, and at greater length. If that should be the case, Gaius is not qualified to appear as a critic on this subject.

When we said, That the Baptists did not appear as a distinct communion before the time of Luther, we stated what not only we, but also Dr. Ryland, believed to be a fact. If, however, it should be proved that we are mistaken, we will very readily acknowledge our error. We can have no temptation to the contrary; for though the Baptists had been a distinct body a thousand years before that period, it would not have proved that their sentiments were grounded on the oracles of God: but this has not yet been proved. Nothing has been adduced to make it evident that they were a distinct body, which excluded others from their communion. There are many Baptists at Bedford, in John Bunyan's late congregation; but they are not a distinct body:—a part of the church consists of Pædobaptists; and the Pastor is a Pædobaptist. Such we conceive to have been the state of the Baptists among the Waldenses, the Bohemians, and in the earlier ages of the Church. Gaius, therefore, must bring more cogent arguments to confirm his position than any we have yet seen; and for these we wait. The date he assigns to Costellecius's letter to Erasmus, convinces us of the necessity of his employing greater accuracy of research: he says it was written in 1591. We beg to inform him, That at that period Erasmus had been *more than* 50 *years in the grave*; for he died in 1536.

We are, Sir,
your humble Servants,
DAVID BOGUE,
JAMES BENNETT.

P. S. We know not the writer of the articles on the subject of Baptism in the Evangelical Magazine; and we leave him to answer for himself*. We also take leave to inform Gaius, That if we observe silence again on the subject of this letter, he must attribute it to our want of conviction.

* See Supplement to our last Vol. p. 519.

Obituary.

DR. LANE.

On the 11th of July last, being on a visit at the house of a friend in Sudbury, he rode out with him in a single horse chaise. They were thrown out, in consequence of the horse tripping. A walking stick, which Dr. Lane had in his hand, entered the socket of his eye and penetrated the brain, which issued in his death on the next day.

Dr. Lane had officiated for some years at Dartmouth Row Chapel, Blackheath, with much acceptance and usefulness, but had been laid aside, in a great measure, from his public work, for about a year and a half.—His health, however, had been of late considerably improving, so that he officiated about ten days before his death at Carshalton church; but it pleased God to call him to still more exalted duties, and to unmixed and interminable delights of a sublimer order

As a preacher, his prominent characteristics were *simplicity* and *earnestness*. While in the pulpit he was manifestly absorbed in his object, which was no less than to preach Jesus Christ in simplicity and godly sincerity.—His sermons were of a highly practical tendency. He was a warm friend to the Bible Society. Into such complete subjection had the grace of God enabled him to bring all his passions, that he was a pattern of equability, mildness, and placidness of disposition. Some who knew him inimately testify, that they never saw his brow clouded by a frown, or heard an angry expression from his lips. The loss of such a man must be long and deeply felt in the extensive circle in which he moved.

MR. WILLIAM OMER

Died at Islington, on the 20th December last, in the 23d year of his age. He had lately entered the seminary at Gosport, with the view of devoting himself to the work of a missionary among the heathen; but He whose 'thoughts are not as our thoughts,' has seen fit to take him away in the midst of his preparation for the work.

When a child, he was accustomed to attend with his parents the ministry of the word, and would often repeat the texts and parts of the discourses which he heard; yet, previous to his conversion, in the year 1810, he appears to have been a lover of pleasure more than of God: to have followed the devices and desires of his own depraved heart, and to have been led captive by Satan at his will. When skaiting with one of his juvenile companions, the ice broke, and his associate fell in. In endeavouring to extricate him, he fell in also; but both were rescued from a watery grave.—Mr. Omer took cold, and a severe fit of illness followed. In this affliction, it is believed, he was first led to serious reflection; and the impressions then made were deepened by his reading a book upon the sin against the Holy Ghost, which he met with at the house of a friend. His conscience was alarmed, his fears were excited, and in the night season he was so distressed, that he called his father up, who directed his attention 'to the Lamb of God, who taketh away the sins of the world;' and commended him, by prayer and supplication, to the God of all grace, who was pleased to hear and answer prayer in his behalf, and to turn his sorrow into joy. From that time he gave up his former companions and pursuits, and endeavoured (though before he had always been forward in leading others to what are called innocent amusements) to lead all he could to attend the ministry of the word. In short, he was now become 'a new creature; old things were done away, and all things become new.' Shortly after this, he accepted a situation, as assistant in a school, at Bassingborn; and was received into the church under the pastoral care of the Rev. Mr. Bull, from whom he obtained the most satisfactory recommendation to the Directors of the Missionary Society. Having passed the necessary examination, he went to Gosport; and from the testimony of his respected tutor, promised fair to become a good missionary of Jesus Christ. But, how mysterious are the ways of Jehovah! for he had not long entered upon his studies before he was taken ill. His medical attendants, not considering that he had any alarming symptoms, thought that change of air might be useful. He was removed to his father's house in Islington; but he had only returned to it a few days before he was called to his

everlasting house, — 'the house not made with hands, eternal in the heavens.' During the last five days before his death, his mind was tranquil, — doubts and fears gave place to faith and hope; and he was enabled, at times, 'to rejoice with joy unspeakable and full of glory!' When a young friend came to see him, he earnestly commended her to God in prayer; and was very anxious that all who came to him should be found seeking the Lord. On the morning before he died, he exclaimed, 'I see the shores of Africa! O how I long to be there, to preach to those poor Heathen the glorious gospel,—the unsearchable riches of Christ.'

His happy spirit then took its flight; and he is now *for ever with the Lord.*

RECENT DEATHS.

Sept. 25, 1814, died the Rev. *J. G. Thompson*, Curate of White Roothing, Essex, after an illness of ten days, which terminated in an ulcerated sore throat. He was very composed and comfortable in the prospect of death; and said, just before he departed, 'All is well, blessed be God! Glory be to his name!' — This solemn providence was improved by the Rev. Mr. Budd, his rector, and several dissenting ministers in the neighbourhood. — He has left behind him an affectionate wife and 7 children.

It gives us great concern to report the death of the Rev. *Claudius Buchanan*, D. D. whose Ecclesiastical Researches in India, and other publications, have endeared his name to the friends of Religion. Missionary and Bible Societies, and the world through them, have derived, and will long continue to derive, the most important advantages from his travels and his pen. He departed this life at Broxbourne, in Hertfordshire, on the 9th of February.

Juvenile Department.

SARAH SOPHIA SANDERS,

who died at Weymouth, January 22, 1814, a few Days after she had reached the Eighth Year of her Age.

Our little pilgrim early manifested marked attention in the house of God, which evidently led to pleasing results. Her soul was not only cheered with the prospect of dwelling with her Saviour throughout eternity, — but, affected with the consciousness of her unlikeness to the Pattern of all excellence and holiness,

It appears she was once particularly affected by a discourse, preached by the Rev. Dr. Cracknell, on Filial Affection and Obedience; and from her acuteness of apprehension, joined to her habit of attention, she acquired clear ideas on the subject. Her governess relates the following anecdote, as an evidence of her deep sense of redeeming love: — On repeating a hymn for her daily lesson, descriptive of the Saviour's sufferings, our little friend's eyes were suffused with tears; and, on being asked the reason of her manifest agitation, she replied, 'How can I help crying, when I hear how my Saviour suffered for me; and when I recollect how naughty *I* am, though *He* is so very good.' — Her attention during the devotion at school, and her solemnity in general when repeating pious compositions, were truly remarkable.

When first attacked with the complaint which sent her to her heavenly Father's bosom, she sweetly and affectionately expressed her reluctance at the idea of leaving her beloved parents.— The apprehension first felt at leaving all her dear connections, seem soon to have subsided in her little bosom; and her mind became resigned and happy. Often would this interesting child repeat verses indicative of the felicity she experienced at the prospect of going home to her Saviour; and frequently she was heard pouring forth her feelings in the exalted strains of the dying Christian to his Soul. — The night previous to her death, calling her afflicted mother, she spoke of her approaching dissolution. On being interrogated why she thought it was so near, her reply was, 'I find it so hard to breathe;'— singing out, 'Tell me, my soul, can this be death?' — What must now have been the feelings of her mother, when she observed her fix her intelligent eyes towards the portals of glory, as it were, upon her beckoning Lord, while she uttered these thrilling words, 'I'm coming, I'm coming, — I come!' — after which she sunk insensibly into the sleep of death. R. C.

Miscellanea.

BIBLE ANECDOTES.

AT THE LEEDS BIBLE SOCIETY,

The Rev. Mr. Ramftler, of Fulneck, mentioned the case of a *Hottentot*, who had been a despiser of every thing good, and from his vicious habits and gross conduct, a terror to all decent persons. One day returning home intoxicated, he had to swim across a deep river, but being disabled by the liquor, he laid himself down and slept off its effects. When he awoke, he was impressed with a sense of his awful state; for he had often been warned. Under these convictions, he was much distressed to know how to *pray*. He went to his master, a Dutchman, to consult with him, but his master gave him no encouragement. A sense of his wickedness increased, and he had no one near him to direct him. Occasionally however he was admitted with the family at the time of prayer. The portion of Scripture which was one day read by the master, was the parable of the Pharisee and Publican. While the prayer of the Pharisee was read, the poor Hottentot thought within himself, this is a *good* man, here is nothing for me; but when his master came to the prayer of the Publican, 'God be merciful to me a sinner;'—this suits me, he cried, now I know *how* to pray! With this prayer he immediately retired, and prayed night and day for two days, and then found peace. Full of joy and gratitude, he went into the fields, and as he had no one to whom he could speak, he exclaimed, '*Ye hills, ye rocks, ye trees, ye rivers*, hear what God has done for my soul—he has been *merciful to* ME *a sinner!*'

The Rev. Mr. Newton, of Wakefield, speaking in favour of Bible Associations, mentioned a circumstance which took place in one of the Associations at the West End of London. The persons who had undertaken to solicit subscriptions, called on the master of an ale-house who refused to subscribe.—They proceeded to state some of the benefits of these Associations, and the great want of Bibles: but still he refused. They then asked his reason.

He replied, They do harm.

How so?

Why, since the poor have subscribed to your Association, they have not frequented my house so much as they did.

But they still will come to you for what they want.

True: but before they used to come on Sunday evenings, and smoke their pipes; but now they stay at home and read their Bibles—I will therefore have nothing to say to you.

The friends of the Bible however still persevered, saying, 'Those who read their Bibles, there find it written, '*Owe no man any thing.*' They therefore learn to *pay for what they have.*

Ah! ah! I never thought of *that*, cried he, It is better then, I find, to sell less, than to have *many bad debts;* and with this he immediately subscribed.

At a late meeting of the Aberdeen Auxiliary Bible Society, the following pleasing anecdote was related by the Rev. Mr. Grant, of Orkney, who was an eye witness of the scene.

'Last year' said he, 'a vessel from Stockholm, in Sweden, was driven upon our coast in a tremendous gale, and became a total wreck; situated so that no human aid could possibly be administered for the preservation of the crew. In a short time after the vessel struck, she went in pieces. The spectators on shore beheld with pungent grief the awful situation of those on board; but those on shore could render no assistance. All on board perished except one man, and he, driven by the merciless waves upon a piece of the wreck, intwined amongst the ropes attached to the mast. '*Half naked* and *half drowned* he reached the shore, and was disengaged by those on shore from his heart-rending situation. As soon as they rescued him, astonishment filled their minds by observing a small parcel, tied firmly round his waist with a handkerchief. Some concluded it was his money; others it was the ship's papers; and others said it was his watch. The handkerchief was unloosed, and to their surprise and astonishment it was his Bible; a Bible given to the lad's father from the British and Foreign Bible Society. Upon the blank leaf was a prayer written, that the Lord might make the present gift the means of saving his son's soul. Upon the other blank leaf was an account how the Bible came into the old man's hands; and that gratitude to the British and Foreign Bible Society which

inspires the heart of every Christian, was undisguisedly written by the old man. The request was, that the son should make it the man of his counsel, and that he could not allow his son to depart from home without giving him the best pledge of his love, a Bible, although that gift deprived the other parts of the family. The Bible bore evident marks of being often read with tears.'

THE following anecdote, (if true) does much honour to the American Captain therein mentioned. We should be glad to see it authenticated.

A FEW weeks since, a trading vessel laden with corn, from Cardigan, in Wales, was taken in the Channel by an American privateer. When the Captain went into the cabin to survey his prize, he espied a little box, with a hole in the top, similar to that which tradesmen have in their counters, through which they drop their money; at the sight of which he seemed a little surprised, and said to the Welch Captain, 'Captain, what is this?' pointing to the box with his stick. 'Oh,' said the honest Cambrian, ''tis all over now.' 'What?' asked the American Captain. 'Why the truth is,' replied the Welch Captain, 'that I and my poor fellows have been accustomed, every Monday, to drop a penny each into that box, for the purpose of sending out Missionaries *to preach the gospel to the Heathen*, its all over now.' 'Ah,' said the American, 'that is very good:' and after pausing a few minutes he said, 'Captain, I'll not hurt a hair of your head, nor touch your vessel.' The pious Welchman was accordingly allowed to pursue his voyage unmolested.

PRICE OF A BIBLE 300 YEARS AGO.

IN the year 1274, the price of a Bible neatly written, was £30. (equal no doubt to £200.) By the art of printing, a good Bible may now be bought for *a few shillings*. In the year first mentioned, it is said that the building of two arches of London bridge cost but £25., which is £5. less than the value of a Bible at that time.

Of what incalculable value is the art of printing! and we have the pleasure of seeing its beneficial effects more widely extended than ever, by Sunday Schools, Bible Societies, and Christian Missionaries.

MISSIONARY FORTITUDE.

Extract from 'Letters on the Nicobar Islands,' by Mr. Haensal, one of the Moravian Missionaries.

'ON my frequent excursions along the sea coast, it sometimes happened that I was benighted and could not with convenience return to our dwelling; but I was never at a loss for a bed. The greater part of the beach consists of a remarkably fine white sand, which above high-water mark is perfectly clean and dry. Into this I dug with ease a hole large enough to contain my body, forming a mound as a pillow for my head; I then lay down, and by collecting the sand over me, buried myself in it up to the neck. My faithful dog always lay across my body, ready to give the alarm in case of disturbance from any quarter. However, I was under no apprehension from wild animals, for there are no ravenous beasts on the island. The only annoyance I suffered, was from the nocturnal perambulations of an immense variety of crabs of all sizes, the grating noise of whose armour would sometimes keep me awake. But they were well watched by my dog; and if any one ventured to approach, he was sure to be suddenly seized and thrown to a more respectful distance; or if a crab of more tremendous appearance deterred the dog from exposing his nose to its claws, he would bark and frighten them away, by which, however, I was often more seriously alarmed than the occasion required. Many a comfortable night's rest have I had in these sepulchral dormitories, when the nights were clear and dry.'

HINDOSTANEE TRANSLATION.

Sir, *To the Editor.*

IN the account of the Missionary Meeting in the June number of the Evangelical Magazine, you express your regret that there is no translation of the Holy Scriptures into the Hindostanee language *in the Perne character*, which it would seem one of the natives of the East, mentioned in that place, could use.

I have therefore to mention, that the New Testament in the Hindostanee language and in the Perne character, translated by Benj. Schulge, one of the Danish Missionaries, was printed in 1758, at Hall, in Saxony. He also published the Book of Psalms and the Book of Daniel, in the same language. Probably copies of these, if they are not to be found in this country, could be procured without much difficulty from Halle, in Saxony.

Review of Religious Publications.

A Vocabulary, Hebrew, Arabic, and Persian, by the late Miss E. Smith. *To which is prefixed, a Praxis on the Arabic Alphabet, from the Poem of Toghrai. By the Rev.* J. F. Usko, *Rector of Orsett, Essex.* 12*mo.* 5*s.*

THOSE of our readers who may have perused the 'Fragments in Prose and Verse,' written by the accomplished, learned, and excellent Miss Elizabeth Smith, (and who has not perused them?) will remember the extraordinary account given by Mrs. Bowdler, the editor of that work, of the proficiency her young friend had made in the study of several languages, with scarcely any assistance. It appears that Miss Smith had learned the French, Italian, Spanish, German, Latin, Greek, Hebrew, Syriac, Arabic, and Persian. Since her death, a translation of the Book of Job from the Hebrew, which she had finished in the 27th year of her age, has been published by Dr. Randolph. Of this work we gave some account in our volume for 1811. Mrs. Bowdler, in her account of Miss Smith's extraordinary attainments, had mentioned that her young friend had left among her papers thirteen folio pages, closely written, containing near a thousand words, Hebrew, Arabic, and Persian, to shew the resemblance between those languages. This collection has just been published by the learned Bishop of St. David's, under the superintendance of the Rev. J. F. Usko, a learned foreigner, eminently skilled in the Oriental languages, who is now a resident clergyman in this country. As we believe some of our learned readers cultivate an acquaintance with the learned languages of the East, we notice this little work, which we doubt not will be an acceptable treat to young students in Oriental literature. It comes before the public with every possible recommendation, whether we recollect the name of the amiable and extraordinary author of this interesting relic, the acknowledged learning of the prelate and the orientalist, who had the care of the work, or the elegant manner in which it is executed. It is respectfully dedicated by the Bishop to Mrs. Bowdler.

Sacramental Addresses and Meditations: intended to aid devotion, and to exhibit the consoling and purifying influence of the cross of Christ. By the Rev. Henry Belfrage, *Minister in Falkirk.* 12*mo.* 5*s.*

THE Holy Communion is happily adapted to advance the moral culture of the heart. By bringing the doctrine of the atonement forward to the most prominent place, and directing the communicant's mind to meditate on the divine perfections and matchless virtues of Him who his own self bore our sins in His own body on the tree, it furnishes the means of strengthening our confidence in the atonement. By presenting to the heart the manifestation of that love which passeth knowledge, in the sufferings of Him who was wounded for our transgressions, it gives the holy fire of pure affection to Him who died for us. By the intercommunity we have with our brethren we feel the social affections awakened, regulated, strengthened. With the cup of blessing in our hand, the Saviour's example before our eyes, the redeemed of the Lord on our right and left hands, our minds are prepared to listen to the high toned morality of the gospel. 'Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the Brethren.'

To secure these religious advantages, it has been the usuage of many of the Protestant Churches abroad, as well as of the Church of Scotland, and of the Dissenters in England, to accompany the words of institution with scriptural and affectionate addresses to the communicants. The season makes them suitable, and the blessing of God has made them singularly beneficial. The heart become tender, is, like the molten wax, susceptible of every good impression

The pious worshipper carries home with him, on his countenance, something of the glory of Him whose character is the perfection of beauty. His words become, like the theme of his meditation, full of grace and truth. His heart is softened into the gentleness of Christ. Beholding in that sacred institution, as in a glass, the glory of the Lord, the bright assemblage of unclouded virtues which illumined the dark night of his sufferings, he feels his mind gradually changed into the same image from one degree of glory or religious excellence to another, by the Spirit of the Lord.

This volume contains a rich treasure of materials of holy meditation. The leading events in our Lord's life, and many appropriate passages of Scripture are employed as the themes of the addresses. The peculiar doctrines of the gospel are brought forward, and maintain the high ground which the inspiration of God hath assigned to them. The author writes in the spirit of a man who believes and feels his subject. There is light and heat in most edifying assemblage. The language is classical, and the arrangement orderly; but to praise an orator at the communion table for the studied elegance of his language, is like praising Lucretia for her beauty. On this hallowed ground, the man who can be at play with his subject, makes a sad disclosure of a trifling and unfeeling heart.

We would recommend the perusal of these meditations, especially to young ministers, as perhaps as scriptural and chaste a model as any they are likely to meet with, on which to form their own addresses.

The number amounts to three score; and where all are truly good, it is difficult to make a selection. There is one advantage; we can scarcely do wrong. We extract from the 7th, intitled 'The severity of Christ's sufferings.'

'Admire the love of Jesus in submitting with such patience, such cheerfulness, to all this suffering. Love flowed in these streams of blood. Love flourishes in the dust of death. His heart melted with love. His strength was dried, but how full and how free was the course of his love! His bones were out of joint, but love kept its place, its throne in his heart. Never do we contemplate the sufferings of Christ to any due end, till we see love reigning on the cross as on a throne.

'Was Christ poured out like water, and shall no tear of sorrow and love drop from our eyes? Did his heart melt, and shall our's be cold, and dead as a stone? Did his heart melt in the anguish of suffering, and shall not our's melt in penitence? O, blessed Jesus, thy melting heart reminds me of the hardness of mine! At thy table, I present to thee my earnest supplications for thy softening grace. Precious in thy sight are the meltings of pious sensibility. 'Oh that my head were waters, and mine eyes fountains of tears; that I might weep day and night,' for those sins for which thy generous heart was wounded!

'Ye angels of light, what were your feelings, when ye saw his garments rolled in blood; whose goodness sends rivers of pleasure through the land of glory? What were your feelings, when ye saw him bruised and mangled, even by his hand who had given you this charge over him, 'to keep him in all his ways, and to bear him up in your hands, lest he should dash his foot against a stone?' What are your feelings, when you see eyes weeping over the tale of fictitious sorrow, that never shed one tear over the Saviour's woes? What are your feelings, when you see indignation kindled against the oppressor of innocence, in bosoms where the sins are cherished which brought our Surety so low? Behold in these disciples of the cross, bowels yearning over a suffering Saviour; and mark how they are washing his feet with their tears!'

A Manual of Latin Grammar; intended to combine the Ancient Plan of Grammatical Institution, originally enjoined by Royal Authority, with the advantages of Modern Improvement: to which are prefixed some Prefatory Hints and Observations on the Methods of commencing and pursuing Classical Learning, in Schools and by Private Study. By J. P. Smith, *D. D.* 12*mo.* 2*s.* 6*d. sh.*

THOUGH it does not fall within our plan to notice in our Review merely literary publications, yet as we believe our work is admitted into many seminaries of education, and patronized by many instructors of youth, we doubt not we shall be excused while we introduce to the notice of our readers this excellent little work, intended to facilitate the

entrance of the path to learning. The judicious author has endeavoured 'to combine the ancient plan of grammatical institution with the advantages of modern improvement;' and we think that this important profession has been accomplished with much success in this Manual. It is true, we have a vast number of Latin grammars, many of them excellent in different respects and degrees. To concentrate the excellencies of them all, ancient and modern, is the design of the author. He has thereby smoothed some of the rugged paths to the fair regions of Roman literature; and by an intermixture of simple illustration and philological discrimination, has offered assistance both to the pupil and the tutor. This grammar will be found of great service to the solitary student, who smitten with the love of classical pursuits, may employ his leisure hours, stolen perhaps from business, in climbing the steep ascent of learning's ladder by self-instruction. Such is the zeal of the author in this useful service, that he is not without hope, that not only young boys, but young ladies *(virginibus, puerisque,)* may be expected to cultivate the elegant language of ancient Rome, by the easy lessons which his pages may put into the hands of mothers and governesses. Particular attention has been paid to the accentuation and prosody, in which many scholars appear to be defective, through the neglect of these important branches of a classical education in some seminaries. The Preface and Notes will assist the scholar in referring him to the most useful works in the pursuit of his studies. We wish those of our readers, who are more particularly interested in the subject of Latin grammar to examine and judge for themselves. We doubt not the public approbation will authorize a second edition of the Manual, in which the author meditates an improvement in the manner of printing, which even in this first impression is remarkably accurate.

Sunday School Repository, or Teacher's Magazine, No. IX. January 1815. *Vol.* 2. *Published quarterly, price* 1*s.*

We recommend this valuable publication to all the supporters, and especially to all the conductors and teachers of Sunday Schools throughout the kingdom, who cannot fail to reap advantage from its perusal.

This number contains many useful hints on the establishment and regulation of schools—on the books needful, on catechising, on Adult Schools, with many pleasing reports from various Sunday School Unions, &c.

We perceive that at Macclesfield, the number of children in the schools was—1,100 boys, and 1,167 girls. A noble building capable of containing from 2000 to 3000 children has been erected, at once an ornament to the town, and a monument of the Christian philanthropy, munificence, and public spirit of those who erected it; one thousand pounds were contributed by the teachers and scholars.

In Sheffield the number of teachers is 702, and of scholars 4,330, of adults 217.

We rejoice to see that Schools for Adults are increasing in number.

We think no Sunday School should be without a copy of this quarterly pamphlet.

Instances of the Divine Goodness considered as subjects of Gratitude and Improvement. A Sermon preached on July 7th, 1814. *By the Rev.* Andrew Thomson, *M. A. Minister of St. George's, Edinburgh.*

As a thanksgiving sermon for the restoration of peace, this must rank among the best, at least the best that has come under our observation. The text is Ps. cvii. 21. which is very happily and powerfully illustrated. Eloquence and piety, loyalty and patriotism, fidelity and zeal, are here brought into a happy combination. We therefore applaud the discernment of the gentlemen who requested its publication.

We are, it is true, *late* in our report, but most sincere in our commendation.

The Effects of the Seventh Vial, appearing in the Events of the present Times, &c. &c. By John Purdue.

This pamphlet contains a succession of papers, by a Scotch shepherd, on subjects connected with the events of the late European commotion. But from the author's confession, p. 18, 19, it seems that the events of 1814, have overthrown all his specu-

lations. Indeed, from some judicious observations in the preface, we naturally expected a better performance. As for his proposals in reference to judicious friendship, his *verses* to recommend it, and his intended scheme of philosophy, we suppose that all his calculations are designed for the *meridian* of Eastloch, as we cannot promise him many readers beyond his own narrow sphere of acquaintance. And after all, perhaps 'attending the sheep' may be his most useful, most profitable employ.

A Discourse on Luke xxiv. 32. *By the Rev.* G. Nicholson, *Perpetual Curate of Little Budworth, Cheshire. 3d edition.*

We have abridged the title, and have but little to say of the sermon. The author means well, is serious and impassioned; but has scarcely a page in direct illustration of the subject of his discourse. But though he fails in doing justice to his subject, he does not fail in self-gratulation. The advertisement is on this account disgusting. Why should the author, when more than forty years old, puff off the effervescence of *nineteen?*—Those who may want, however, to know more of this *laborious* writer, may consult the title-page; and those who may wish further to encourage his authorship, may also consult the two last pages of the pamphlet.

Dartmouth Parsonage; a Tale for Youth. Crown 12*mo.*

The Rev. Mr. Dartmouth and his Lady are the prominent characters of this Tale, and so excellent are they, that even Romance can hardly furnish better; so that we can recommend this book, not only to young people for whom it was professedly written, but even to clergymen and their ladies, as a model for their imitation; for the narrative exhibits the variety of ways in which a parish minister may, and ought to render himself useful both to the souls and bodies of his parishioners.

Let not, however, the 'young turn away from the story as too grave; it is highly interesting to them also; and though we are a little jealous of the encrease of this class of publications, called religious novels, we can by no means wish there had been *this one* less.—This book is also beautifully printed.

Catechisms for Children, adapted to different ages and capacities. By A. Kidd. *3d edit.* 4*d.*

The 1st and 2d of these Catechisms are chiefly from Dr. Watts's; the 3d, called 'The Child's Catechism,' is more original and more full: the principles are evangelical, and well supported with Scripture proofs.

A Dissuasive from Socinianism. By a Layman. 12*mo.* 6*d.*

A plain, familiar address, intended to guard against dangerous errors; and, though we do not exactly agree with the author on 'the terms of the gospel covenant,' we certainly wish success to every attempt to check Socinianism.

Christian Mourning; a sermon by Dr. Mason, *of New York, occasioned by the death of Mrs. I. Graham.* 1*s.* 6*d.*

This is a discourse of more than common excellence, and the English publisher rightly 'presumes that no apology is needful for introducing it to our notice.' The text is, 1 Thess. iv. 13, 14, 'I would not have you to be ignorant, brethren, concerning them which are asleep; that ye sorrow not even as others which have not hope; for,' &c. He considers the text as containing an affectionate *counsel;* with the *reasons* thereof, against depression of heart at the death of believing friends. The hopeless state of the Pagans is contrasted with the cheerful light of the gospel, shining into the hearts of believers; and the grounds of consolation with respect to departed saints are stated to be, The nature of their death—their condition in and after it—and the prospect of their glorious resurrection. The author then gratifies us with a most beautiful sketch of the outlines of Mrs. Graham's character.

She appears to have possessed 'an intellect strong, prompt, and inquisitive—a temper open, generous, cheerful, ardent—a heart replete with tenderness, and a spirit both enterprising and persevering.' She was called by grace in early life; was led

by her marriage with Dr. John Graham, from Scotland, her native country, to America; was placed for four years where she was totally destitute of the public means of grace in the wilds of Niagara; and soon after she was introduced to the enjoyment of Christian society in Antigua, was deprived of her husband. After which she was for many years the able preceptress of a school for young ladies at New York, and was the honoured instrument of training up many who are now 'crowns to their husbands,' and blessings to their children. When, advanced in years, she retired from these engagements, she continued to be active in promoting designs of benevolence, particularly 'A Society for the Relief of Poor Widows with small children,' and another charity called, 'The Orphan Asylum;' and 'a Sunday School for ignorant Adults.' In the charity of the gospel, she was conspicuous, she manifested great tenderness of conscience, possessed the spirit of prayer, and walked correctly before the Lord. The author's account of her last hours is impressive—'Like Paul,' he says, 'she finished her course with joy.' Blessed were the eyes of the preacher, for they saw the victory of her faith; and his ears, for they heard her song of salvation. 'You can say with the apostle,' '*I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him?*' 'O yes! but I cannot say the other, '*I have fought a good fight.*'—I must say, '*I have fought a poor fight, I have run a poor race; but Christ fought for me—Christ ran with me—and through Christ I hope to win.*' 'But you have no fear, no doubts, about your going to Christ?' '*O no! not a doubt! I am as sure of that as if I were already in my Saviour's arms.*' It was her final conversation with children of the dust. The next day, 'when her flesh and heart had so far failed,' that she was incapable of uttering a sentence, she still proved her God to be the 'strength of her heart,' and knew him to be her portion for ever.'—I said to her, 'It is peace.' She opened her eyes, smiled, closed them again, bowed her dying head, and breathed out, '*Peace.*' It was her last word on this side heaven. The attending spirits caught it from her lips; and brought to her the next day permission to sleep in Jesus.

Need we now say, We recommend to our readers the perusal of this discourse? We feel pleasure in recommending it; and we hope that its 'extensive circulation in America,' will be far exceeded by its circulation in Britain.

A Letter to his Excellency Prince Talleyrand Perigord, &c. &c. &c. on the subject of the Slave Trade. By William Wilberforce, *Esq. M.P. 3s.*

Our readers, we presume, are already so well acquainted with the subject of the Slave Trade, that it is sufficient for us merely to announce this publication; they will expect to find it a masterly piece of calm persuasive eloquence, well calculated to excite in France the same feelings of disgust against the enormous iniquity of this inhuman traffic, which the author's exertions in the Senate produced in our own country; and we are not without hope that France, and Spain, and Portugal, will ere long deprecate and renounce the diabolical trade. It required the repeated efforts of twenty years to procure the abolition in England; if the same work be effected on the Continent in five years, we shall sincerely rejoice.

The Second Annual Report of the Hampshire Society for promoting Religion in the County. 12mo. 6d.

The increasing zeal for the spread of the gospel abroad, so far from diminishing the efforts for its promotion at home, appears to augment and invigorate them from year to year. We are confirmed in this opinion by this very gratifying Report from Hampshire. To more than 50 towns and villages have the messengers of peace proclaimed the glad tidings.

Several new places have been opened in populous villages, which were before destitute of the preaching of the gospel, and the sum expended the last year, has amounted to £750. upwards of £200. of which remain due to the Treasurer; notwithstanding which new chapels are proposed to be erected from a building fund, to which several individuals have generously contributed the sums of £100. each. It is not therefore to be supposed that

the Treasurer will long be allowed to remain in advance. We cannot conceal our surprise that such sums as £20. £30., and even £50., are acknowledged to have been received, not from the largest towns, but, from the new raised village congregations. We cannot but congratulate this Society on what it may soon expect to receive from their more opulent friends. We again repeat our wish that all Societies who publish their Reports, would affix the name of some bookseller in London, where they may be procured.

The Transactions of the Missionary Society, Number XXV. and Number XXVI. one Shilling each.

It is in the 'The Missionary Transactions,' a number of which is occasionally, not regularly, published, that the friends of the Society will find the most ample and detailed accounts of its proceedings. The articles which appear, month after month, in the Evangelical Magazine, contain chiefly the outlines, or letters necessarily abridged. The Editors allow as large a space as possible for those interesting communications, but cannot be expected to exhibit the whole of that correspondence which the Directors maintain with their Missionaries;—the Transactions, therefore, must be regarded as the full and authentic register of the Directors.

The 25th Number, published a few months ago, contains seven letters respecting Otaheite, including a letter from King Pomarre. It contains also eleven papers relating to the South African Mission, several of which are peculiarly important.

No. 26 was published a few weeks since, and all its contents relate to the East,—Journals of Messrs. Lee, Gordon, and Pritchett, at Vizagapatam and Ganjam, with a letter from Anandarayer, the converted Brahmin, to the Directors. Letters from Mr. Loveless, Madras; Mr. May, Chinjurah; Mr. Ringeltaube, Travancore; Mr. Hands, Bellary; and from Mess. Morrison and Milne, China. Although many of our readers may have read detached parts of these communications, we are persuaded that their gratification will be much promoted by a perusal of the whole.

LITERARY NOTICES.

A new and corrected edition of Dr. Williams's Abridgment of Owen on the Hebrews, is in the Press, and will be published shortly, in four octavo volumes. This work has long been esteemed among Divines as a valuable substitute for the original, of which it contains all the important matter.

The Rev. Mr. Cobbin's French Preacher, which is published by subscription, will shortly be sent to Press, and will appear about the month of May, containing, in one octavo volume, valuable Discourses translated from the most eminent Catholic and Protestant Divines; with a Biographical Notice to each, and a Character of all the remaining French Preachers.

Shortly will be published—'The Spirit of Prayer,' &c. by N. Vincent, M. A. a Nonconformist Minister, with a Memoir of the Author, by J. H. Hopkins, Newport.

Mr. Bellamy, author of 'Ophion,' &c. is about to publish a Biblical Journal quarterly, in answer to the objections of Deists, &c.: the first Number to appear March 31.

Mr. Is. James, of Bristol, has versified the Pilgrim's Progress; of which the first part will appear shortly.

The Legend of the Cushion, in Letters to his brother Jonathan who lives in the country, by Jer. Ringletub,—will appear very shortly.

A new edition of Mr. Brown's Bible is about to be published in Numbers, improved by Mr. Raffles.

SELECT LIST.

Vol. I. of the Complete Works of Dr. Lardner, 4to. £2. 2s. to be completed in five volumes.

An Essay on the Character and Writings of St. Paul, by Hannah More. 2 vols. crown 8vo. 12s.

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INDIA.

CHARACTER OF THE LATE REV. DR. JOHN, OF TRANQUEBAR.

Extract from the Calcutta Gazette of October 7th, 1813. Inserted also in the Appendix to the third Report of the Calcutta Auxiliary Bible Society.

On the 1st of September, died in the 56th year of his age, the Rev. Dr. C. S. John, Senior of the Royal Danish Mission at Tranquebar; where he had fulfilled a long laborious ministry with great acceptance amongst 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 most, perhaps of any, former Europeans in India, with the exception it may be, of the late excellent Swartz and Gericke. Scarcely less known amongst them than Swartz himself, he was every where 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 to do 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 to effect a radical improvement in the moral and religious state of India; and assured of the general acceptableness, even to persons of the highest casts, 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 cast 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 Brahmin 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 casts—the subject of his correspondence with his friends, and of his prayers to God.

His Schools, increased lately through the liberality of some 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 through their ministry, they may rejoice together in the resurrection of the just.

AMERICA.

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 Massachusetts, and of the General Convention of Vermont, during the last year.

In reviewing the dealings of Divine Providence toward their churches the past year, the General Assembly have abundant testimony that the King of Zion is the guardian of his people. Every glance discovers the finger of God. In those congregations that are favoured with the institutions of the gospel, the Assembly are happy to find a respectful and general attention to the preached word. Though in a few places there has been a partial suspension of ministerial labours, arising from the unhappy state of some congregations on our frontiers; and in others, some defection in the regard which has been heretofore paid to the duties of the sanctuary; yet there has been on the whole, an increased attention to the means of grace.

There is a state between that stupidity which casts a gloom around every prospect, and that excitement which gilds every prospect with hope, that characterizes many of our congregations. In these churches, there is no general outpouring of the Spirit of grace; but there is that anxiety to hear the preached word, that solicitude to frequent public and private associations for prayer, together with some instances of conviction, and more of solemnity, which we venture to hail as the earnest of better days.

In many of our congregations these days of hope have already issued in seasons of refreshing and joy. The same Saviour that took away the hard and stony hearts of the Jews in Babylon, and that shed forth his Holy Spirit on the day of Pentecost, is giving before our eyes signal exhibitions of his amiable sovereignty and irresistible grace. In many places the people of God have been roused from their lethargy, affected with clear views of divine things, and animated with ardent desires to promote the interest of the Redeemer's kingdom, and to see it promoted in the world. The attention of the thoughtless has been powerfully arrested. Multitudes have been awakened to a sense of their sinfulness, their danger, and their duty; and many a stout hearted rebel has been brought to bow before the feet of a crucified Saviour. The congregations that have been eminently favoured with these effusions of mercy are in the towns of Pompey and Homer, within the Presbytery of Onondaga; in Utica, Whitesborough, and Litchfield, within the Presbytery of Oneida; and in Hebron, within the Presbytery of Columbia. In several congregations within the bounds of the Jersey Presbytery, in addition to the gleanings of an earlier harvest, there have been a number of extensive revivals. New-Providence, Morristown, Bloomfield, Orange, Newark, Elizabeth Town, and Connecticut Farms, have been highly favoured of God. In Hanover, South Hanover, and Springfield particularly, the *right hand of the Lord has been* truly *exalted* within the course of the past winter. While casting our eyes toward this favoured district of country, where there have been three extensive revivals in eleven years, we remember with thankfulness *the years of the right hand of the Most High*, and render praise to him *whose mercy endureth for ever*. In Princeton and in Kingston, within the bounds of the New Brunswick Presbytery, we have also the privilege to state, that there is an increased attention to religion. We are exceedingly happy to hear that God is drawing so near one of our principal seminaries of learning, and we indulge the hope that he will again visit in mercy this favoured institution. We have reason to believe, that vital piety is evidently rising in influence in some parts of Virginia. In Richmond, Petersburgh, Fredericksburgh, and particularly Norfolk, there have been considerable effusions of the Spirit, though no general revivals. New churches have been established; encouraging additions to them have been made; and at the present time, the prospect is unusually animating. In the counties of Albemarle, Culpepper, and Madison, very considerable attention has been excited by the labours of Missionaries. In the congregations of Hawfields and Crossroads, within the bounds of the Presbytery of Orange, there has also been some unusual seriousness. In the Presbytery of West Lexington, the prevalence of malignant disease has been followed by deep searchings of heart, and anxious cries for mercy. And among the blacks, in the Presbytery of Harmony, we are rejoiced to learn there is much solemnity, and great engagedness in divine things. In some of the aforementioned places the attention to religion

seems to be at present on the decline, and in others it is still advancing. The whole scene is enough to gladden the heart. The risen Redeemer still has the work of salvation in his own hands, and turneth the hearts of the children of men whithersoever he will, as the rivers of water are turned.

The subjects of these revivals have been chiefly from among the youth—from the children of believing parents; and in some places particularly from the youth who have paid punctual and respectful regard to catechetical instruction. The general character of the work has been such as usually marks the genuine operations of the Holy Spirit. Though not without great power of feeling, the subjects have been free from the appearance of extravagance. The seasons of worship have been sacredly still, rather than tumultuously violent. The speechless agony of multitudes who have been brought to see their sinfulness and their danger, has been more the effect of truth bearing down upon the conscience than that transient and violent emotion excited by natural fear, and cherished by animal feeling. They have been deeply impressed with a sense of the infinite majesty and holiness of God—of the spirituality, extent, and obligation of the divine law—the exceeding sinfulness of sin—the total depravity of the human heart—the necessity of regeneration by the almighty power of the Holy Spirit—of justification, *not by works, but freely by the grace of God, through the redemption that is in Christ Jesus*—the indispensible necessity of an interest in atoning blood, and of that *holiness without which no man shall see the Lord.*

The General Assembly are gratified to learn that praying societies, established for the special purpose of imploring the effusion of the Holy Spirit upon the churches—charitable institutions for the aid of poor and pious young men for the gospel ministry, and for sending the gospel to the Heathen—and societies for the religious instruction of the children in the suburbs of our cities, have increased in number and are widely extending their influence. Nor can they regard with too much gratitude the heavenly ardor of many pious females, whose weekly associations for prayer and daily exertions in the distribution of Bibles among the poor, shew us what it is to imitate the example of him who *went about doing good.*

The Assembly feel no small satisfaction in stating the increase of united and vigorous effort in some portion of country within their limits for the advancement of morals. A solicitude upon this subject is beginning to be felt. The indispensible necessity of embodying the influence of the land in favour of religion and morality is beginning to be felt *deeply*; and we cannot but hope that such a combination will be formed, and cannot but believe that it will be greatly successful.

During the year past Bible Societies have greatly increased in number and utility. Few districts of our country are now without them. Their influence is widely extensive, and incalculably beneficial. Experience has proved that no human exertions are so effectual to harmonize Christians, to excite religious zeal, to suppress vice and immorality, and to diffuse light and knowledge, as the gratuitous distribution of the Word of Life*.

The Assembly rejoice to have it in their power to state, that the Great Head of the Church, has vouchsafed a signal blessing on the Missionary efforts of the past year. Forty Missionaries have been employed the last year, whose journals afford the most pleasing testimony of the beneficial result of their labours. Several new churches have been organized, and more have been put into a forming state. Many new churches are growing up in the western parts of Tennessee; a Missionary Society has lately been formed in that State. The call for Missionary exertion is loud; and the services of our Missionaries have been received with emotions of gratitude and joy.

[*To be concluded in our next.*]

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* A circumstance of peculiar interest to the church, occurred lately in one of the western towns of Virginia. 'A pious young man was employed to sell, on the day of election, Bibles for the Society; who, having disposed of them, sent for an additional quantity. The person who applied for them is a *pure* descendant of him who 'as a prince had power with God and with men and prevailed.' But he is converted to the doctrines of the cross; has been baptized in the name of our crucified but adored Master; is a member of Messiah's church militant; lives in the faith and hope of 'the truth as it is in Jesus,' and adorns the doctrine of God our Saviour. Behold this *Israelite*, carrying in the presence of a vast assembly of citizens *Stereotype Bibles*, and exercising himself to increase the dispersion of the word of life. The *Jew laden* with that Gospel which his fathers rejected!

NOVA SCOTIA.

A RESPECTABLE minister, long in that country, writes his correspondent in Scotland:—'Bible Societies are formed or forming, in all parts of this province; Halifax, Windsor, Horton, Cornwallis, Anapolis, Lumpoorde, &c. Ours in the district of Colchester, has been in operation since 1810: last week I paid £20. into the treasury, and this week I expect £80. is paid into Halifax, to go to the British and Foreign Bible Society. In the same province libraries of religious books are rapidly setting up, and the books are read with great avidity, especially among the young: these were chiefly sent from this country by benevolent Christians.

GERMANY.

THE restoration of the Catholic priesthood in Germany has still to struggle with many difficulties. The new activity of the order of Jesuits, the persecution of the Freemasons, the zealous efforts of several new apostles of popery, are so many signs of the times, which must disquiet the Protestants, and prevent Protestant Governments from restoring the hierarchical institutions in their States without considerable curtailment. Even those people, who, conscientiously attached to the Catholic faith, find a gloomy play of the imagination in Catholic forms, would not rejoice in their compulsory introduction.—*Letter from Vienna of the 16th.*

WAR!—HORRID WAR!

IN a German publication, the loss of men, during the late war, from 1802 to 1813—in St. Domingo, Calabria, Russia, Poland, France, Spain, Portugal, Germany, &c. including the maritime war, contagious diseases, famine, &c. is stated to amount to the dreadful sum of—*Five Millions, Eight Hundred Thousand!!!*

O when will the time come that 'the knowledge of the Lord shall cover the earth—and men shall learn war no more!' Hasten, O Lord, this golden age!

FRANCE.

Extract of a Letter to T. Clarkson, Esq. from the Comte St. M. an enlightened young nobleman, one who thinks that there is no true illumination of the human mind but through the medium of Revelation. He is one of the King's Body Guard.

'France is very much behind Germany or England, with respect to the diffusion of knowledge in the *middling classes*, either in the towns or in the country. In the country especially, the people live in the greatest ignorance; and at my country seat only 15 leagues (north) of Paris, out of 400 people there are not above 8 or 10 who know how to read and write; I must say, who write very ill, and who seldom read any book.'

PARIS.

A PLAN it is said has been adopted at Paris for forming on the coast of Africa, a free colonial establishment like that of Sierra Leone. We had almost feared that the barbarous and selfish out-cries of the St. Domingo Colonists and Slave Traders had shut up the avenues to humanity in the minds of the Parisians; but this fact is one among thousands that prove how impossible it is wholly to stifle the voice of conscience and of truth.

HOLLAND.

WE learn with pleasure that the Missionary Society at Rotterdam, which is also a Tract Society, have either composed, or translated and printed, many useful tracts, among which is the ordination of Mr. Milne, and have circulated many thousands of them in Holland, Flanders, and France. They speak with thankfulness of the success which has attended these efforts, and wish to receive other useful tracts, for the same purpose, from England.

PROVINCIAL.

DUBLIN.

ON Sunday, Jan. 15, in St. Werburgh's Church, Dublin, the Right Hon. Lord Kingsland renounced the doctrines of the Church of Rome, and embraced the Reformed Christian Religion.

SCOTLAND.

SABBATH Evening Schools are now common in almost every town and village, under the management of serious Church members or ministers. In Edinburgh there are above forty Schools, to the amount of some thousand children, under the Gratis Sabbath School Society. There is also lately an Institution of Sabbath Schools, under the superintendance of the ministers and session of the parishes of the city. The members and session have visited their respective districts, and take lists of the children in them, a great number of whom, with the approbation of their parents, are collected in Sabbath Schools to receive instruction, both in the evening and morning of the Lord's day, while they also accompany their teacher to public worship. It is earnestly to be wished this good example set by the ministers and Church sessions of Edinburgh, may be followed in every city and populous town in the United Kingdom.

ADULT SCHOOLS.

SEVERAL clergymen and others have lately been making great exertions to establish Schools for Adult persons; and have succeeded in forming a Society for that purpose, to include Marlow, Maidenhead, Henley, Wycombe, Wooburn, Beaconsfield, Burnham, and the adjacent parishes. In this district they intend to establish about fifty Schools, some of them in villages and upon heaths. Liberal patronage is obtained. Lord Grenville and Lady Pococke, have each presented £50., and other noblemen and gentlemen have given handsome donations. A general meeting was held at Great Marlow, Dec. 27, 1814, Lord Grenville was in the chair; and preparations are made to open many of the Schools immediately.

HULL FEMALE PENITENTIARY.

THIS Institution is now only in the fourth year of its existence, but some beneficial effects have already been produced by it. The number of applications have been rapidly increasing; but the funds being very limited, render it necessary to adopt means to augment them. Nov. 20th, a collection was made in Providence Chapel, after an appropriate sermon delivered on the occasion, by the Rev. J. Morley, from Matt. xxi. 31. It is sincerely hoped, that this infant Institution will not fail for want of liberal support from the friends of humanity and christianity; and that through their instrumentality, many of the victims of human depravity may be rescued from the fangs of infamy and misery.

AWFUL EFFECTS OF DRUNKENNESS AND EXCESSIVE ANGER.

Two coroner's inquests were taken at Birmingham, in October last: one on a person of the name of Daniel Sneyd, about 25 years of age, who being *in a state of intoxication*, fell into a well and was killed on the spot: and the other on a person of the name of John Ball, who was about 60 years of age, and being *also in a state of intoxication*, fell down into the *cellar* at a public-house, and dislocated his neck, and thus produced immediate death!!

Lately, on a Sunday, died one Thomas Furber, of Bishop's Offley, Staffordshire, aged nearly 80, while in the act of burying his potatoes for the winter. He quarrelled with his *son*, aged about 40, who was assisting him; and the old man suffered his passion so far to overcome his reason, that, after striking his son several times with a stick he fell into a violent rage, and *immediately expired!!*

Philip Pearce, ostler of the Red Lion, Dulverton, was lately found drowned, through intoxication, in the kennel of the street, though the water was not more than two inches deep!

Reader, remember it is written, '*No drunkard shall inherit the kingdom of God*,' 1 Cor. vi. 10. Recollect also it is written, '*Remember the Sabbath day to keep it holy*;' and let the above awful instances remind you that '*Verily he is a God that judgeth the earth*,' Psalm lviii. 11.

Lord Dudley and Ward has presented £2,000 towards the erection of a new parish church in the town of Dudley;—an instance of noble munificence not very common in modern times.

In the course of a short time, Mr. J. Wade, of Ferrybridge; Mr. Bywater and Mr. Rankin, of Knottingley, have established Bible Associations at Pollington, Heck, Hensall, and Balu, in connexion with the Pontefract Auxiliary Bible Society. They view the following circumstance among the first fruits of their labours:—A poor labouring man at Pollington very much wished a Bible, and gave his name for a penny per week subscriber; but he could not read. A Sunday School having just been established in the village, at which were four of his children, he applied to one of the teachers for admission, that he might learn to read his new Bible. His request was cheerfully complied with; and on the following Sabbath morning he thankfully took his seat among the children. Such an instance of laudable humility seldom occurs. It will be praised by the benevolent, and imitated by those who wish to see through the gloom of spiritual ignorance which beclouded their early years.

ASSOCIATION.

Dec. 27. A meeting of Ministers was held at Queen-street chapel, Wolverhampton, in order to form an association of all the Independent Ministers and Churches in Staffordshire, the objects of which shall be the promotion of the cause of Christ within the county, and the support of foreign Missions. Resolutions to this effect were unanimously adopted; Mr. F. Joule, of Stone, was appointed Treasurer; and the Rev. T. Scales, of West Hampton, Secretary. On this occasion, Mr. T. Grove preached in the morning from Acts viii. 8; and Mr. A. James, in the evening, from 1 Cor. xv. 58, the publication of which was earnestly solicited by the Ministers present. Mess. Morrow, Hammond, Cooper, Williams, Salt, and Brook, engaged in the devotional exercises of the day.

The first Annual Meeting of this newly-formed Association will be held at Uttoxeter on the Tuesday and Wednesday in Easter week, 1815, when Mr. Hammond, of Handsworth, is appointed to preach on the grand object of Congregational Associations; Mr. Cooper, of West Bromwick, on the person of Christ; and Mr. Brook, of Tutbury, on the excellency of the knowledge of Christ.

The next half-yearly meeting of the Wilts Association will be held at Frome, April 11; Mr. Berry and Mr. Bourne to preach.

ORDINATIONS.

May 5, 1814. The Rev. B. Hayter (late a student at Hackney Academy) was ordained to the pastoral office, over the new Independent Church of Stock and Ingatestone, Essex. Mr. D. Smith, of Brentwood, commenced the service by reading and prayer; Mr. S. Douglas, of Chelmsford, stated the nature of a gospel church, &c.; Mr. Cooper, of Chelmsford, (since dead,) offered up the ordination prayer; Mr. Collison, of Hackney, gave the charge from Prov. xi. 30; Mr. Thornton, of Billericay, preached to the people from Ephes. v. 1, 2. The other devotional services were conducted by Messrs. Podmore, Tate, and Taylor. Mr. Smith preached in the evening from 1 Cor. i. 2, 3.

July 28. The Rev. J. Whittenbury (who prosecuted his academical studies at Rotherham on his own foundation) was ordained to the pastoral office over the Independent Church at Darlington, in the country of Durham. Mr. Muscott, of Ravenstonedale, commenced the service by reading the Scriptures and prayer; Mr. Jackson, of Green Hammerton, explained the nature of gospel churches, and asked the questions usual on these occasions; Mr. Prattman, of Barnard Castle, offered the ordination prayer, accompanied with the imposition of hands; after which, Mr. Gilbert, the classical tutor at Rotherham, delivered a most solemn charge from Mal. ii. 5, 6, 7. In the evening, Mr. Vint, tutor of the Academy at Idle, prayed; Mr. Neale, of Thirsk, preached from 1 Thess. v. 13; Mr. Carnson, of Cotherstone, concluded. After having been afflicted by various circumstances which threatened the dismemberment of this Society, Mr. Janson, of Finsbury-square, London, generously erected them a commodious chapel, and soon afterwards they were favoured with the ministry of Mr. Whittenbury. The town is populous—the congregation respectable. Several persons appear to have been converted since the chapel was built, and the church is enjoying peace, with a gradual increase of members.

Sept. 27, The Rev. A. Shawyer, (late of Mr. Collison's Academy, Hack-

ney,) was ordained pastor over the newly formed Independent Church at Rudgley, Staffordshire. Mr. Chester, of Uttoxeter, read and prayed; Mr. Brook, of Tutbury, described the nature of a Church of Christ, and proposed the usual questions; Mr. Williams, of Stone, offered the ordination prayer; Mr. Lewis, of Manchester, advised the Minister to copy after the apostle's determination, 1 Cor. ii. 2.; Mr. Salt, of Lichfield, exhorted the Church to maintain a Christian spirit and practice, text Phil. ii. 14, 15.; Mess. Sleigh, of Newcastle, Tallis, of Alton, and Turner, of Cheadle, engaged in devotional exercises. This Church is another instance of the blessed effect of village preaching.

CHAPELS OPENED.

OCT. 3, 1814. A neat small chapel was opened at Cannock, in Staffordshire. The Rev. T. Grove preached in the morning from Isaiah lxii. 10:—'Lift up a standard for the people.' The Rev. I. A. James, of Birmingham, in the afternoon, on Acts xiv. 8; and the Rev. T. Scales, of Wolverhampton, in the evening, from Psalm lxxxix. 15, 16. Messrs. Fernie, Salt, and Shawyer, prayed at the different services. The circumstances of this place furnish another argument in favour of village-preaching. Mr. Fernie, of Brewood, began to preach here in the early part of the summer, and considerable attention was excited; he has been assisted by Messrs. Grove, Salt, and Scales. At first they had two rooms in a dwelling-house, which soon proved insufficient for the numbers who attended. Through the kindness of a very respectable gentleman in the village, a building belonging to him has been converted into a commodious place of worship, which was crowded on the day of opening. It has been well attended ever since.

OCT. 6, A neat Chapel was opened at Horsham, Sussex. The solemnities of the day were conducted by Mr. Upton and Mr. Stodhart, of London; and Mr. Chapman, of Lingfield, Surrey. The Duke of Norfolk has evinced his liberality and generosity to Dissenters by subscribing £50., and the congregation desire to make this public acknowledgment of their gratitude. The pecuniary exertions of the friends at Horsham, has been remarkably liberal, and they hope, that, when the particulars of the case are known, it will not fail to invite assistance.

LONDON.

AFRICAN INSTITUTION.

A GENERAL Meeting of this Society was held in London, March 23, 1814, when a Report was read of its proceedings. It was stated, that a very considerable trade in slaves is still carried on under the Portuguese flag, on the western coast of Africa, which, however, was partially restrained by the vigilance of British cruizers. Captain Scobell had captured several slave ships, and destroyed a slave factory at Cape Mesurade, belonging to *British subjects!* and had rescued 250 human beings from slavery. The proprietors have been tried and convicted at Sierra Leone, and transported for fourteen years

The Board has also directed its attention to the Indian seas, and other parts of the world. The Slave Trade has been abolished by the governments of Buenos Ayres, Chili, Sweden, and Denmark.

Laudable efforts are also made by this Institution to ameliorate the condition of the slaves in the West Indies, which have already produced beneficial effects.

Every benevolent person must wish well to this excellent Institution.

Subscriptions are received at the banking-houses of Thornton, Hoare, Drummond, &c.

FEVER HOSPITAL.

WE have perused, with great pleasure, the 12th Report of this valuable Institution; from which it appears, that in the last year 86 patients have been admitted, of whom 13 died, and 73 were cured. Since the opening of the house in 1802 (twelve years) the number of patients admitted has been almost *a thousand.*

The number of patients, during the last year, has been greater than in any former; and the virulence of the disorder (Typhus fever chiefly) proportionately great, especially in the months of February and September. The measures adopted for *prevention*, have proved very successful, especially in a neighbouring workhouse. The advantages derived from the Fever Institution are so obvious,

and so important, that we shall be glad to see them more widely extended, and the Charity itself more liberally supported. We rejoice, therefore, to learn, that a new and detached building, for the purposes of *a House of Recovery*, is to be erected in the centre of Cold Bath Square, in which wards will be appropriated for patients who have the *Scarlet Fever*, which will certainly prove a great blessing to many afflicted families.

Subscriptions for this very commendable Charity are received by the Treasurer, 32, East-street, Red Lion-square; and by the banking-houses of Forster, Smith, Hoares, Gosling, Devaynes, Morland, and Herries.

The following Rules to be observed in the apartments, &c. deserve general attention; and, from a principle of humanity, we think it right to insert them:—

Rules to be observed in the Apartments of those who are confined by Infectious Fevers.

1.—It is of the utmost importance to the Sick, and their attendants, that there be a constant admission of *fresh air* into the room, and especially about the patient's bed. The door, or a window, should therefore be kept open both day and night, care being taken to prevent the wind from blowing directly on the patient.

2.—An attention to *cleanliness* is indispensable. The linen of the patient should be often changed; and the dirty clothes, &c. should be immediately put into fresh cold water, and afterwards well washed. The floor of the room should be cleansed every day with a mop, and all discharges from the patient should be immediately removed, and the utensils washed.

3.—Nurses and attendants should endeavour to avoid the patient's breath, and the vapour from the discharges, or, when that cannot be done, they should hold their breath for a short time. They should place themselves, if possible, on that side of the bed, from which the current of air carries off the infectious vapours.

4.—Visitors should not come near to the sick, nor remain with them longer than is absolutely necessary; they should not swallow the spittle, but should clear the mouth and nostrils when they leave the room.

5.—No dependence should be placed on vinegar, camphor, or other supposed preventives, which, without attention to *cleanliness* and admission of *fresh air*, are not only useless, but by their strong smell render it impossible to perceive when the room is filled with bad air, or noxious vapours.

N. B. If these Rules be strictly observed, an Infectious Fever will seldom, if ever, be communicated; but, if they be neglected, especially where the patient is confined to a small room, scarcely one person in fifty who may be exposed to it can resist the contagion; even infants at the breast do not escape it, though providentially less liable to be affected than adults.

*** Since infection originates in close, crowded, and dirty rooms, those who make a practice of admitting the fresh air, at some convenient time, every day, and of frequently cleansing and fumigating* their apartments, bedding, furniture, &c. and washing the walls with quick-lime, mixed with water, in the room, may be assured they will preserve their families from malignant fevers, as well as from other diseases.

CRIMINALS AND SCHOOLS.

At the last Old Bailey Sessions *twenty-six persons were condemned to death*, among whom (lamentable to relate) were two boys, one aged *twelve*, the other only *eleven* years. It is said that there are gangs of these juvenile depredators amounting to the number of 40 or 50 each.

May not this melancholy fact afford a hint to the conductors of Sunday Schools and Sunday School Unions, to appoint proper persons to go, on a Sunday, literally 'into the streets and lanes of the city,' and 'to the highways and hedges,' and collect, if possible, those wretched children who have no parental care exercised over them, and introduce them, even by rewards, if necessary,

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* *Process of Fumigation.*

Take an equal quantity of powdered nitre, and strong vitriolic acid, or oil of vitriol, (about six drams of each are sufficient); mix them in a tea-cup, stirring them occasionally with a tobacco-pipe or piece of glass; the cup must be removed occasionally to different parts of the room, and the fumes will continue to arise for several hours. The oil of vitriol should be in *quantity*, not *weight*.

nto the Schools. It has often been observed, that a great part of the scholars in these little seminaries are the children of decent parents, who would probably do their duty towards them, even without this help: while the ragged and vicious are roaming the streets and fields without controul. Surely the latter are more immediately the objects intended to be benefitted by the Schools, as in the first commencement by Mr. Raikes, at Gloucester. We recommend this hint to their attention.

VISIT TO THE MALAY MALEFACTORS IN NEWGATE, THE NIGHT BEFORE THEIR EXECUTION.

Two of the brethren, who have, for a considerable time past paid a laudable regard to the Lascars and other foreigners from the East, requested permission (with another friend) to spend the night in the cells of Newgate with the four unhappy men who were to be next day executed for murder, &c. A Portuguese Lascar, who spoke both English and Malay, who had repeatedly attended the meetings for prayer and reading the Scriptures with the Lascars, acted as their interpreter. The condemned prisoners seemed pleased with their kneeling down to pray; but, in answer to questions put to them, they insisted upon their innocence, and affirmed that the real murderers escaped in a boat. After fruitless attempts, for three hours, to make any impression on their minds, they were obliged to desist, and leave them to sleep; while the brethren improved the solitary hours by meditation and conversation with each other, the interpreter, and a Malay boy who was with them.

At one time, however, one of the men listened for about half an hour to instruction; but then said he was tired, and refused to hear any more. The man next to him started up in the middle of the night, as if alarmed, and rapidly repeated a Mahometan prayer; but murmured against God for permitting him to be brought into such a miserable situation. The third, who at first seemed stupidly indifferent, awoke, about two o'clock, in great pain, and placing himself nearer the visitors, attended to their instructions, and united with them in short petitions translated into the Malay tongue, in a manner apparently devout; and at one time called upon his fellow-culprits also to listen to the word of God*. He professed to lift up his heart to the Saviour, and declared that he would do so to the last. The fourth of these malefactors appeared to be altogether stupid and unconcerned.

A person, who witnessed their execution, observed one of these wretched men lifting up his eyes to heaven just before he was turned off; but the rest seemed to die in a very senseless state.

LASCARS IN LONDON.

We are informed that the Chinese Lascars eagerly enquire for, and read Mr. Morrison's Tract in that language, which, for their use, is placed at a stationer's shop in the neighbourhood of their barracks. A few copies have been given to those who desired to possess them.

POISON.

Two persons in London were lately made *dangerously ill*, and narrowly escaped destruction, by using the root of *Wolf's Bane*, or *Monkshood*, by mistake for *Horse Raddish*. This plant is common in most gardens, and bears blue flowers on a long stalk; every part of it is poisonous, and the root particularly. Not long ago we stated, that a gentleman in Scotland had been poisoned by chewing a leaf of it. It would be wise to expel it from our gardens altogether; at any rate, it should not be suffered to grow near horse-raddish, as the root may easily be mistaken for it.

FORTUNE-TELLER.

One Powell, an old offender, has again been tried and convicted for his abominable deceptions. The dreadfully immoral consequences of such impostors appeared from papers found in his lodgings. Some weak females enquired, whether their lovers had been, or would be, faithful? One, in particular, had en-

* This man, it appears, was the son of a Malay woman; but his father was a native of Scotland.

quired, Whether she should prefer love or duty? He had advised her to follow her own inclinations:—after a time, it should appear that she had reproached him as the cause of her unhappiness!—Is it possible that any professors of religion can encourage these impostors?

A CAUTION TO THOSE WHO GO TO SEE WILD BEASTS.

LATELY, at a country town, a party attending closely to the almost human actions of a young elephant, underwent a great shock: a man took a little boy in his arms, and unguardedly approached so near the cage of a royal tiger, that the fierce animal dashed out his claws, caught hold of the child, and would have dragged him into the cage, had not the drsss, which was very loose, given way; by which the beast lost his hold, but he tore the garment to the very skin. The mother of the child fainted from the fright.

MISCHIEVOUS AMUSEMENT.

IF the following account of the fatal consequence of indulging the love of mischief were read in Sunday Shools, it might perhaps lessen the evil hereafter:—

A FEW weeks ago, at a place near Penzance, some men and boys, accompanied by *two young women*, having fastened a bullock's horn to the tail of a dog, turned the affrighted animal loose, and followed it with brutal exultation. The dog, pursued by its savage tormentors, ran down a road called Trereife-lane, when meeting a cart drawn by two horses, laden with coals, belonging to W. Nicholls, Esq. the horses took fright; the driver, who was sitting on the shafts of the cart, was thrown off, and the wheels passing over his head, he was killed on the spot. The persons who had occasioned this melancholy accident immediately suspended their chase of the dog, and the young women, on coming up, found that the lad just killed, was their *brother*. We shall not attempt to describe their feelings. The deceased was named John Green, and was about seventeen years of age.

List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the Year 1815:—

W. SMITH, M. P. Chairman; J. Gurney, Deputy Chairman; J. Gutteridge, Treasurer; J. Collins, Deputy Treasurer; J. T. Rutt; E. Maitland; S. Favell; B. B. Beddome; J. Stouard; H. Waymouth; J. Esdaile; W. Alers; J. Addington; T. Stiff; J. Bunnell; W. Hale; W. Burls; G. Hammond; S. Jackson; W. Esdaile; J. Gibson; R. Wainewright; J. Benwell; E. Busk; J. Bently,—Esquires.

TYRONE AUXILIARY SOCIETY.

THE second Anniversary Meeting of this Society was held on the 10th of January, when, says our respected correspondent, 'the attendance and proceedings of the day yielded a real gratification to every Christian heart who witnessed them. Our very worthy President, James Stewart, Esq. of Kellymour, who is also President of the Bible Society here, and whose many virtues give true dignity to his elevated rank, took the chair, after an animated sermon by the Rev. Mr. Mc Caldin, of Colerain. An excellent Report was then read of the proceedings of the past year, with a statement of the accounts. After which, several clergymen and gentlemen of various denominations addressed the meeting with eloquence and effect. We were favoured with the presence of several beneficed clergy of the Established Church, who took a warm part in the business of the day.'

The Treasurer of this Society, Wm. Weir, Esq. has just transmitted £50. for the use of the Parent Institution.

IRISH EVANGELICAL SOCIETY.

AT a meeting of persons of various religious denominations held in the Grand Jury Room, Sligo, on Thursday, Dec. 29th, 1814, Samuel Bulteel, Esq. in the chair; it was unanimously resoved,

1. That this Meeting has perceived with pleasure that Societies have been formed by Christians of different denominations in London, and in Dublin, for the purpose of making the gospel more fully known throughout this country.

2. That we do most cordially approve both the objects and plans of those Societies, and will cheerfully unite in the formation of a Society to co-operate with them in carrying their designs into effect.

3. That this Society be denominated the 'Sligo and Western Evangelical Society,' Auxiliary to the Irish Evangelical Society in Dublin.

4. That the object of this Society be to assist the funds of the Parent Institution, and to facilitate their endeavours to diffuse the knowledge throughout this country, and especially through the province of Connaught.

5. That any person subscribing half a guinea per annum shall be a member of this Society, and five guineas at one time shall be a member for life.

6. That Samuel Bulteel, Esq. be respectfully requested to act as Treasurer, and Mr. James Cochran, as Secretary to this Society.

7. That the following gentlemen be the Committee to conduct the business of the Society, with power to add to their number; E. Bulteel, A. Blesh, J. Balintine, W. Freeland, A. Hume, W. Hume, J. King, A. Mc. Owing, A. Motherwell, R. Ramsay, and T. Reed.

8. That the thanks of this Meeting be respectfully presented to Harloe Phibbs, Esq. High Sheriff of the County of Sligo, for his kind permission to use the Grand Jury Room for the business of this meeting.

Samuel Bulteel, Chairman.

WESTMINSTER ITINERANT SOCIETY.

A NEW Sunday School, under the patronage of the above Society, and rendered convenient for purposes of public worship, was opened on Friday, the 27th January, in the populous neighbourhood of St. George's Row, Paddington, when two sermons were preached; one in the morning, by the Rev. Mr. Stollery, of Chapel-street, Soho; and one in the evening, by the Rev. Mr. Townly, of Paddington Chapel.

This Society has also under its patronage a Meeting House and Sunday School in the town of Edgware.

ON Friday, February 17, the Rev. John Morrison, late Student at Hoxton Academy, was set apart to the pastoral office over the church and congregation in Union Chapel, Sloan-street, Knightsbridge. Mr. Dunn began with prayer; Mr. H. F. Burder gave an account of a Christian church; Mr. Liefchild asked the questions; Dr. Nicol offered the ordination prayer; Mr. Hooper gave the charge; Mr. John Clayton addressed the congregation; and Mr. Washbourn concluded. In the evening, Mr. Hackett prayed; and Mr. George Clayton preached from Matt. xxviii. 20.

The cause of Christ in the above place has been raised by the weekly supplies from Hoxton Academy,—during which time one of the congregation presented twenty pounds towards the support of the said Academy.

SLIGO BRANCH OF THE H. BIBLE SOCIETY.

ON Monday, the 4th of January, 1815, a highly respectable meeting of the Subscribers and Friends of the Sligo Branch of the H. Bible Society was held in the Grand Jury Room of that town,

E. COOPER, Esq. M. P. in the Chair;

When the Rev. H. Armstrong, Secretary to the Society, laid before the Meeting a very interesting Report of the Society's exertions; by which it appeared, that the sum of £307 had been raised during the last year, of which £291 had been remitted to the Parent Society in Dublin, and that 220 Bibles and 509 Testaments have been circulated, with pleasing prospects of success. It is to the honour of the ladies of Sligo, that by small subscriptions they have contributed £92 to this good work.

THE Rev. T. C., Vicar of Asthill, Oxon, paid the penalty of £5 for omitting to read an Act of Parliament of George II. intituled, 'An Act against Cursing and Swearing,' appointed to be read by the Minister of every Parish four times a year. —The informer was a pauper of Witney.

NEW RUPTURE SOCIETY.

An account of this excellent charity has recently been circulated, from which it appears that since its establishment in 1815, more than *five thousand* cases of persons afflicted with this painful and dangerous complaint have been attended to.

This Institution is patronised by His Royal Highness the Duke of York, the Dukes of Somerset and Bedford, the Earls of Shrewsbury and Dartmouth, by several of the Bishops, by Lords Teignmouth, Calthorpe, Milton, &c., and by Messrs. Wilberforce, Thorntons, and many other members of Parliament. The Surgeon is W. Blair, Esq. Great Russel Street, London.

Subscriptions are received by the following Bankers; Messrs. Hoare, Fleet Street, Treasurer; Hankey and Co.; Fuller and Co.; and by Mr. Crump, the Collector, 13, Judd Place, Brunswick Square.

In consequence of our having formerly noticed the Institution in this Magazine, a considerable accession has been made to the number of applicants; it is therefore but fair to recommend an addition to the number of subscribers. For every guinea subscribed per annum, two patients may be recommended within the year, to be provided with either single or double trusses of the best quality.

THE AFFECTING CASE OF THE DESTITUTE FAMILY OF THE *LATE REVEREND JAMES SCOTT,* OF PARK HEAD, CUMBERLAND.

We, the undersigned Ministers, being personally acquainted with the late Rev. James Scott, of Park Head, near Kirkoswald, Cumberland, most cordially unite in bearing testimony to our dear departed brother in the Christian Ministry, and witness that he was a truly excellent man, of exemplary piety, unblemished morals, good natural abilities, a faithful and indefatigable labourer in the gospel vineyard, stedfast, unmoveable, always abounding in the work of our Lord, till he was very suddenly and unexpectedly, in the midst of health and usefulness, called to rest from his labours, and enter the joy of his Lord, on Friday morning, January 6, 1815, leaving an affectionate people and an extensive circle of Ministers and Christians, by whom he was deservedly esteemed. A wife, and nine children (all of whom are quite young) are left to lament his loss;—a boy is an apprentice, dependent on his mother for washing and clothes, during the term for which he is bound; the other eight are entirely dependent on the poor widow, who is without any property or means of maintaining or educating them. As the widow is a person of good moral character, we earnestly recommend this truly affecting case to the humane and Christian public.

JAMES JACKSON, Green Hammerton, Yorkshire.
JOHN ARUNDEL, Whitby.
WILLIAM NORRIS, Boroughbridge.
JAMES BROADBENT, Chester-le-street, Durham.
JOHN SCOTT, Hexham, Northumberland.
TIMOTHY NELSON, Great Salkeld, near Penrith.
THOMAS GRITTON, Keswick.

Subscriptions for the Widow and Family, (which will be properly secured in trust,) will be thankfully received, and faithfully applied, by any of the above Ministers; and also by the Rev. Mr. Gilbert, Rotherham; the Rev. Mr. Atkin, Morpeth; the Rev. Mr. Davison, Newcastle; the Rev. Mr. Muscutt, Cockermouth; and the Rev. Mr. Whitridge, Carlisle.

Also, by the Rev. George Collison, Hackney; the Rev. George Burder, and the Rev. S. W. Tracy; at Messrs. Williams and Son's, the publishers of this Magazine, Stationers' Court, London.

*** A Memoir of Mr. Scott has been received, but too late for insertion in the present Number.

Extract of a letter from the Rev. Thos. Raffles, of Liverpool, dated February 20, 1815:—"The affixing of my portrait (to a new Magazine) was without my knowledge, and of course without my consent,—certainly without my approbation."

"To the Rev. Geo. Burder."

Missionary Chronicle

FOR MARCH, 1815.

GOOD NEWS FROM AFRICA!

We have frequently had the pleasure of communicating good news from Africa, but the following is peculiarly encouraging, and calls for our warmest thanks to the God of all grace.

Extract of a Letter from Mr. Read, to Mr. Campbell, dated at Bethelsdorp, Oct. 10, 1814.

Dear Sir,

'ALTHOUGH upon the point of departure to Theopolis, I cannot refrain from giving you a line or two for the information of the Directors. My last was written previously to my going to Graaf Reinett, to attend our first Missionary conference, from whence I returned about three weeks ago. My stay there was longer than I expected, owing partly to brother Anderson not arriving at the time appointed for our meeting, and partly from the business lasting longer than was expected. I shall not now give you a full account of our Conference, as on my return I hope to translate and put in order our proceedings, and forward them to London. Mr. Kicherer took a very active part, that of Secretary; but being on the point of leaving for Cape Town, has sent the whole in a rough state, to be arranged in order.

'The ordination of brother Ulbricht, seemed to be a matter of the utmost importance. I proposed it to the Conference, who, after weighing every matter, gave their approbation. Brother Vander Lingen and I are to assist at his ordination, for which purpose I am now going to Theopolis, where we expect an agreeable meeting. I took brother Corner with me to Graaf Reinett, who, I thought, on account of his colour, (he is a black) might produce some good effect; nor was I mistaken; all were delighted to hear the gospel preached by one of his colour, and their attachment to Missionary exertions greatly increased.

'At Graaf Reinett, the meeting-house was crowded every evening, and I did not neglect to recommend the cause on every occasion. We had a collection, by which we got nearly 200 dollars. I did my best to establish an Auxiliary Society, which was effected. Twelve of the most respectable men were chosen Directors, and more than 300 dollars are already subscribed. We had a prayer meeting every evening, at five o'clock. God was evidently with us.

'Brother Anderson's delay occasioned many prayers, and, at length, he, with 30 of his people, were given to us. They put new life into us. Brother Anderson proposed that four persons; viz. brother Berend, Jan Hendrick, Andries Waterboer, and Pieter David, (all natives of Africa,) should be appointed Evangelists or Itinerant Preachers. Accordingly, after being approved, they were publicly set apart to that work; as was also Jan Goedeman, (a native) to accompany brother Smith, as a Missionary to the Bushmen. This is the first instance of the kind in Africa; and the service had a wonderful effect.

'The next day, Andries Waterboer preached in the meeting-house, from *Acts* xvii. 30, 31—the first Hottentot preacher that ever appeared in a pulpit. I proposed likewise Cupido as an assistant preacher at Bethelsdorp, which was approved, and he preaches regularly with us. All this, however, is provisional, till we have the concurrence of the Directors.

'The accounts from brother Saass and Helm, are most pleasing. They have called their place Bethesda *. The name is very appropriate; for I trust many souls are already cured by the troubling of the water, by the angel of the covenant.

'On my journey back from Graaf Reinett, I had several opportunities of preaching to Boors and Hottentots. A Boor on the road has been, we trust, converted to Christ, and is very useful. I baptized a Hottentot, of whose conversion he had been the instrument.

'On my arrival at Bethelsdorp, I found affairs in an unpleasant state. I had been sighing, crying, and looking to the Lord for support, and he has been so kind as to be entreated. A work is begun among us which appears to me like a dream. Previous to my going to Graaf Reinett, I observed that the word seemed to have more than a common effect; and within the last three weeks it has increased to such a degree, that I am really at a loss what to say of it. On the Sunday before last, eight were baptized, and yesterday seven: and to day 15 more were exa-

* Formerly Orlams Kraal, on the Orange River.

mined, among whom are several very striking instances of conversion. Yesterday, a girl of about 15 was admitted a member, who had been baptized when a child by brother Vander Kemp; this is the first instance of the kind in our church: 'the promise is to you and to your children.' This is a daughter of our brother Pretorious; (who was baptized in the Orange River on our journey) she came to my house, on my leaving Bethelsdorp with you, to be a companion to my daughter. Another female in my house is to be admitted in a few days into the church. This will be the eighth female servant from under my roof that has been brought to Christ since I came to Africa. The daughter of brother Pretorious, who was with us on the journey, is under very strong convictions, as is also a son of his. I had his three children with me the night before last till very late; it was an affecting scene. Our brother Pretorious is most zealous; sometimes he spends the whole night in exhortation, as likewise brother Cupido. Brother Boozak is with brother Ulbricht. I thought his presence there would be useful. Among the eight baptized on Sunday week, was our young Caffre Chief, (who has been several years at Bethelsdorp). His conversion has been to our young people, as the death of Goliath to the Philistines—their champion is dead, and now they all try to escape. All his old companions are jealous, and envious that a Caffre should be saved, and they left behind.

'Last week something similar to what the brethren wrote concerning Bethesda took place here. On Thursday evening a man fell down in the church, and lay as if dead. I was alarmed: but he soon came to himself a little, and cried out, "Great is the Lord Jesus! He died for sinners." The next day, when better able to be conversed with, I said, to try him, "I suppose you have not many sins." He cried out, and almost dropping down exclaimed, "Sir, do not say so, I have sinned ever since I was born!" Yesterday, at our prayer meeting, such a weeping commenced, that not a word could be heard. Under the preaching in the forenoon there was more stillness; but at the Lord's Supper there was a still greater weeping, which continued till the end. Indeed, it was affecting to see, within eight days, 16 additional communicants — and those from grey hairs to young children The evening service was equally noisy; many crying out "Jesus, help me!" This morning we had a little of it, but nothing like this afternoon; when brother Cupido preaching to about two hundred children, a weeping commenced which became quite general among them, all crying out for mercy, or saying, I shall be lost, I shall be lost. What the end will be I know not. I dare say, we shall have plenty of chaff, but you know where there is much chaff, there must be some wheat. We use no means to work upon the passions—simply preaching the gospel. The reading the Report of the work at the Orange River has I believe, had a good effect.

'I gave an exhortation at the monthly prayer meeting for the extension of Christ's kingdom among the Heathen, from—"Would to God that all the Lord's people were prophets," exhorting every member to teach and propose Christ to sinners. This was likewise not without effect. The members are going from house to house, teaching their neighbours. Those who are converted seem not to know what to do. They lose their companions, and wander up and down like lost sheep. I suppose the mouths of the enemies will soon be open, they will accuse us all of enthusiasm; but never mind, they called our Lord, Beelzebub. If only one soul be converted, it is worth all the reproaches.

'Our school flourishes; there is a strict attendance without any compulsion. We only want Bibles, Testaments, and Spelling books; which, I dare say you, dear Sir, can get us supplied with, as likewise paper. The Hero, in which such articles were sent for us is, I hear, stranded near Madeira.

'Every thing has turned out well with the undertaking of brother Smith. He has at length departed to commence a Mission among the wild Bushmen. Five hundred Bushmen were collected to receive him*. He was a little fearful about going, and we were at a stand; but we hope every thing will turn out better than was expected.

'We have with difficulty sown about 30 sacks of corn, but we have had no rain to signify, and very strong winds have covered all the corn with sand, so that we have but little expectation of a harvest.'

Extracts from the Journal of Messrs. Albricht and Ebner, Missionaries at Pella, Namacqualand, South Africa, from January to August, 1814.

'JAN. 1. Brother Albricht was

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* An extraordinary occurrence! perhaps no man living ever saw 500 Bushmen assembled in one place before, being a scattered, wandering people.

awakened out of sleep early in the morning by the people singing hymns near his house, which deeply affected his mind. Many seem convinced of the long suffering mercy and patience of God to them, in continuing his word with them for many years, though they had lightly esteemed it.

'Jan. 3. A person being asked why she wept, and went out of the meeting the preceding day, before worship was concluded, replied, "It grieves me much that I and others are so disobedient to our teachers, who have laboured so long among us, and told us we should receive Jesus. I must no more be like a little child, but must receive Jesus as my Redeemer. Formerly I thought I was good and virtuous, more than others of my age; but now I see I am a sinful creature. The companions I was fond of before I do not like now, their company makes me uneasy."

'Jan. 10. Learned with much pleasure that a great awakening had taken place at Griqua Town, under brethren Anderson and Janz, and that the Bootchuanas and Gorannas desire the word of life to be sent to them.

'Feb. 6. A young man made the following confession to brother Albricht.

"I have heard the gospel for some years without being convinced of its truth, but now I feel the force of the truth in my heart, that I must lie down in dust before the Lord, asking him for grace. I am ashamed to lift up mine eyes to the holy and righteous God. Had not Christ suffered and died, I could not be saved. When I hear the horn blow, to call us together to hear the word of God, that is a new-years feast to me; my heart is filled with joy to hear the word."

'He has engaged sometimes in prayer at our meetings, which has made a deep impression on others.

'While brother Ebner catechised, three women went out weeping.

'Feb. 19. A woman called upon him, who said—"I experience the great word in my heart to be true, but alas, I am a wicked creature, because I do not what the great word says to us. My works are bad, and I am dead in sin. In the beginning when the word was preached to us, I would not believe it, and whenever I could I escaped from it, I moved from it, I would not hear it. But since last year I am convinced of my sin, and of the truth. But I cannot get rid of my sin; I would help myself, but I see I can do nothing."

'This poor Namacqua woman shed many tears while she told these things, and much more. She was baptized April 9th, and her husband Aug. 21.

'Feb. 20. Our Namacqua Chief, and our interpreter were baptized. The Lord was present with us.

'March 6. We baptized Jacob Huiman, our other Namacqua interpreter. Our joy was great to-day.

'March 31. Brother Schmelen, at the outpost on the Great River, baptized six persons.

'April 10. Nine persons were baptized.

'April 13. Brother Schmelen parted from us in peace on his journey to the Great Namacqua, and Damara countries, to explore them in the view of sending Missionaries to them.

'The Church assembled in the morning, when brother Ebner spoke from these words, "Peace be with you." After which the church commended brother Schmelen and those who were to accompany him, to the protection and guidance of God.

'April 15. By letters from brother Helm, at Orlams Kraal, higher up the Great River, we learn that the two sons of Africaner, the plundering Chief, have written to him to send them teachers and Bibles, because, say they, we have immortal souls which the great God has created within us.

'June 10. Several persons arrived from an outpost, very lively in their minds, speaking of the great grace they had found in Jesus, and expressing a strong desire to be baptized.

'June 18. Another woman came from an outpost, and expressed herself much in the same way as the above.

'June 28. We have selected seven of our male members, with whom we meet weekly to converse on the best means for promoting the kingdom of Christ.

'July 31. Brother Albricht baptized six persons who openly confessed that they believed in Jesus Christ.

'Aug. 10. One of our people, Lwartboi, said, "I have cast off my old Kaross (or cloak made of sheep-skin) and got a new one which is warmer and better." This he said in allusion to Jude 23d. and Isaiah lxi. 10.

'Brother Ebner asked a man what he thought of his wife being baptized and he not.—He answered, "She is no more so bad as she has been—she is become another, a new person. Before she was changed I could not agree with her, and admonished her to listen to the word of God; but now she has got before me. She says now to me, that I must turn to the Lord, and believe in him, and I shall be saved. She makes me ashamed. When I heard of her being baptized, it was just as if I had no wife more, and was entirely separated from her with my poor children

—but now I find there is no other hiding place for me than in Jesus, and him I must have, and believe in him."

'Aug. 14. In our conversation, sister Sanna, daughter of the above mentioned old Lwartboi, said—"This morning I was much edified, and got very pleasant in mine heart—I am rejoicing in my beloved Saviour. I feel such a love to him and to my fellow-sinners, that I wish all the world to be invited to come to him and be saved."

'Her sister said, with a sighing heart, "I wish I could skin off all my sins, and run away from them as we do before a serpent." Another person said—"I wish I could jump out of my old Kaross," meaning that she might get in an instant free from sin.

'Aug. 15. Brother Ebner has finished his house, which is 36 feet in length, and 12 in breadth.

'Aug. 17. A lion, which has done much harm among our horses and cattle, was shot to-day. Our people fastened two loaded muskets near the carcase of an ox that he had killed. During night he came to feed on it, when he was killed by the guns.

'Aug. 21. Brother Ebner preached from Psalm cxxvi. 3. "The Lord hath done great things for us; whereof we are glad." After which eleven persons were baptized.

'Aug. 23. A Bushman visited us today. In answer to several questions which were put to him, he said, 'I am come to hear the word of life. It is a great word, and God is a great God too—his word is nothing but truth—and Jesus loved me, and does me good—his word is great, and shews me the way to salvation, the right way." On our inquiring who told him all these things—said it was our brother Seidenfaden, when he was in this land. He said he prayed to God, and when at home he thought often about Jesus.

'Aug. 25. Received letters from brethren Helm and Sass, by which we understand that the Lord crowneth their labours at their new station, with his blessing. They have baptized about fifty persons.

'Aug. 29. Engelbrecht said, "Three things are very important and unutterable to me, Christ crucified, the Lord's Supper, and Baptism. These three things I never comprehended so much as I do now by God's grace." At another time he said, "I cannot tell what to say about the great things God has done in our time to us, and the people around us. When I interpret, I would pour out the word of God into the heart of every one, and I wish that all the people may understand me right. O, we shall still see greater things! I could sometimes jump up in the church for joy, and cry with a loud voice, what great things the Lord hath done."

'Forty-six persons have been added to the church since the beginning of this year.'

A PROTESTANT Minister, who lately visited the south of France, has procured the following important information, which affords a gleam of hope that the light of the gospel is beginning to penetrate through those shades of error which have long obscured a great part of the Continent of Europe. That which relates to Spain seems to account for those severities lately exercised there, which before appeared inscrutable.

SPAIN.

SPAIN is in a better state than is generally supposed; and the Inquisitions owe their re-establishment to well-founded fears. When a respectable nobleman of the highest rank, the Duke of ———, passed through France a year ago, he paid a Protestant Minister a visit, for the purpose of being made more particularly acquainted with Protestantism. After a long conversation, in which he displayed much acquaintance with the Scriptures, and the most liberal dispositions, he requested to see the place of worship; when in the chapel, he took Mr. —'s hand and said, 'I hope that before five years there will be Protestant Churches and Ministers in all the large towns of Spain. There are three classes in Spain; the Deists, and Atheists, the slaves of a degrading superstition; and the disciples of the gospel. These assembled in secret before the Revolution, to read the Scriptures; but since, less secretly. Three editions of the Bible, in Spanish, have been bought with eagerness since the change of the dynasty. He told me that the plan of the Cortes was, to reform the *Church* as well as the *State*; and that the persecution which the principal members of that body have undergone has been on the former account.

Whilst in conversation with this Protestant Minister, he mentioned a Spanish Ecclesiastic, who had been high in office during the reign of Joseph, and consequently had fled at the restoration of Ferdinand. This person, a man of great literary attainments, has quitted the Popish faith, and has translated several Protestant works. He was canon, and, during the power of Joseph, was First Secretary to the Minister of Religion.

ITALY.

Naples and Rome.

'ITALY, and Naples especially, open a wide field not to be neglected. Accounts had been received in England of a stir among the people of Naples, who were dissatisfied with the Roman Catholic religion. The information was very indistinct, and could hardly permit the adoption of any important measure. This is the case:—After the conquest of Naples by the French, many Swiss and French merchants repaired thither, and established themselves in the capital; they were chiefly Protestants, and petitioned government for permission to have a Minister. This was readily granted; at the same time the Protestants at Rome uttered the same request, which was equally received. Mr. ———, belonging to an Italian family settled at Geneva, and who had studied in the academy, became the pastor of both churches, and passed six months in each of them alternately. By the last intelligence received from Naples, it appears that he was on the point of leaving the people. The service there is principally in French, and rarely in Italian; notwithstanding many of the Neapolitans united in worship: for the well-educated all understand French. On receiving this intelligence, we thought that the plan originally proposed respecting Mr. B. should by no means be abandoned, but should be put in *immediate* execution; the more so, as the Reformed who were at Rome have sought refuge at Naples, where King Joachim has received them with open arms. So important a station must not be abandoned without a trial.—*Extract of a Letter from Mr. C. P. to Mr. D. B.*'

CHURCH MISSIONARY SOCIETY.

THE Missionaries destined to Africa, left Deal in the Wilding, Nov. 28, but were driven back, and again proceeded on the 30th; they reached Plymouth, after a very rough passage, Dec. 3; embarked again on the 21st, and arrived at Cork on the 27th; and finally proceeded to sea, Jan. 5. This succession of stormy weather was very trying to the Missionaries, most of whom were greatly exhausted by seasickness. They left Cork, however, in good spirits. The outfit of these persons, with the stores requisite for the support of the settlements and the maintenance of the African children, amounts to upwards of £3,000.

Associations in aid of this Society have been formed for Newcastle-upon-Tyne, and Gateshead; at Bedford, where two sermons were preached on Sunday, the 19th of December, in St. Paul's Church, and a Meeting held in the Town Hall, on the 20th. Reports have been printed of the Bristol, Southwark, Norfolk and Norwich, Suffolk and Ipswich, Leicester and Leicestershire, and Leeds Associations, &c. &c.

Extract of a Letter from Dr. Naudi.

'*Malta, Sept.* 3, 1814.

'We are always lamenting here the good persons lost by the plague last year. Before my coming to England we had, as you know, a new Society, well adapted for religious purposes, in this island, which was called the "Society of Francisco," after the founder. This good man died by the plague; and, with him, died a great part of our benevolent people. These perished, because, more than others, they exposed themselves to the contagion. All those members of the Society who took an active part in visiting the sick, and giving the Lord's Supper to the dying, lost their lives. Their zeal was a great blessing to the dying; but all of them failed, and are lamented. We have lost twenty-four priests, who were, for the most part, eminent persons for character and piety. At the burial ground, near town, about 6,000 of our inhabitants are interred, who were lost to us in the fatal year 1813.

'The case of the Jews must be considered as mysterious, in respect of their present conduct. Notwithstanding they are at this time tolerated in Turkey more than before, and in a great measure protected in all the Levant and the islands, by that falling empire of the Mahometans, yet their conversions to the Christian Religion were never so frequent as they have been in these latter times. I have received various accounts relative to this important subject. I greatly desire now to go to Syria, to Palestine, and particularly to Damascus, in order to examine into the present condition of that people, and their true situation. Perhaps I shall do it when Mr. Jowett arrives.'

Intelligence has been received of the safe arrival at Madras, on the 4th of June, of the fleet with which Mr Schnarre and Rhenius sailed.

BAPTIST MISSION.

Extracts from Accounts, No. XXVII.

Letters from the Rev. Eustace Carey have been received at Nagpoor, stat-

ing his safe arrival at Madras, on the 24th of June.

'This Number mentions the death of *Dweep-chund*, an itinerant labourer; he was, in his last moments, eminently supported by his hope in Christ.

'A native convert, of the name of *Ferrao*, also departed in the faith, Sept. 20, 1813, "He said death had lost its sting, and he could meet him with joy."

'On the 20th of Sept., also died, *Krishna, dasa*, lately an itinerant in Orissa. He appeared to be a genuine Christian and an impressive preacher. His last words were, "Christ alone is my light and my salvation."

Mention is also made of the death of a Mrs. M'Donald, Mrs. Piggott, and Mr. Vaughan.

Extract of a Letter from Dr. Carey to Mr. Sutcliff, Nov. 4.

'I SCARCELY ever before felt so sensibly the weight of the labours in which I am engaged; but the truth is, those labours are increasing almost every day. The work of the translations imposes upon me the necessity of learning all the different languages into which they are made; and a conscientious desire that they may be perfected after my death, if not while I live, induces me to write grammars and other elementary books in these languages.'

Mr. Moore, in a letter to Dr. Ryland, says, 'We have now three Native Schools, containing about an hundred children. The three schoolmasters appear to feel as much interested in reading the Scriptures to inquirers, as though they were real Christians.'

AMERICAN BIBLE SOCIETIES.

THE New York Bible Society have lately published their fifth Report, from which it appears that, notwithstanding the distresses occasioned by the war, they have been enabled to proceed in their good work. They have distributed, in the course of the year, 1675 Bibles. They have also made considerable progress in printing an edition of 6,000 copies of a *French Bible*, for distribution in Louisiana and Canada; for which very liberal contributions have been made. The printing of this Bible has advanced as far as the first book of Samuel. We understand that the Catholic Bishop of Louisiana has consented to the circulation of the Scriptures among the people of his charge.

The Report also presents us with the state of several of the other Bible Societies in the United States, which have become very numerous, and are as follows:—

'There appear now to be—1 Bible Society in the State of New Hampshire, 7 in Massachusetts, 2 in Vermont, 1 in Rhode Island, 1 in Connecticut, 12 in New York, 4 in New Jersey, 8 in Pennsylvania, 1 in Delaware, 2 in Maryland, 11 in Virginia, 1 in North Carolina, 2 in South Carolina, 1 in Georgia, 1 in Kentucky, 3 in Ohio, 1 in Tenessee, 1 in Missippi Territory, 1 in Louisiana, and 1 in the District of Columbia:—making in all, *sixty-two*.'

Yet, *this is the country*, in which, says the writer of the Velvet Cushion, 'Such is the decay, not merely of internal religion, but even of historical belief, that a letter has recently been circulated in this country, soliciting contributions for the mere preservation of an orthodox ministry upon that vast continent, stating that the sacred fire is nearly extinguished, and must be lighted again at the despised and deserted lamp of our establishment *.'

OPPOSITION TO MISSIONS.

A WRITER in the Suffolk Chronicle has lately attacked the Church Missionary Society, and has had the boldness to assert, that the conversion of the heathen 'is impracticable.' 'Hitherto,' he says, 'the attempt has invariably failed.' He also asserts, that the labours of the Missionaries in the South Sea Islands for twenty years have been altogether in vain, and that the Missionaries have relinquished them, because they are at length found, by experience, to be *incapable of receiving Christianity*.' They have spent twenty years '*in attempting to overcome a moral impossibility*.'

The friends of Missions are obliged to a respectable writer, who signs himself

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* See Cunningham's Observations in reply to Dr. Malthy, p. 64, quoted and animadverted upon by the author of 'A new Covering to the Velvet Cushion,' p. 133.

LELIA, who, in several successive numbers of the same Newspaper, has ably replied to the objections of P. P.

The readers of this Magazine, who are acquainted with the success of Missionary efforts in various parts of the world, will be surprised to find that any man, capable of writing decently in a newspaper, should be so entire a stranger to what is passing in the world; and still more, that a clergyman (as the writer appears to be) should deem the conversion of the Heathen '*a moral impossibility.*'

ON Wednesday, the 22d of this month (March), the Annual Meeting of the Somerset Auxiliary Missionary Society will be held at Taunton. Mr. Burder, of London, and Mr. Buck, of Wivilescombe, are to preach on the occasion. Service to be morning and evening, and the business of the Society to be transacted publicly in the afternoon.

MISSIONARY CONTRIBUTIONS.

THE Committees of the Auxiliary Societies, formed in various places, in aid of the Fund of the Missionary Society in London, will be pleased to recollect, that the Treasurer's Accounts for the Year will be closed on the 31st day of March; they are, therefore, requested to send up their contributions on, (or, if convenient, *before*,) that day, addressed to Joseph Hardcastle, Esq. Old Swan Stairs, Thames-street, London.

MISSIONARY COLLECTIONS.

[*Collections and Anonymous Donations, from 16th Jan. to 16th Feb. inclusive.*]

	£	s	d
A Friend, by Rev. S. Lowell, of Bristol	20	0	0
Legacy of Mrs. Alison Hamilton, widow, late of Edinburgh	16	10	0
Associate Congregation of Mauchline, Rev. Jos. Walker	12	12	0
Penny-a-Week Society at the Tabernacle, Wottonunderedge, W. James, Treasurer	10	10	0
Antrim Auxiliary Missionary Society, Mr. John Gray, Treasurer	100	0	0
Bristol Juvenile Missionary Society, Mr. Talbot, Treasurer	65	0	0
Essex Auxiliary Missionary Society, Rev. T. Craig	100	0	0
Tyrone ditto, W. Weir, Esq.	50	0	0
St. John's, Newfoundland, ditto	200	0	0
Hayes Penny-a-Week Society, Mr. John Hunt	3	3	0
Yorkshire West Riding Auxiliary Society, G. Rawson, Treasurer	400	0	0
Juvenile Society, Bethel Chapel, Sheerness	15	0	0
Friends at Sheerness	2	6	0
X. T. S. a Journeyman, Rev. M. Wilks	2	0	0
J. W. to the Society at New South Wales for the protection of Natives of the South Sea Islands	1	1	0
For Chinese Tracts £1 1 0 / A Friend, Rev. M. Hopkins 5 0 0	6	1	0
Northop, Mr. J. Williams	1	13	8
Youghall, Rev. T. Gordon	2	8	0
Ranelagh Auxiliary, Mr. H. Dale	1	3	10
Wooller, Rev. J. Mitchell	1	7	8
Union Church, Banff.	10	0	0
Dingwall, N. B. by Rev. A. Stewart	15	0	0
Auxiliary Society, Hoiton, Rev. N. Sloper	5	0	0
Ditto, Exeter, Rev. R. P. Allen	20	0	0
Ditto, Jewin-street, Rev. T. Wood (half-year)	4	6	5
Legacy of Henry Toogood, Esq. Warminster 100 0 0 / Deduct Legacy duty 10 0 0	90	0	0
Collections among Calvinistic Methodists in Caernarvonshire, Mr. Michael Roberts, Pwllheli	104	0	0
Collections at Whitehaven, A. Spittoll, Esq.	26	19	0
Missionary Prayer Meeting, Rev. Mr. Steinkopff, London.	5	0	0
Donation by Mrs. K., ditto	1	1	0

POETRY.

The following Lines were written, by the late John Thornton, Esq. of Clapham, upon his receiving a mourning-ring for a cousin of *his own name*, then lately deceased:—

WELCOME, thou presage of my certain doom!
I too must sink into the darksome tomb;
Yes, little Prophet, thus my name shall stand,
A mournful record on some friendly hand:
My name! 'tis here,—the characters agree!
And every faithful letter speaks to me!—
Bids me prepare to meet my nature's Foe,
Serene to feel the Monster's fatal blow;
Without a sigh to quit the stage of Time,
Secure of glory in a blissful clime.
Then mount the skies, my old abode,
And gain the plaudit of a smiling God:
Receive, Lord Jesus, body, soul, and spirit;
Behold my plea,—Thy sufferings and thy merit.

The Writer died in the Lord, 1790, aged 71.

Lines composed on the Sabbath.

ONCE more the Sabbath dawns upon my sight,
And saints, rejoicing, hail th' auspicious light;
Their willing feet trace, with renew'd delight,
Fair Zion's hill.

The sacred Temple's consecrated place,
Where they so oft have seen the Saviour's face,
Where he reveals his wond'rous pow'r and grace,
Highly they prize!

Here would they fix their dwelling, while on earth,
(Rather than mingle with the sons of mirth)
To celebrate the Saviour's matchless worth,
In songs of praise!

O could my soul on wings of faith arise,
And soar above these perishable skies,
This morn would then, to my desiring eyes,
Joyous appear!

When shall I feel my heart athirst for grace,
Intensely hung'ring after righteousness;
Eager to run with speed the arduous race,
And gain the crown?

Were my whole mind with solemn awe inspir'd,
From ev'ry sordid, trifling scene retir'd,
With pure, exalted, love my bosom fir'd,
How blest my state!

But though successive Sabbath-days return,
Ne'er is my heart above the earth upborne;
No,—still my guilt and barrenness I mourn,
My want of grace!

Bright Sun of Righteousness! thy beams display,
And chase these clouds of darkness all away,
That yet I may behold the gladsome day,
Nor sink in night!

O let thy purifying grace, divine,
From guilt, and sin, and dross, my soul refine,
And make me fruitful as the cluster'd vine,
Till ripe for heav'n!

Then, if the heights of glory I should gain,
And perfect love and holiness attain,
My song should swell beyond the highest strain
Of all the sav'd!

J. Williams, Printer, Coppice Row.

SARISSA.



Rev.d W.m Bull.
late of Newport Pagnell.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

APRIL, 1815.

MEMOIR

OF

THE LATE REV. WILLIAM BULL,

OF NEWPORT PAGNEL, BUCKINGHAMSHIRE.

[From his Funeral Sermon, by the Rev. Mr. Hillyard, of Bedford.]

THE Rev. W. Bull was born at Irthlingborough, in Northamptonshire, on the 21st of December, 1738. His parents brought him up in industrious habits in early life; and had not, probably, any expectation of his being distinguished, as he has been, in the church of Christ; but his genius and love of learning were not long before they shone forth, and brought him into notice; in consequence of which he was removed to Bedford, where he lived with a brother, who kindly gave him his board while he received instruction gratis from the Rev. S. Sanderson, the pastor of the Congregational Church at Bedford, in the Latin; and from the Rev. Mr. Belsham (who, though pastor of a Congregational Church at Newport, resided at Bedford) in the Greek language.

Manifesting early piety and faith in Jesus Christ, he was admitted into the church then under the care of Mr. Sanderson, on the first of May, 1760: a little more than two years before the Rev. S. Palmer, of Hackney, had joined the same church; and the Rev. W. Wells, several years of Broomsgrove, Worcestershire, and lately resident in one of the United States in America, joined with it about two years afterwards. It is remarkable, that each of these respectable ministers, after pursuing their studies at Daventry, continued to labour for half a century in the Christian ministry; two of them, within less than a year of each other, have entered into rest; and by the last accounts from the third, if he yet remains, he is 'dressed for the flight, and ready to be gone!'

It appears that Mr. Bull entered at Daventry Academy (in the year 1760) the same year in which he joined the church at Bedford. Dr. Caleb Ashworth, assisted by Mr. Noah Hill, and Mr. Taylor, of Carter Lane, was at that period the Presiding Tutor in the Institution. At his first entrance, Mr. Bull pursued the study of the mathematics with great diligence; but being interrupted by a violent fever, he afterwards gave his chief attention to Biblical Criticism in general, and to the Hebrew Scriptures in particular.

His ordination took place at Newport, in October, 1764, soon after he left the academy, as his occasional services were highly accept-

able to the church and congregation to whom he delivered his first sermon, in 1762; the former of which consisted of only twelve members; and the latter had greatly declined. It pleased the Lord to bless his labours; and especially in the latter part of his ministry. He lived to see the church consist of more than a hundred members, — the congregation in a flourishing state, — and the place of worship repeatedly enlarged, for the accommodation of those who were disposed to attend it.

The face of the church and congregation were completely changed during the time of his service; — not one church-member, not one subscriber, nor more than two or three individuals, the representatives of former subscribers, remained of all those that rejoiced at the commencement of his course to mingle their tears with yours, who mourn on your own account that it is finished.

Notwithstanding these changes, Mr. Bull maintained a strong hold of the affections of his people:—the new generation have not esteemed him less than the generation who chose him to the office.

Mr. Bull was married to Miss Palmer, a daughter of a respectable tradesman in Bedford, June 7, 1768. She continued to be the companion of his pilgrimage for many years; and they had several children, who were all removed in early life, except one, whom God, in his goodness, spared to be his assistant, his co-pastor, and successor. —May the King of Zion continue him to a good old age, — bestow upon him a large portion of the spirit of grace, — and both bless him, and make him a blessing!

Many will never forget, while any powers of memory remain, the grateful sensations and the extacy of mind which were discovered by the venerable father on the memorable day when his son was united with him in the pastoral office.

'A variety of circumstances,' said he, 'concur to render this the most solemn, the most delightful hour I have ever seen! It is the blessing of God,—it is the gracious reward of a tender and faithful care, and of indefatigable endeavour, — it is the answer of ten thousand prayers, — it is the gratification of my fondness, the accomplishment of my paternal vows, — it is the crown of my life, the glory that spreads over the evening of my latter days!'

While many churches are without a teacher, and are likely to have difficulties in choosing one, you, my friends, though bereaved of a counsellor, have still a Pastor over you, who is filled with affectionate desires for your best interests, in whom you will enjoy all the advantages arising from hereditary succession, connected with those which belong to a free election; and, I trust,

'The joyful son
'May live to finish what his sire begun.'

Mr. Bull was honoured with the acquaintance of many of the leading characters of the religious world; with some of whom he lived on terms of the closest intimacy, particularly with the Rev. J. Newton; Cowper, the poet; Mrs. Wilberforce, a near relative of the illustrious senator, and the unwearied friend of Africa; and J. Thornton, Esq. the generous philanthropist, for whom thousands have blessed, and will for ever bless, the Bestower of every good and perfect gift, and whose name I should be ashamed to mention without emotions of the warmest gratitude *. Of Mr. Newton's friendship, the last series of letters, in the second volume of Cardiphonia, which were addressed to Mr. Bull, will remain a lasting monument. Another monument I hope will as long remain: I mean the Newport Evangelical Institution,

* Mr. Hillyard pursued his academical studies under Mr. Bull; and the expence of his board and education were defrayed by Mr. Thornton.

which Mr. Newton exerted himself to establish and place under Mr. Bull's direction; and for the sake of which he drew up the plan of Academical Preparation for the Ministry, which is published among his works.

For some time this Academy was supported by voluntary contributions, from various respectable individuals, who acted as a society for managing its concerns, till the benevolent Mr. Thornton offered to take the entire charge of its future maintenance; and, at his death, he bequeathed to Mr. Bull, during his life, £200 per annum for its support. In 1786, the Rev. S. Greatheed having pursued his studies under Mr. Bull's tuition, was appointed to assist him in the work. He was succeeded by Mr. T. P. Bull, who was united with his father in the superintendence of the academy, till the day when the father was called to leave it entirely in his hands. This event, it is evident, will call for (and, I doubt not, will obtain its claims to) the increased exertion of the friends and churches of Jesus Christ, for the support of an Institution which has been eminently useful, and which it is desirable should be continued. — Upwards of thirty students have received their tuition in this academy; most of whom are now labouring in different parts of our Lord's harvest; and some are gone to reap the fruits of their labours.

In early life, Mr. Bull discovered a great avidity for knowledge, when he had no advantages for obtaining it; of which he gave a remarkable proof in learning Hebrew before he left Irthlingborough, without the help of a master, a Grammar, or a Lexicon; first, beginning to decypher the letters, by means of an alphabet, which he found in an old edition of the Bible, marking the divisions of the 119th Psalm; and then finding out the meaning of the words by the help of the common translation. He spent at this period almost all the money he could acquire in the purchase of books; and having bought, amongst others, a book of Whiston's on Mathematics, which he found difficult to understand, he got it by heart, that he might study it at his leisure; and he made such progress in this science as to propose problems, and send answers to Martin's Mathematical Magazine before he came to reside at Bedford. Soon after he settled there, he began to learn Latin; and became perfect in Ruddiman's Rudiments of that language in a fortnight. It will appear from these facts, that his memory was remarkably strong; and his friends have received many interesting accounts of his surprising powers of recollection.

The liveliness of his imagination was a distinguished feature in his character; and it has been described by the hand of a master, in one of Cowper's Letters to his friend Mr. Unwin; which says, 'You are not acquainted with the Rev. Mr. Bull, of Newport. Perhaps, it is well for you that you are not; — you would regret still more than you do, that there are so many miles interposed between us. He spends part of his day with us to-morrow. A Dissenter, but a liberal one; a man of letters and of genius; master of a fine imagination, or rather not master of it: an imagination which, when he finds himself in the company he loves, and can confide in, runs away with him into such fields of speculation, as amuse and enliven every other imagination that has the happiness to be of the party. At other times he has a tender and delicate sort of melancholy in his disposition, not less agreeable in its way. No men are better qualified for companions in such a world as this than men of such a temperament. Every scene of life has two sides, — a dark and a bright one: and the mind that has an equal mixture of melancholy and vivacity, is best of all qualified for the mixture of either. He can be lively

without levity, and pensive without dejection. Such a man is Mr. Bull. This is a picture, the resemblance of which to the original, as well as the beauty of the colouring, all who knew Mr. Bull will acknowledge it delineates his mind as accurately as Robinson's miniature* represents his outward form and features.'

From such a description it will be naturally and justly inferred, that his colloquial talents were peculiarly interesting and entertaining. There was a vivacity and humour in his conversation which scarcely ever forsook him, even to the last; and they were often displayed with admirable effect in his epistolary correspondence, which was highly valued by several eminent persons who were favoured with it.

His literature was rather extensive than profound; his skill in Hebrew was unusual, and qualified him to make a new translation, and metrical arrangement, with a pretty copious commentary on the Psalms of David, and a division of them into a dramatic form; as he believed there was evidence that they were originally sung in the temple by a chorus and response. Mr. Thornton received a copy of this work, and transcribed the whole of it, consisting of several quarto volumes, to the 148th Psalm, when death stopped his hand, and he was called to sing the songs of Heaven with angels, and an innumerable company of the redeemed.

It is well known to many whom I now address, how highly both Mr. Bull and his son were, and are, esteemed by those who, for more than 20 years, have succeeded each other in attending to their instructions. Many of the students, at the anniversary of the institution, have borne honourable testimony to the advantages, literary and devotional, which they have enjoyed.

Mr. Bull had a strong devotional habit. By some persons his addresses to the Deity might be deemed too familiar; but he loved to present his petitions on occasions when most people would omit to do so:—he would not take tea without asking the divine blessing; and perhaps scarcely ever began or finished his daily ride for the benefit of the air, without imploring the divine preservation, and returning his grateful acknowledgments for the favour. Seven o'clock in the evening he called his canonical hour; and it was his uniform habit, whenever he might be visiting in the town, to go home at that hour for family worship.

At one period of his life, though he was always a Calvinist in sentiment, he discovered considerable attachment to the mystic writers; and this induced him to request Mr. Cowper to translate several of the Poems of Madame Guion. Mr. Bull had acquired by degrees the cordial and confidential esteem of the poet, whom he considered it his duty to visit, as an invalid, once a fortnight; and what friendship requested, appears to have been congenial to the best feelings of the translator, who says of this little work, which Mr. Bull published by his consent, 'Men that have no religion would despise it; and men that have no religious experience could not understand it. But the strain of unaffected piety in the original is sweet beyond expression; she sings like an angel; and for that very reason has found but few admirers.'— Mr. Bull always said that the mystic writings spiritualized his mind, and he derived great benefit from them, though he did not approve of their principal distinguishing sentiments. His idea was, that while many doctrinal writers teach us to think correctly, the mystic writers teach us to feel properly, and to look to the work of God in the heart. Many eminent men have had their pious feelings enlivened in the same school.

If the natural humour of our friend sometimes appeared too conspicuously in the pulpit, he often

* From which our Portrait is copied.

rose to a sublimity of thought and grandeur of expression which elevated the minds and *solemnized* the feelings of the audience: and still more frequently their hearts would melt beneath the pathetic tenderness of his addresses. He discovered a decided attachment to evangelical truth; and there was a delightful savour of the name of Jesus diffused through all his discourses (which was the more remarkable when contrasted with the declension of many who were educated with him) from those truths relating to the person and work of Christ, which he felt to be so important. 'Him first,' he preached; 'Him last, Him midst, and without end,'—he is gone to praise above, the Saviour who was here 'the joy of his heart, and the theme of his tongue.'

Mr. Bull just lived to witness the third meeting * of the friends of the Evangelical Institution at Newport, which was held July 13, and expressed his satisfaction that it stood upon a firmer basis than at any former period. He enjoyed the services of the day, and remained later than usual with the ministers and friends, who supped together in the evening. The next day he dined with a friend whose parents entertained him in the same house on the first day that he came to Newport.

Many of you will recollect how frequently he intreated of God that his usefulness might be continued to the last, that his latter days might be his best, and that he might glorify God on his dying bed:—and very graciously have those requests been heard. On Lord's Day morning, July 10, for the last time he entered this pulpit, and preached from those appropriate words in Ps. xxvii. 9,—'Hide not thy face far from me; put not thy servant away in anger; thou hast been my help, leave me not, neither forsake me, O God of my salvation!'

* On this occasion a sermon was preached by the Rev. John Clayton, junr. which has since been published.

On the Saturday following he was seized by the alarming symptoms of the disease, which in one week terminated his valuable life. During this period his mind was remarkably calm and tranquil; 'neither elevated (to use his own language) by any lively transports, nor depressed by discouraging fears.' For a short space, on the last day of his life, he complained of darkness; but when asked, about noon, if he felt his mind composed, he answered, with peculiar emphasis, 'perfectly.' He was often restless, and not able to speak, through weakness, though he did not generally suffer violent pain; nor were the powers of reason for one moment suspended. He observed, at one time, that he found it difficult to fix his thoughts on any subject for more than a minute at a time; and remarked on the folly of those who put off to a dying hour, attention to their eternal interests. 'I can now,' said he, 'only offer ejaculating prayers.' Soon after this observation he, however, prayed aloud for some minutes with great fervour; and, among other things, expressed a desire, that if the Lord was not pleased to answer those who, at a prayer meeting, had been requesting his recovery, he would return a blessing on their own heads, and that he might be fitted for his change; but if his life should be continued, he begged that it might be for the divine glory.

He expressed a persuasion, that tho' there had been irregularities in his preaching, yet he had been sincere and faithful to Christ and to souls; and said he found solid comfort and support in the doctrines he had preached.

As to his affliction, he believed it was all well. 'The Lord reigneth,' said he; 'and I am perfectly satisfied with his dealings.'

When his medical attendant and friend was feeling his pulse, he said, 'I shall not continue long in this state; my hours appear to be days; time moves slowly; I wish it with

hastier flight to bear me to my rest.'

To his grandson, William, on the day of his departure, he said, 'the Lord bless you, and give you his holy Spirit, and then you will want no good thing.

He referred to several hymns; and two of Dr. Watts's he said were his princes; the one begins

Dearest of all the names above,
My Jesus and my God!

and the other,

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away their stain.

At one time he repeated the whole of the hymn that begins

With joy we meditate the grace
Of our High Priest above;

and when he had repeated the last verse,

Then let our humble faith address
His mercy and his power;
We shall obtain deliv'ring grace
In the distressing hour.

he added, "Perhaps it will be so with me."

From the first appearance of his present disease, being well acquainted with the nature and effects of it, he said, if he had not relief, he should not be likely to continue above seven or eight days; and with this impression, it seems, he said to a friend on the last day of his pilgrimage, 'Glory, —glory, — this Saturday.'

When his son quoted a line from Herbert, as saying, "Thou shalt answer all for me;" he corrected an error, and said, 'Thou shalt answer, Lord, for me.'

About half past six o'clock in the evening, he desired his three grandsons might be brought into the room. When they entered, he sent for three small Bibles which he had reserved for some time, and desired that one of the Bibles might be given to each child as his dying bequest. During this affecting scene, the whole family were standing round the dying bed of their father in Christ; they then took their last farewell; and about seven minutes after, while a kind friend was fanning him, and one of his pupils holding up his head, having just said 'Bless the Lord,' which were his last words, the dear sufferer gently sunk on the pillow, and breathed his last without a groan. Thus the end of his long and useful life was peace. A friend who stood by, said it was more like a translation than death; at least, Death seemed robbed of his terrors. The time of his departure was about seven o'clock. Thus the canonical hour which he had so often devoted to prayer, was the hour when he began to join the praises of Heaven.

Mr. Bull had often expressed a fear of death, lest he should die in despair, or under the influence of delirium, or in some way or other dishonour the gospel; but these fears were mercifully disappointed; and never, perhaps, did any one descend more serenely to the grave.

We now retire from the House of God, and from the grave of his servant;—but we have not done, we must inquire what improvement we have made of his instructions.

If any of you have remained in your sins, and not repented and believed the Gospel, be thankful that *you* have not died instead of your pastor; and hear him, as speaking from the grave, still supporting the faithful warnings and counsels, and the kind invitations which your minister has delivered, and which his son will continue to deliver among you. Remember, you will meet him again; you will surround him at the resurrection in a moment more solemn than the present. How will you meet him? how will you meet his Lord, if you live and die without seeking an interest in Christ?

Many of you are seeking this blessing: some of you hope you have found it. Go on in the way of the Lord; yet a little while, and he that has taken our father will call for you. May you then enter into rest, and be the joy and crown of rejoicing to both your pastors in the day of the Lord!

ON LEGALITY.

It has ever been the inclination of proud and fallen man to justify himself before God. Forgetful of his helpless condition, insensible of the numberless defects inherent in his most virtuous actions, and inattentive to the commands of perfect obedience exhibited in the law of his Maker, he has sought to recommend himself to the divine regard by ceremonial or moral observances. This seems to have been the disposition which, in the earliest of times, manifesting itself in the sacrifice of Cain, proved so fatal to his acceptance and to his peace. Under the gospel-dispensation, the error of this notion is most decidedly declared, and its injurious consequences plainly depicted. In language which cannot be mistaken, and which is equally applicable to the Mosaic, and to any other law, it is asserted that, 'by the deeds of the law, there shall no flesh living be justified;' and that we can be 'justified only by faith, without the deeds of the law.' To the elucidation and confirmation of this great point, the apostle Paul has devoted a considerable portion of two of his most elaborate epistles; those to the Romans and to the Galatians. Let any one read, without prejudice, those reasonings of the inspired writer, and he must be convinced that this is a principle not only of scriptural truth, but of the highest practical importance. It was, however, even in apostolic times, virulently opposed; nor has the unrenewed mind, to the present moment, been reconciled to its humbling tendency.

There is a certain state of the heart, resulting from a divine discovery of personal unworthiness, guilt and ruin, which must first be produced, before such a doctrine can be viewed with approbation, much less with gratitude and faith. It is then, and then only, that a man's own righteousness appears to him as 'a bed shorter than that he can stretch himself on it; as a garment narrower than he can wrap himself in.' It is then he learns to say, with the apostle, 'Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.' It is then he enters into the sentiments of those beautiful lines:—

'Go ye that rest upon the law,
And toil and seek salvation there;
Look to the flames which Moses saw,
And shrink, and tremble, and despair!

But I'll retire beneath the Cross:
Saviour, at thy dear feet I'll lie;
Then the keen sword which Justice draws,
Flaming and red, shall pass me by.'

But let us enquire into the degree in which the foregoing observations are applicable to Christian professors of the present day. These are, *primâ facie*, friends to the sentiments which have been advanced, and enemies to Pharisaism, to Arminianism, to Legality, to whatever avowedly militates against the doctrines of grace. The characters of a Christian, and of a profound Legalist are absolutely incompatible:—they destroy each other. But is it equally clear that the *principle* of legality never enters by stealth where it is not openly admitted?—that its *spirit* never works in secret where its profession is disowned?—or that its *poison* never enervates and corrodes the heart, unsuspected and unseen? Here, perhaps, there is ample room for many serious admonitions.

As nothing can be more detrimental to the progress of the soul in the divine life, or to the real prosperity of Christian societies than a *legal* temper, it may not be unprofitable to assign a few of its leading indications. The Legalist will be known by the *strain of preaching* he prefers. If he be himself a preacher,

his discourses will run chiefly on the subjects of dry morality: a morality separated from the principles and motives of the gospel. His notices of the peculiar doctrines of Christianity will be few, general, and cold; — when introduced, it will be rather as parts of a system than as 'the bread of life.' Under this starving regimen his hearers will sensibly languish; and it will be a miracle if his ministry be rendered effectual to the conversion of a single soul. 'For what good,' says one, 'can this kind of preaching do, while the heart is untouched? —while the principles of the gospel are neglected? It is of no use to paint the door, to clean the windows, to put up the name, to exhibit the goods, if the thief be in the house; if the spark be ready to kindle into a flame, and destroy the whole. We may stand long enough, telling the people what they ought to be, how amiable virtue is, and what obligations men are under to practice morality; but it will all be to no purpose, except the vital principle from above be given, the nature changed, and the soul brought to possess that grace of 'faith which worketh by love.'

If the legal professor be a hearer, his principles will affect his taste. The preaching of 'Christ crucified' will be to him insipid and wearisome; and he will listen with far greater pleasure to a historical detail, a philosophical disquisition, or an ethical harangue; yet it will be very seldom, if ever, found that this man's personal religion is of a higher order, or his conversation in the world more exemplary, than that of others, notwithstanding his partiality for every thing which relates to manners rather than to faith; for the life of a believer depends upon his circulation, and his strength upon his nourishment. To require a man to fare hard, and to work hard at the same time, is to place him in as miserable a condition as was that of the Israelites in the land of Egypt. 'If,' said the late Mr. Newton, 'I wanted a man to fly, I must contrive to find him wings; and then, if I would successfully enforce moral *duties*, I must advance evangelical *motives*.'

A legal spirit will influence the tone of conversation. If 'out of the abundance of the heart the mouth speaketh;' — if 'the heart of the wise teacheth his lips,' they who have drunk deep into the spirit of the gospel, will, especially in the familiarity and freedom of Christian intercourse, delight to converse of their Redeemer, of the glorious privileges of their 'common salvation.' He who has 'determined to know nothing but Jesus Christ and him crucified,' will not *prefer*, tho' he may sometimes be necessitated to visit those scenes, where *every thing* but Jesus Christ and him crucified might be recognized with credit; — but let him be situated where he can unbend, where he can give scope to the predominant feelings of his heart, and those feelings will soon be identified by his language. To such a man the name of JESUS will be 'as ointment poured forth,' giving fragrance and vitality to every conversation; — to such a man, every passing incident, every occasional remark, every observation of character, may prove a guide to better things. Enter into the company of legal professors, and you will be struck with the opposite to all this. You will mark a shyness, a difficulty, perhaps on every religious topic, but particularly so on those which are strictly evangelical. Whenever adverted to, it will be either in the tone of controversy, or to introduce some sneering Philippic against the *imprudent zeal* of others. They will but seldom, however, venture in conversation beyond the mere common places of morality.

The manner in which *religious duties* are performed, will greatly

depend on the influence or extinction of a legal spirit. Many a man, who would abhor the thought of erecting his religious performances into a system of meritorious virtue, is, notwithstanding, a legalist at heart. Many a serious humble Christian, well intentioned in the main, labours all his life under a spirit of bondage:—acting less from love than from fear, his doings have in them too much of the *opus operatum* of the Papists. As if he served a God of Terror rather than a Father of Mercies, his religion is a drudgery, — his duties are penances, — his mortifications are extreme, — he is a living martyr without the joys by which martyrdom has been compensated. When he has experienced some degree of liberty and fervour in duty, the thought that has arisen in his mind has been probably like this: 'Now there is one more good deed performed, — something to weigh against my many imperfections, — something laid up in store for eternity.' When, on the contrary, his thoughts have been scattered, and his affections cold, he trembles, he doubts of his salvation, he unchristianizes himself, and he looks upon God as his enemy. How miserable is this state of mind! — and how contrary to that cheerful, though abased, — confident, tho' vigilant, temper with which he performs the will of God, who looks for his all in Christ, regards him as not only his righteousness, but his strength; and can say 'I live; yet not I, but Christ liveth in me!'— May we not attribute much of the too common character of Christian experience in the present day to the same source? Is not the life of faith debilitated, and its happiness destroyed, by relying too much on nature, and too little on the spirit of divine grace?

Finally, While every Christian is expected to devote himself according to his station to the good of his fellow-creatures, his efforts for this object will be materially affected by the views and the spirit under which he acts. If legality influences him, he may be sincere, and even zealous in his exertions; but they will not be directed in the path parallel to the rays of the heavenly light. His aim will be the moral cultivation, the external improvement, rather than the religious instruction, the spiritual illumination of mankind; whereas a truly evangelical believer will seek to promote *both* these objects; but the former chiefly, thro' the operation of the latter. His grand solicitude will be,—to diffuse the gospel, — to 'make men wise unto salvation.' In a word, the benevolence of the one may be princely; that of the other will be *divine!*

Ringwood. A. B.

ON AN UNITARIAN LECTURE.

Sir, *To the Editor.*

Upon reading, in one of the public papers, a few days ago, an advertisement of an Unitarian Lecture carried on in some parts of Southwark, I was forcibly struck with the manner in which two of the subjects, proposed for discussion, were announced. It was as follows:—

The Doctrine of the Atonement inconsistent with Scripture; and

The Doctrine of the Atonement inconsistent with the Moral Character of God.

Upon reading the first of these bold conclusions, I was reminded of the observations which a similar notion of Dr. Priestley's has drawn from a modern writer: 'This is new ground indeed! We know that the Scriptures have often been rejected, because they *contained* the doctrine of the Atonement; but it was reserved for Dr. Priestley and his associates to discover that such a doctrine was not to be found there. Neither the friends nor the enemies of Christianity had ever suspected

such a thing before; and it would have been almost as easy to have persuaded them that Homer did not write of Troy, as that the Evangelists did not write of the Atonement; and if we turn to the epistles we can scarcely find a page where this doctrine is not either expressly taught or alluded to.' Such, Mr. Editor, are the pointed and just remarks of the writer of the article *Atonement* in the Edinburgh Review.

Now, Sir, we have not yet to learn that if the doctrine in question is to be found in Scripture, still more if it form a distinguished feature of the New Testament, it *must* be consistent with the moral character of God. Of this consequence the Unitarian Lecturer appears to have been aware, from his proposing, *first*, to drive the hated tenet from Revelation; and *then* to prove that its advocates profess to find that in the Bible which is at variance with the character of its Author. Whence, I would ask, does this lecturer derive the materials for his opinion concerning the Deity, especially concerning his 'moral character?' If from the Scriptures, and it can be proved that they hold forth an atonement, then by what right does he judge of the 'Father of Mercies,' independently of that view of his character which such an atonement affords? So far from deeming the doctrine inconsistent with divine morality, it is, I conceive, from his requiring and providing an atonement that we chiefly ascertain the moral perfection of God.

I would pursue this subject farther, but the small space which you allow for papers of this kind forbids. There are, however, two or three other remarks which you must allow me to make. Were I a member of the Church of England, I should probably say to the lecturer and his supporters, 'To proclaim thus openly to the world that the established opinions have no foundation in Scripture, and are opposed to the character of Deity, is not a very kind return for the indulgence which the legislature has recently granted you:—it is not the most honourable use you could have made of the ample toleration which you have just received; but I am a Protestant Dissenter; and I rejoice that our government is becoming wiser, and begins to see that it has nothing to do with the opinions and consciences of those who profess religion. If, however, I cannot enter into all the Churchman's feelings on this matter, I must confess, that it is not exactly the way in which I should have expected the opinions of the majority to have been treated. Modern Unitarians boast much of candour; but when they come to the peculiar doctrines upon which they differ from Calvinists and Arminians, a point at which their candour might be expected to appear, they prove that they have none. Of what value is *their* boast of candour, or even of intelligence and prudence, who can roundly inform the world, in a public newspaper, that the faith of millions, of the wisest and best of men in every age, has no warrant from Revelation, and is opposed to the moral character of God.

Your early insertion of this paper will oblige yours, L.

ON CHRISTIAN EXPERIENCE.

Mr. Editor,

I BEG leave, through the medium of your Miscellany, to return thanks to your correspondent Verax for the pleasure which I have derived from perusing, in your Magazine for September last, his favour of an extract from a Letter, written by the late Dr. Conder, and addressed to a Young Christian, who was desirous of entering into church-fellowship; but was discouraged by the fear that he had not been sufficiently convinced of

sin, or, in other words, sufficiently prepared or qualified for Christ.

I am persuaded that this fear is by no means uncommon; but is often found in the bosom of the young and genuine Christian. I well remember, at my outset in religion, that I was greatly distressed because I thought I was not distressed enough. I had heard and read of the pangs and throes of the new birth, of being shaken over Hell, &c. and was led to conclude, that none could be savingly brought to rest on Christ, unless they were first exercised, by a long train of distressing feelings; and thus, like Naaman, the Syrian, though both sensible of the disease and desirous of a cure, I formed a preconceived plan, by which, I thought, God was to effect it; and not perceiving that he was at work upon my heart, I was filled with great distress, while the glories of the Saviour, and the fulness and freeness of his salvation, were concealed from my view. In this uncomfortable state I remained for some years. Perhaps, the first thing I met with, that brought any relief to my mind, was reading the Life of Mr. Newton, who relates something of this kind in the account of his own conversion.

It was from the word of God that I derived complete satisfaction; from that source it appears clearly, that though, on the one hand, a cordial reception of Christ supposes a previous discovery of our need of him; yet it is equally clear that this discovery is not always attended with alarm, terror, &c. in as much as a revelation of Christ may almost instantaneously follow it.

I would ask those who entertain different sentiments on this subject, How they reconcile their views with the Scripture-account of the conversion of Zaccheus and others, who no sooner had a Saviour proposed to them than they received him joyfully, or, in other words, believed in him?

Should any of your judicious Correspondents feel disposed to offer any further remarks on this interesting part of Christian experience, it would doubtless gratify many of your readers, and none more than,

dear Sir, yours respectfully,

SEEK TRUTH.

The Hidden Life of a Christian; AND A CHRISTIAN REJOICING THAT HIS CHILDREN ARE BORN AGAIN.

By favour of the Editor of the 'Enlarged Series of Extracts from the Diary, Letters, &c. of Mr. Joseph Williams, of Kidderminster,' which will shortly issue from the Press, we are enabled to present our readers with the following Article:—

[*To Mr. Barnabas Richards, of London.*]

Warrington,

Dear Brother, *January* 31, 1746.

IT is Saturday night, and I am reflecting on the week that is past. I find it to have been a week of great prosperity in trade concerns: I have been preserved in bad ways and weather; but especially I rejoice to find that the peace and comfort of my mind do not depend on outward contingencies. Oh, what is the hidden life of a Christian!—that life of his which 'is hid with Christ in God,' or with God in Christ! Neither miry roads, nor heavy showers, nor stormy winds, can deprive me of the 'joy of faith.' When cisterns fail, whither should I betake myself but to the Fountain that never fails! A footman, whom I overtook in a heavy shower, said to me, 'Master, you and I are on the wrong side of the thatch.' Aye, thought I; but I can 'rejoice in hope' that I 'have a building of God, an house not made with hands, eternal in the heavens.' Be the weather as it may, my mind is becalmed, believing that Christ hath delivered me from the quicksands of sin, even of my own iniquity; and hath screened me from the 'snares, fire, and brim-

stone, and the horrible tempest,' which God will 'rain upon the wicked.' I call and cry 'My Jesus! My Lord!' and he never fails to give me some token of his favour. If I have nothing else to say, I ejaculate, My Jesus!—and I have the inward witness that he hath loved me 'with an everlasting love,' and is drawing me 'with everlasting kindness.' Sometimes I travel with good company; — we animate and edify 'one another, to provoke unto love and to good works,' and strengthen each other's hands in God. Sometimes I travel with vain, carnal, swearing company. I heartily pity such, and adore the grace which made me to differ *. Lord, why am not *I* as vile as they, as ignorant of thee, of myself, of my best interests! Was not I by *nature* as blind, as stupid, as corrupt as they?

'Why was I made to hear thy voice,
And enter while there's room;
When thousands make a wretched choice,
And rather starve than come!' WATTS.

Lord's Day evening.—Company came in last night, and prevented my proceeding. I have had but a poor day here. My old friend, Dr. Charles Owen, departed here about eleven months ago. A year ago, upon his death-bed, he held me by the hand about a quarter of an hour, expressing, in broken accents, marks of great affection for me, and great joy for our happy settlement with Mr. Fawcett, and the success I related to him of the Methodists. He was glad to learn that some things he had heard to the disadvantage of the brothers, John and Charles Wesley, were not true; and though he had a higher esteem for Mr. Whitefield, yet he knew how to make allowance for the difference of sentiments while they hold the Head, and rejoiced that Christ was magnified in them and by them. This good man would fain be succeeded by his son, who preaches exceedingly accurate, or rather reads beautiful discourses, full of pretty turns and quaint contrasts! — setting forth practical truths, which every thinking man's reason and judgment must needs assent to: but not a single sentence which has any great tendency to work on our fear or hope, love or hatred, joy or sorrow! — not a word of our depravity by nature, the necessity of regeneration; our need of a Saviour, —the efficacy of his blood; or any thing that is food for our immortal souls! How differently does Mr. Fawcett go on! He preaches the gospel of Christ, and the necessity and nature of the new birth, with simplicity and power; and is instant in season and out of season; visiting and catechising, and privately conversing, with the awakened; and God is with him of a truth. He had added sixty communicants to the church before my daughter Esther *, who with others, was taken in the first Sabbath of last month; and, I cannot but hope, great numbers are ripening apace for the sacred supper.

I suppose I told you, when last at London, what hopes I had that, out of six young persons in my family, five were savingly wrought on; and that I was not without hope about the sixth. Since my return, I had observed growing evidences in the five; but was held in suspense with respect to my daughter Sarah †. I have had some remarkable seasons, in which my desires have been carried out for the conversion of each of my children, and others. First, For Phebe ‖, then for Hetty, and more recently for Sally. I experienced great enlargement in thus interceding for

* 1 Cor. iv. 7.

* Afterward Mrs. Kirkpatrick, of Newport, Isle of Wight.

† Afterward the wife of the late Rev. Richard Winter, B. D. of New Court, Carey Street.

‖ At the time of this letter being written, Mrs. Hanbury; and afterward Mrs. Penn, of Kidderminster.

the latter, either on Christmas-day, or some evening near to it; and rising from my knees, set myself to consider what farther I could do for her. Knowing her modesty and reservedness to be such that I could not engage her to talk freely with me on her soul concerns, I felt strongly inclined to write to her; which I did, while the impetus was on my mind; and then put the letter into her hand. After the interval of a week, I asked very mildly for an answer, when she assured me that she intended one soon; and I encouraged her to take her own time. On the morrow after the fast-day, she put a letter into my hand, which so delights and comforts me, that I cannot forbear sending you a copy of it:—

'Dear Papa, *January* 7, 1746.

'I am very sorry that I have been so long in answering your letter; it is a great fault in me, but I hope you will not think I have been neglectful and thoughtless about it, for indeed it has occasioned me many anxious thoughts; and now I have begun to write, what shall I say? how, or in what manner, shall I express myself? but, I know I need not be over-concerned about that; for as you have the tenderness of a father, so you will overlook infirmities. My dear papa, you desire to know in what state I am. I cannot but take great pleasure in reviewing the tender concern you shew for me. You tell me, that you hope both my sisters are in Christ, and it is happy for them; and, oh, that you could say the same of me, that I am in Christ too! Alas! I have a hard, rocky heart to be subdued, and a nature all depraved, corrupted, filthy, and abominable in the sight of God, which can be cleansed only in the blood of Christ: — the precious blood of the Redeemer of lost sinners! Oh, how shall I procure an interest in his precious blood! I hope, I do desire and pray for it with all my heart; but, ah! my 'heart is deceitful above all things, and desperately wicked.' I find it so in a very great degree; yet I cannot say that I have felt nothing else besides a hard heart, for I have sometimes had my heart drawn out in love and desires after Christ and holiness; and thoughts and views of the felicity and glory which are in Christ's presence above have wrapt my soul; but I must take up my lamentation that it has not been more so with me. My sins have caused Christ to hide himself from my soul. Oh, I long to be set free from sin, and to have Christ glorified and magnified in me!—but I have not seen enough of my sins yet! I cannot yet detest and abhor them sufficiently! Do, my dear papa, go again and again 'to the throne of grace' to intercede for me; for indeed I have great need of your prayers. I thank you that you have been interceding for me; and that a good God would be pleased to smile upon you, and answer your prayers in his own due time, is the earnest desire of your dutiful daughter, S. W.'

Now, do not you all rejoice with me, and for me? I am certain you do and will rejoice. Is there joy in the presence of the angels of God over one sinner that repenteth,' and shall not near relations upon earth, shall not a father who has travailed, as it were, in birth to see Christ Jesus formed in every one of his children, rejoice to see, after his two eldest have publicly ratified their covenant to be the Lord's, that there is also such blooming hopes, and 'some good thing found in her towards the Lord God of Israel!'

After all this, my dear brother, give me leave to ask, How is it with you? Have you received Christ Jesus the Lord? Can you say, with poor diffident Thomas, 'My Lord and my God!' It is with a trembling hand you lay hold on him? Why so? Have not you seen your absolute need of Christ to

be made 'of God unto you wisdom and righteousness, and sanctification, and redemption?' Is there not fulness enough in him; and freeness enough in his invitation? He offers 'wine and milk without money, and without price,' to 'every one that thirsteth.' On the same terms he counsels you to buy of him 'gold tried in the fire, white raiment, and eye-salve.' What can a 'wretched, and miserable, and poor, and blind, and naked' soul want or desire that he is not able and willing to give! What then can hinder your having every thing in him and from him, but an insensibility of your need, — a distrust of his ability, or of his willingness, — or an unbelieving refusal to cast yourself on his all-sufficiency and grace? If your unworthiness and sense of former slights and abuses of his grace discourage and tempt you to fear, then it would be presumption in such a one as you to challenge an interest in him, or apply his merits to your soul. Remember, he came not 'to call the righteous, but sinners to repentance.' What said the Samaritan lepers? If we 'enter into the city, we shall die; and if we sit still here, we die also; — and if we 'fall into the host of the Syrians, we shall but die.' Apply this to your trusting absolutely in Christ, and see if there can be so great hazard in venturesome believing as in despondency. May 'the grace of our Lord Jesus Christ be with your spirit,' is the wish, dear brother, of yours, in various bonds,

JOSEPH WILLIAMS!

LIFE LENGTHENED BY *THE IMPROVEMENT OF TIME.*

DR. DODDRIDGE, who lived so much longer, that is to say, to so much better purpose, in 50 years than most men do in a much greater space of time, mentions his practice of rising early as the means by which he was enabled to produce his Family Expositor and other publications. — In a note, on Rom. xiii. 13, he says,

'I will here record the *Observation* which I have found of greater use to myself, and to which I may say, that the production of this work, and most of my other writings, is owing, viz. That the difference between rising at *five* and at *seven* of the clock in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to *the addition of ten years to a man's life*, of which (supposing the two hours in question to be spent) eight hours every day should be employed in study and devotion.'

CRITICISM ON NUMBERS XXIII. 10.

BALAAM said, 'Let me die the death of the righteous; and let my latter end be like his.' According to this translation, the *death* of the righteous and his *latter end* are the same thing; but if the word *Acherith* signifies (as some learned persons think) an *after-time* or *after-state*, the sense is much heightened: — a distinction is made between the death of the animal frame (*nephesh*) signified by the original word in the former part of the sentence, and a future state, implied in the latter. It shews also, that, in Balaam's time, the doctrine of a future state was not unknown. The important sentiment then is, 'Let me die the death of the righteous; and let my *future condition* be like his.'

See a note in the Rev. H. Venn's Mistakes in Religion exposed, p. 128; wherein he refers for this remark to Mr. Peters's 'Critical Dissertation on the Book of Job.' p. 288. Mr. Peters demonstrates that the Church of God has all along been acquainted with the covenant, founded in the promise of a Redeemer, and of eternal life in Him.

B.

Obituary.

MR. W. LAWSON

Was a deacon of the Independent church at Green Hammerton, Yorkshire, under the pastoral care of the Rev. J. Jackson. He was a native of North Britain. His ancestors were members of the Church of Scotland; and he often 'called to remembrance the unfeigned faith which dwelt in his father and grandfather.' The latter used to teach him to read the Scriptures, even when deprived of sight by the infirmities of age; and great care appears to have been employed in explaining to him the nature of pure religion, and in impressing its high importance on his juvenile mind. On his avowing his determination to come to England, his father remonstrated with him on the subject; declaring, that he would have much rather followed him to the grave than have parted with him, as he was very apprehensive that the temptations of the south would be an overmatch for his inexperienced youth. Notwithstanding he tore himself from their arms, and having mingled with the children of Disobedience for a long season, he forgot the guide of his youth and the covenant of his God. Being a youth of unusual spirit and intrepidity, he was soon afterwards engaged as a falconer by Colonel Thornton, a well-known sporting gentleman in the north of England; and who always retained an high regard for him, as a faithful servant, even after he had devoted himself to a religious life.

On his quitting the service of the Colonel, he settled at Kirk Hammerton; where he engaged in the more calm and rational pursuits of agriculture; but still alienated from the life of God. While residing here, in the year 1790, he was invited by a Wesleyan Methodist to attend an occasional preaching in the village, by a soldier; and as the invitation was given with more than usual solemnity, he consented to hear the sermon, which was founded on Deut. xxxii. 9—11. The preacher, though illiterate, had an alarming arousing method, which it pleased God to over-rule for his good; for his sins were called to remembrance, and set in order before him; and he returned home under the most dreadful apprehensions of divine wrath, while the language of one in similar circumstances burst almost involuntarily from his lips:—'What shall I do to be saved?' Though the preacher was not a member of the Methodist Society, Mr. Lawson now occasionally heard the ministers of that connexion; but it was not till he was led, in the course of Providence, to attend the ministry of the Rev. W. Howell, of Knaresborough, that his mind was brought to rest, through faith, in the gracious promises of the gospel. He then united in communion with the church under the care of Mr. H. and feeling for the state of his neighbours, yet enveloped in darkness, he engaged his pastor to preach occasionally in his house on the Sabbath evenings; and when no preacher could be obtained, a public meeting was held by himself; on which occasions he would offer up prayer with peculiar fervour of spirit, and then read a sermon, interweaving a few explanations of his own, in a very edifying manner.

Several of his neighbours were brought to a knowledge of the truth by these means; among these was Mr. Jackson himself, who, with a few others, soon afterwards began to assist his friend at their social meetings; and when the Lord's Supper was dispensed at Knaresborough, the little band assembled with the church, to commemorate the death of their common Lord. When this good man set out in the ways of God, he used to return from the communion alone, earnestly praying that the Lord would only raise him one companion, with whom he could hold free intercourse in divine things; but his gracious Master was pleased to grant him much more than he asked or expected, for he lived to see a chapel erected in the adjoining village, a minister raised up on the very spot, a respectable congregation gathered by him, and more than 40 persons received into the communion of the church. It ought also to be recorded as an encouragement to well-doing, that the society here, to which he has been a nursing father, has rendered assistance in establishing a gospel-interest at Borough Bridge, Shipton, Thirsk, Stokesley, and Guisbrough.

Mr. Lawson's health had been declining for some time previous to his death; but toward the end of 1813 he felt such symptoms of decay, as led him frequently to intimate his persuasion that his earthly tabernacle was about to be dissolved; and his expressions in social prayer were both indicative of a mind that was conversing with death, and a presage to his fellow-worshippers, that they would not long be favoured with his communion.

Feb. 20, he held a meeting at the village which was his spiritual birth-place; when he prayed, read, and exhorted among his old neighbours with his wonted animation, simplicity, and faithfulness. This proved to be the last time that he attended public worship; for the next week he was attacked by a pleurisy, which confined him to his room. As his frame was already in a very shattered state, medical means were unavailing; and the disease terminated in death about two months after, to the great grief of his numerous friends. During this period he often complained of the want of sensible comforts, which was probably owing in part to the nature of his disease; and through the whole of his indisposition, the state of his mind was more distinguished by settled peace and hope than by joy and triumph. Patience, however, had its perfect work; for not one murmuring word fell from [illegible]ps through the whole of his [illegible]us confinement; and his spirit (which was naturally subject to irritation) seemed to imbibe more of the meekness of Christ under his affliction, with a continual thirst for the visits of his brethren, which he always wished to be sanctified by the word of God and prayer. The doctrine of free salvation for the chief of sinners had been the theme of his glory; and he now repeatedly declared, that he felt more than ever his need of Christ. On its being observed by one of the witnesses of his Will, that the Lord Jesus also had made his last Will and Testament, and bequeathed a rich legacy to his people, — he added, 'Yes; and he rose again too, to see his Will executed, that the legatees might *have* what he left them.' As his strength declined he longed to depart, and to be with Christ; and on its being intimated to him, that the Master was coming to call him home, he said, as distinctly as he was able, 'O that he would come, and would not tarry!' Early in the morning, April 22, 1814, in the 66th year of his age, his spirit departed to realms of eternal light. — Mr. Howell delivered an impressive address at his funeral; and Mr. Jackson improved his death from Acts xi. 24.

Mr. Lawson was a man formed for great usefulness in the place where it pleased the Lord to call him to the knowledge of himself. Naturally courageous, and sensible of his obligations to sovereign grace, he was valiant for the truth upon earth, a bold reprover of vice, and a terror to evil-doers. He took great delight in the writings of Erskine, Boston, Brown, &c.; and he could scarcely restrain his indignation when such eminent authors were depreciated, from whose works he had received so much benefit. Possessing a good understanding in the things of God, he could neither be imposed upon by a spurious gospel, nor easily confounded in controversial theology: he remained to the last steady to the principles with which he first set out; and an efficient officer of the church that originated in his conversion, and in which his services will long be remembered. Though he often spake to persons what others had only courage to think, — yet he delivered his sentiments with so much sincerity and simplicity, that he commended himself to every man's conscience in the sight of God. Few men were ever more feared and loved among their neighbours than he. Though of stern manners, he possessed tender feelings, which were abundantly manifested among the poor, the afflicted, the sick and dying; to whose varied cases he was very attentive He loved all faithful ministers of Christ, and attended their occasional labours with pleasure; but to his own pastor he was peculiarly affectionate; and when he declared, at his ordination, that his conversion had been effected in the house of his worthy friend, Mr. Lawson, the good man burst into tears, under a sense of the divine favour, which had conferred so great an honour upon him. The church has lost an useful member by Mr. L.'s death.

J. H.

Miscellanea.

CAUSE AND BENEFIT OF EARTHQUAKES.

SOME years ago, immediately after a shock of a tremendous earthquake had alarmed the inhabitants of Granada, the conversation at the Governor's table turned upon the latent occasion of such an awful phenomenon. After every one of the company had assigned it to a different cause, an old negro woman was asked *her* ideas upon the subject. She replied, 'she thought the great God was passing by, and that the earth *made him a curtsy!*'

This reply was striking, and discovered a bright spark of intellect in an untutored mind. It reminds us of that sublime passage in the Psalms, 'He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.'

Mr. Montgomery, in his poem entitled the 'Thunder Storm,' has the following beautiful lines:—

'Hear ye not his chariot wheels,
As the mighty thunder rolls?
Nature, startled Nature reels,
From the centre to the poles;
Tremble!—Ocean, Earth, and Sky!
Tremble!—*God is passing by!*'

While earthquakes have doubtless some important use in the natural world, they may also produce the most valuable benefit in the moral system of divine providence and mercy, as will appear from the following anecdote, from an extract from communications relative to the progress of Bible Societies in the United States of America, in the tenth Report of the British and Foreign Bible Society, p. 79. 'A merchant in Tennesse, observed during the earthquakes in 1811 and 1812, that before these took place, he *used to sell ten packs of cards where he sold one Bible, now he sold ten Bibles where he sold one pack of cards!*'

J. J.

DR. DODDRIDGE'S TOMB-STONE.

IT is well known that the excellent and truly amiable Doctor Doddridge died and was buried at Lisbon, in the burial ground belonging to the Factory; but we believe that the inscription upon his Grave-stone, never yet appeared in any English publication. We have been favoured with it by Dr. Romeyn, one of the ministers of New York, who staid at Lisbon a few weeks on his way to England, from whence he lately returned to America. We are concerned to learn that the letters are nearly obliterated, and hope that by the liberality of British Christians, they will soon be renewed.

Under this Stone
are deposited the remains of
PHILLIP DODDRIDGE, D.D.
of the Town of Northampton,
In the Kingdom of Great Britain,
who departed this life
the 6th day of November,
MDCCLI.
In the 50th Year of his Age.

PULPIT FLATTERY.

LOUIS XIV. gave flatterers good pretexts, of which they were not slow to avail themselves. A Capuchin, preaching before this Monarch at Fontainblean, began his discourse with, 'My brethren, *we shall all die:*'—then stopping short, and turning to the King,—'Yes, Sire, *almost all* of us shall die.'

ANECDOTE OF KING WILLIAM AND BISHOP BURNET.

THE Arminian Prelate affected to wonder, 'How a person of his Majesty's piety and good sense, could so rootedly believe the doctrine of absolute Predestination.' The royal Calvinist replied; 'Did I not believe absolute Predestination, I could not believe a Providence: for it would be most absurd, to suppose, that a Being of infinite wisdom would act without a plan: for which plan, Predestination is only another name.'—Preface to Toplady's Life of Zanchius.

Juvenile Department.

To the Editor of the Evangelical Magazine.

Dear Sir,

DURING my annual visit to the congregation at Tottenham Court Chapel, in November last, I was called to address a vast number of young persons. On entering the pulpit, a paper was put into my hand, which informed me that the son of the writer heard me in that place on the preceding Lord's Day evening, and apparently with very se-

rious feelings; but that on the Wednesday after he died. This afforded me an opportunity of addressing my young audience on the uncertainty of human life, and the importance of immediate attention to the things which make for peace. On my return to Exeter, when delivering an annual address to the youth of my congregation, I mentioned the affecting occurrence, and added, 'It is possible that some young persons present may be called, before the next Sabbath, to appear before the Judge of the whole earth!' I could not imagine the sentence to be predictive; but the fact was, that two young persons who then heard me died within a very few days. One of them was a stranger; the other (George Spiller) was deservedly dear to me. He was called under my ministry, was a member of our church, and, by his modesty, humility, and general circumspection, adorned the doctrine of God our Saviour. Few circumstances within my remembrance have excited such sensation, among the younger part of our society, as the removal of this dear youth; I am not without hope that several have been led by it to serious reflection, and, among them, some of his near relatives, who, if they loved him for his natural amiableness, despised him on account of his religion. '*Strengthen*, O God, that which thou hast wrought for us!' During his illness, which was of short duration, he suffered much in body, but his mind was kept in peace. As he nearly approached his end, his joy became unspeakable and full of glory. I will transcribe a few of his expressions:—

To a young friend, entering his room, he exclaimed, 'Jesus is precious to my soul. On this day week I was put into the furnace: at first I thought it very hard; but viewing my dear Redeemer near me, and feeling his blood sprinkled on my soul—I know that the Lord has in mercy afflicted me—now I find the value of Jesus; He alone has supported me through this week. The pains which I suffered no tongue can express; but all my afflictions are nothing when compared to what I have enjoyed in the presence of my dear Jesus. I feel that he is now with me, and I know that he will never leave nor forsake me,—I have fought the good fight,—I can now bid defiance to the world,—I am become more than conqueror.'—Seeing a Bible in his friend's hand, he said, 'That is a precious book,—I have found it precious to my soul.' At another time, to the same friend, he said, 'If it be the will of my heavenly Father that I should be restored to health, may I live to his glory, and be an example to my fellow-sinners of living near to God, and holy in the sight of men; if not, I shall rejoice in leaving this sinful body, for then I shall fly to the bosom of my Jesus: I know I am going to heaven.'

To another young friend, he said, 'Before this conflict I was a coward, but now I know more of the preciousness of Christ than I ever knew before. I should wish to go to meeting with you, but I have found that God is not confined to the sanctuary.' Alluding to a text that I had preached from on the Sabbath before he was taken ill, he said, 'I thank my heavenly Father that though my body is on the earth, and in the furnace also, he favours me with enjoying what Mr. A. spoke of—"heaven upon earth."' On being requested not to exert himself so much, he said, 'I cannot help talking of the love of Jesus; when talking about my home, I am happy; I would not change my state for all the kingdoms of the world. I wish you were going with me. While you are in the world I hope God will keep you from all sin, from all appearance of sin; may you have a conscience void of offence towards God and all men; may grace make you and keep you a consistent character.' Taking him by the hand, he said, 'My dear friend, my blessed Redeemer hath helped me through six troubles, and doth not leave me in the seventh; and he says to me, "Fear not, I am with thee," &c. My precious Jesus doth comfort me; I am going where I shall serve him better than I have been able to do; I want to know more of the employment which I shall then be engaged in.' On his friend saying, 'What we know not now, we shall know hereafter,' he exclaimed,—'Then shall I see, and hear, and

know,' &c. On his friend remarking, that his Father was removing him in the midst of activity, he said, 'Were I to have lived till the 12th of June, I should have been twenty-three years old; but I am now going to step out of the valley, to be exalted in the upper region; I shall look down and see you trudging through the wilderness, but shall not be permitted to communicate to you my enjoyments; but when we meet on the heavenly plains, we will strike our harps and join the grand chorus, "Worthy is He that sitteth upon the throne," &c.—"As soon as I have my harp I'll sing;"—"'Tis grace, free as the air I breathe, by which I am brought here." What a delightful hymn that is, "If Jesus is ours, we have a true friend!" I have found my temper vary, but my dear Jesus is always the same.' His friend remarked, that they had often sung it at the Sabbath morning prayer-meeting. He then said, 'I have known lately what it has been to be prevalent in prayer; my God knows that I have met, from the purest motives, to gain spiritual improvement; I have often complained to you of doubts and fears, and I have sought my Redeemer in the light, in the dark, above, below; on my knees I have wrestled, with tears I have cried after my Beloved; but he did not reveal himself. No,—but this was to keep me humble. Though I could not find him, he hath found me, and I shall soon be where he is.'

To his mother, he said, 'I am in the furnace; but *I am refining*. I shall soon throw away this mortal body,—it will be dissolved and mingle with its kindred dust.'

A very short time before his departure, he sung in a very clear and distinct manner a part of the anthem,—'We shall be caught up together in the clouds, and be for ever with the Lord,' &c.; soon after, his imprisoned soul obtained its release. He almost imperceptibly left his prison, and I doubt not has more than realized his delightful hopes.

A vast multitude attended his interment, and to hear his funeral sermon, which gave me an opportunity of impressing on the younger part of the audience the importance of attending to the emphatical voice of this solemn, yet delightful dispensation, from Heb. xi. 4.

I am, dear Sir, affectionately yours.

R. P. ALLEN.

Exeter, Feb. 18, 1815.

RECENT DEATHS.

WE are sorry to have to record the death of another Evangelical Minister in the Establishment, the Rev. CHRISTOPHER STEPHENSON, vicar of Olney, and the worthy successor of Browne and Newton, who were both rectors of that parish. He was arrested by his fatal disease while on a visit to some of his family in Somersetshire. For above two months he languished in much pain and weakness, but 'a faithful God made all his bed in his illness; his conversation breathed nothing but love to God and man. He spoke in the most humble terms of self-abasement; [and] frequently chided his grieving friends in a manner full of pleasantry. Death, in his experience, was quite disarmed of its sting. On Advent Sunday (Nov. 27, 1814) he said, "I'm on the wing—I'm on the wing;" and, on the night following, his spirit took its flight to the bosom of Jesus.'—*(Christian Guardian for Feb.* 1815.*)*

He was buried December 7, and his funeral sermon was preached by the Rev. Mr. Biddulph.

IN our February Magazine, we very briefly mentioned the death of HENRY THORNTON, Esq. late M.P. for Southwark. We have now the satisfaction to learn, from his funeral sermon in the last *Christian Observer*, that as his life had been eminently pious and benevolent, so his death was full of faith and comfort. 'Although his understanding was totally unclouded, weakness disqualified him for continued thought; but he knew in whom he had believed,—not a murmur passed his lips,—benevolence and submission reigned in his countenance, and his languid eye still sparkled at any intelligence favourable to the cause of religion. After joining with the clergyman [on whom he used to attend] in devotion, as far as his enfeebled condition would permit, he took leave of him with fervently imploring the blessing of God on his ministerial labours.'

Review of Religious Publications.

Practical Hints to Young Females, on the Duties of a Wife, a Mother, and a Mistress of a Family. By Mrs. Taylor, *of Ongar, Author of 'Maternal Solicitude.'* 12*mo.* 5*s.*

THE duties of a wife, of a mother, and of a mistress of a family, are so intimately connected with domestic happiness, and consequently with the public weal, that every attempt to illustrate their true nature, and to enforce, by effectual motives, their due observance, is praise-worthy in a high degree. And it is happy when the attempt is made by a person competent to the undertaking, and whose advice is the result of experience and observation. Such a writer we deem Mrs. Taylor, and conceive that the present production entitles her to the thanks of the religious public.

In the advertisement prefixed to this little volume, she observes that it is not easy to suggest such rules of practice as are applicable to every class of society—females of the middle ranks, in those especially which include numerous occupations and confined circumstances, (and these form the great majority likely to be profited by a work of this description) are the persons here more immediately addressed; yet the author indulges a hope (on good ground, we conceive) that readers of a different description may gain an occasional hint for improvement.

The class of parties particularly addressed, is exempt (perhaps happily) from that notoriety and distinction by which family arrangements are too frequently disturbed; yet they occupy a station of sufficient importance to render their conduct highly important to society. If it does not necessarily expose them to dissipation, much less does it degrade them into vulgarity and insignificance.

The work commences with a sensible introduction. The following remark is applicable, we fear, to multitudes;—

'Many a female, because she has been educated at a boarding-school, returns home, not to assist her mother, but to support her pretensions to gentility by idleness, dress, and dissipation. She conceives herself degraded by domestic occupations, and expects to lose her credit if she is known to be industrious; while the fond parents too frequently aid the delusion, and in due time transfer her to a husband, to *curse* him with a fortune of a few hundreds; a sum which she supposes inexhaustible: accordingly she takes care to remind him, on every occasion, of the handsome fortune she brought him, as well as of the gentility of her *boarding-school* education. With what pity do we anticipate the sequel; and how many, who might have been formed to inestimable characters, have been thus rendered worse than useless to society! To afford a hint to such, as well as to those who, from various other causes, may be incompetent to the duties of this important station, is the object of the following pages.'

The subsequent remark is also very just:—

'There are two extremes into which young people are apt to fall, perhaps equally inimical to respectability of conduct: the one is *confidence*, the other *timidity*. The former, without doubt, is the most decided enemy to improvement; it renders the character ridiculous, and deprives it of a thousand advantages, by which the humble and teachable are benefited: but, where the latter predominates, the result is nearly the same; want of courage is mistaken for inability; and, from fear of making an effort, no effort is made.'

The Section number 2, relates to 'Conduct to the Husband,' which contains such excellent advice as cannot fail if observed, to secure conjugal felicity.

Number 3, treats on a very important, but too often neglected duty—'Domestic Economy'—at the head of which is placed a simple, but sage maxim, 'A penny a day is thirty shillings a year.' Here the folly of saying—'It is *but* a penny' is exposed; and the expediency of using a ruled 'Housekeeper's book' for the entry of every article of expenditure is recommended; 'it would convince young

women who wonder how their money goes, that they have neither had holes in their pockets, nor been robbed; and would exhibit at one view the enormous amount of cash expended in gloves, ribbands, and other articles of haberdashery, in which some are thoughtlessly profuse.' The author justly observes that, 'Next to the knowledge of *what to get*, is the necessary study of *how to keep*—she alludes particularly to the care which is requisite to apparel *off* as well as *on*, and how long articles of dress will retain their beauty, by a little care. The hints given in this chapter are illustrated by the following anecdote.

'A gay young person of nineteen, who had married a respectable tradesman soon after she left a boarding school, had a young friend in similar circumstances, who was lamenting their mutual ignorance, and expressing her fears lest they should be unable, little as they knew of domestic management, to acquit themselves well in their new situations. "Dear me!" was the reply, "I do not trouble my head about that; the maids will do those things." This, with the disordered state of her wardrobe, excited in her friend, who had rather more thought, no very sanguine hopes of her success. It is almost superfluous to record the sequel: her husband was a bankrupt in two years! So well had the maids managed for her!'

The incessant complaints we hear of *bad servants*, makes No. 4, an interesting section of this volume; the causes of such complaints are investigated, and some remedies proposed. 'Much of this evil,' says our author, 'would be remedied, if mistresses would invariably adhere to giving just and faithful characters. Every servant should be told, when hired, that the *whole* of her conduct will be communicated to her next mistress; it is a false and ill-judging lenity that dictates an opposite conduct, and is eventually injurious to both parties.' Observations are next made on the corruption of servants by chair-women, &c. A kitchen library is recommended in every house; and mistresses are advised duly to estimate a good servant, not to be too rigid in requirements, nor too sparing in rewards.

The sixth section is on the all-important subject of *education*. The author recommends an early commencement—the child is to obtain nothing by crying for it—care is to be taken to prevent the instilling of terror into the mind by superstitious and ignorant servants—immoderate indulgence of appetite is to be restrained—excessive love of dress to be guarded against:—the nursery must be kept *neat*—reasonable bounds must be set to that noise and clamour which annoys the family or visitors—early mistakes to be gradually rectified—reasons to be assigned to children *why* this and that ought or not to be done—frankness encouraged—sprightliness not to be suppressed—humanity to be inculcated, &c. &c.

Sickness forms the subject of Sect. 6, and contains many hints which cannot fail of being useful to the young and unexperienced.

The 7th Chapter relates to *visitors*—and shews how much valuable instruction may be derived from all sorts of persons. Hints are given respecting the table, and cautions against too much company, the danger of which is illustrated by a striking anecdote. *Habits of observation, and a propensity to ridicule* are justly censured.

'*Keeping at home*' is the subject of Sect. 8—a subject the very title of which would offend many, if it had not the sanction of St. Paul. 'A thoughtless creature must she be, and a cipher in her family, who enquires *why* she must keep at home. Those who are habitually absent from home, underate their own importance, for their presence ought to be as assential there as that of a general at his post; and it would be no breach of charity to presume "that something must be amiss in such families." The miseries endured by children—the misconduct of servants—and the alienation of the husband, are some of the mischiefs pointed out. 'The man who is not domestic in his habits, will rarely be kind: but where are the charms of the fire-side; where is that which should give him a taste for its pleasures, if the wife, its chief ornament, is absent? He is an object of the greatest commiseration, whose domestic feelings cannot be gratified by the presence of her whom he has selected from the rest of her sex to cheer his social hours, and she must not be surprised if his disappointment eventually recoil upon herself.'

Recreation is next considered—literary recreation especially—so

managed as to promote quietness and harmony, as well as the gradual acquisition of useful knowledge, in an almost imperceptible manner, not forgetting little country excursions.

Section 10, is devoted to the difficult duties of the 'Step Mother.'

The 11th Section is addressed to the 'Husband,'—to whom our author says, 'Suffer not her who has the first claim upon you, to know of your amiable qualities only by report. A saint abroad, and its opposite at home, is an offensive compound. The husband is advised to leave the quiet direction of affairs which are the immediate province of the wife, to her management—to make her acquainted with his circumstances—readily to allow a sufficiency to defray the expences of their establishment, and especially to manifest confidence, and sympathy.

The Conclusion, which is of a more spiritual description, recommends the religion of the gospel, as essential to domestic happiness and future felicity.

We have been larger than usual in our analysis of this book, that its important contents may prove an inducement to our readers to procure and peruse it. We think it so well calculated to promote conjugal and domestic comfort, that we most cordially recommend it, particularly as a suitable present to young women who have lately entered into the married state.

A Candid Inquiry into the present state of the Methodist Societies in Ireland; wherein some important points relative to their Doctrines and Discipline are discussed. By A Member of the Society. *8vo. 7s. 6d.*

THE title of this volume accurately describes its contents, and we think it deserves the character of A *Candid* Inquiry, for it is conducted with more calmness and moderation than are usually found in controversial writings. The author is of opinion that there has been a considerable relaxation of genuine piety in the Methodist Societies in Ireland, occasioned, he conceives, by a partial dereliction in doctrine. He admits that Methodism originally was of an Arminian cast, but that it has gradually assumed far more of that character; and that many of Mr. Wesley's first principles where those which rigid Arminians now term Calvinistic; some of which he fears have been unhappily abandoned as incompatible with Methodism, although constituting genuine branches of Christianity. He quotes a curious paragraph from the minutes of the Conference in 1745. —'Does not the truth of the gospel lie very near, both to Calvinism and Antinomianism? — Answer. Indeed it does, as it were within a hairs breadth, so that it is altogether foolish and sinful, because we do not quite agree with either the one or the other, to run from them as far as we can;' and yet in the famous minutes of 1770, which occasioned so much controversy, it is said 'We have leaned too much towards Calvinism,' &c. The fact is, says the author of this volume, 'our principles want to be revised; to be more accurately defined, and more steadily fixed. Sometimes we acknowledge 'we lean too much towards Calvinism;' and then, to avoid the rocks of Antinomianism, we vibrate to the extreme of Arminianism, or the borders of Pelagianism; and every thing bearing the resemblance of Calvinism is now scouted with detestation, as bordering on heresy.' And in these alternate vacillations, we drop some of the precious jewels of the gospel, which our intemperate zeal has identified with the dross of heresy and corruption.' p. 51.

The author insists largely, p. 95, &c. on the doctrine of imputed righteousness as 'a fundamental principle in the spiritual fabric of Christianity (and refers to Mr. Wesley's sermon on the Lord our Righteousness, and the hymn, 'Jesus, thy blood and righteousness,' composed by Mr. Wesley). Opposition to this doctrine, he observes, may be partly owing to the general opinion that it is Calvinistic, and says, 'probably John Calvin held it as well as John Wesley. Calvin also held the efficacy of the atonement. Must we reject this as a Calvinistic sentiment?' The author has some important thoughts on justifying faith, and shews that Mr. Wesley held, at different periods of his life, distinct and incompatible sentiments of its nature. The present state of Methodism is very largely considered, and a review taken of the whole system of the connection, and improve-

ments suggested. The Appendix contains strictures on the controverted minutes of 1770.

The whole is written with candour, and although it is peculiarly adapted to the numerous members of the Wesleyan Connection, especially in Ireland, yet there are many parts of it which a Calvinist may peruse with much advantage.

A Body of Doctrinal and Practical Divinity; or a system of practical Truths deduced from the Sacred Scriptures. By John Gill, *D. D. 4to.* £1. 15*s.*

THERE has been much dispute on the utility of works of this nature, and the question may perhaps be best determined by referring to another of the learned professions. The Statutes at large are the Bible of the Lawyer; but what a mercy it is, that God's statutes are not so voluminous as those of man!—for who could purchase or peruse 60 volumes in folio. The Index to these Statutes answers to Cruden's Concordance. Then come the Commentaries of Coke, Blackstone, &c. which may be compared with the Commentaries of Henry, Gill, &c. and it must be confessed that though our Bible is more concise, our Commentaries are quite as voluminous, for a few English Expositors only would equal the whole Statute book. But *legal* commentaries are more of the nature of our bodies of divinity. Blackstone, in particular, contains the substance of the laws common-placed, just as the work now before us contains 'A System of Practical Truths deduced from the Sacred Scriptures.' The evil of these works is, when students rest wholly on them, without adverting to the original authorities; and draw their creed from one Doctor, or another, instead of Jesus Christ and his apostles: but this is not the use, but the *abuse*, of systems of Theology.

The use of such systems is, to collect the various parts of Scripture referring to the same topic, to arrange and harmonize them, and to draw therefrom just and natural inferences. Such, in general, is the character of this work; for though we differ from the author in several of his dogmas, we can read him with pleasure as a Divine of deep learning, and a masterly and temperate controversalist. It is from this principle we are glad to see a republication of this work, and can recommend it to students and others, who have learned that truly Christian maxim, to call 'no man *master* upon earth.'

The work before us is divided into two parts (which were at first published separately) doctrinal and practical, and each part into several books.

The body of *doctrinal* Theology, after the Introduction, treats, 1. Of God, his word, names, nature, perfections, and persons; 2. Of the acts and works of God (including the doctrine of decrees); 3. Of the external works of God (creation, providence, &c.); 4. Of the acts of the grace of God towards and upon his elect in time (the old and new covenants, &c.); 5. Of the grace of Christ in his humiliation and exaltation, and of the offices exercised by him in them; 6. Of the blessings of grace, and the doctrines of it; 7. Of the final state of man.

The body of *practical* divinity considers, 1. The [internal] worship of God; 2. External worship, as public; 3. Of the public ordinances of divine worship; 4. Of private worship; or of various duties, domestic, civil and moral. To the whole is subjoined, a Dissertation concerning the baptism of Jewish proselytes.

Thus various and extensive are the contents of this volume, and its republication in quarto is intended to makes it a fit companion for the Doctor's learned and extensive Exposition, in nine quarto volumes, lately reprinted.

We take this opportunity of stating, what has been too long inadvertently omitted, that Mr. Boothroyd's new edition of Dr. *Ridgley's* Body of Divinity, of which we announced the first volume in our 20th volume (p. 395) has been completed in four volumes 8vo. as proposed; and we consider both works as indispensible in every theological library.

Unbelief and Credulity; a Sermon occasioned by the death of Mrs. Joanna Southcott, preached at her native

place, Ottery, St. Mary, Devon. By Joseph Turnbull, *B. A.* 1*s.*

As Joanna was a native of Ottery, Mr. Turnbull, a minister of the gospel in that town, thought it his duty to make some improvement of the event of her death, which he has done in a very judicious manner in this discourse, founded on a well-chosen text, John v. 43, 'I am come in my Father's name, and ye receive me not: if another come in his own name, him ye will receive.' The preacher considers the pointed charge, contained in these words, against the Jews, both of unbelief and credulity —things which seem to be contradictory to each other, but which too frequently meet in the same persons. After a full and able discussion of both parts of the subject, the author infers—The sin and danger of unbelief, and, The folly and shame of listening to religious impostors; on the latter topic he introduces some of the blasphemous pretensions of the deceased, among which are the following words, 'The world will soon be convinced of the truth of our doctrine; for our spiritual mother will bring forth *the true Messiah*, before the 12th of January next.' 'Truly,' Mr. T. says, 'the world are now convinced, not of the truth of the doctrine, but of the folly and infatuation of the prophet.' Several other useful inferences are drawn from the subject, and an affectionate address given to the infatuated followers of the deceased.

Mr. T. informs us that a volume of Hymns has been composed from her prophetic writings, which has passed through three editions: we subjoin a specimen:—

'The woman, clothed with the sun,
O Lord! we know is here,
The marriage of the Lamb is come,
Christ's zeal doth now appear.'

The following is one verse in a hymn, 'published at her particular request.'

'To Father, Son, and Holy Ghost,
One God—in power three!
Bring back the ancient world that's lost,
To all mankind—and ME.

We add but one verse more.

'Then see the chain that must remain,
The *Mother* and the *Bride*;
To bring in man, with me to stand,
For so't must be applied.'

The Incomprehensibleness of the Imputed Righteousness for Justification by Human Reason, till enlightened by the Spirit of God. By Thomas Cole; *republished by the Rev.* Isaac Saunders. 1*s.* 6*d.*

Mr. Cole was an eminent minister of the gospel in London, and one of the Lecturers at Pinners' Hall. He died in 1667. He had remarkably clear views of gospel doctrines, and was a decided advocate for them, both in the pulpit and from the press. It is much regretted that not more of his valuable sermons and essays have been printed*. Mr. Saunders has rendered to the religious public a laudable service by the re-publication of this treatise, which, with great satisfaction, we can recommend to the perusal of our readers.

An Essay on the Sanctification of the Lord's Day, humbly designed to recommend that important duty. By the Rev. Samuel Gilfillan, *Minister of the Gospel, Comrie. 8th edit.* 2*s.*

We noticed with approbation a former edition of this useful Essay, which we are glad to perceive is now reprinted the eighth time. We rejoice that a subject of such prime importance has been considered by so many readers.

The present edition is greatly enlarged, and enriched by quotations from Horsley, Cecil, Owen, Gilpin, Cowper, and other excellent writers.

A Brief Account of the Jesuits, with Historical Proofs in support of it; tending to establish the danger of the Revival of that Order to the World at large, and to the United Kingdom in particular. 8*vo.* 2*s.* 6*d.*

The plan of this seasonable work embraces three parts;—1st. A Summary of the History of the Jesuits; 2d. Evidences drawn from the History of other Nations and our own, for the purpose of establishing it; and 3d. Reflections on the whole Subject. The great object of the writer appears to be to shew that, notwithstanding the pretensions of the Jesuits to superior learning and

* There is a small volume of real worth, containing seven sermons entitled Discourses of Christian Religion, &c.

talents, their Order is only a corrupt modification of the Papal system, and that its members have been at all times the most ardent and active agents of the Romish Church, having been by no means scrupulous in the employment of all the means in their power (not excepting PERSECUTION in every form) to swell the triumphs, and enlarge the possessions of that Church,—that the constitution and rules of the Society oblige its members to a practice opposed to the plainest dictates of religion and good conscience, and are hostile to the safety of sovereign princes, governments, and states,—that, in the two centuries of their existence, the Jesuits were the authors of almost all the calamities which desolated the world at large, and Europe in particular, especially the Protestant part of it,—that, to doctrines of the most pernicious tendency, both in morals and politics, they have added practices in each of a nature utterly indefensible,—that the agents employed by them in the prosecution of their objects, have been almost exclusively members of the Catholic Communion, who have ever been their willing instruments, and that since the concessions of the present reign (especially the grant of the elective franchise) have greatly increased the number and influence of Catholics, both in England and Ireland; the connection which has ever subsisted between the Jesuits and themselves, assumes the more importance, and threatens greater danger to the interests of a Protestant nation and government,—that the circumstance of the Jesuits having already arrived in IRELAND, in spite of laws which have never been abrogated, is part of the system of atchieving by fraud what cannot be effected by force,—that, under these circumstances, the present Pope, in reviving an Order which was abolished by Pope Clement XIV. about forty years since, and in assigning to it, at the same time, the aid of THE INQUISITION (its oldest and best ally), has himself acted upon the great principle of Jesuitism; viz. that *the end to be achieved will sanction the use of the worst means;* and has effectually provided for the revival of all the evils inseparable from the employment of such agents. Finally, that the united Parliament owes it to its own safety, and to the interests of the nation at large, immediately to dismiss the Jesuits, who have by this time arrived in Ireland, and probably in England, and to prevent the landing of others of the same profession.

Travels in South Africa, undertaken at the Request of the Missionary Society. By John Campbell, *Minister of Kingsland Chapel. Second Edit.* 8vo. 10*s.* 6*d.*

THIS is a plain, but faithful, narrative of a very interesting journey, undertaken by the author at the request of the Missionary Society, for the purpose of adjusting their affairs, and promoting the welfare of their Missionary Stations in South Africa. As many of our readers are already acquainted with the general outlines of the journey, by the publication in this Magazine of several of Mr. Campbell's letters while he was actually engaged in it, it is unnecessary here to repeat them; and indeed our limits would not admit of it. Nor shall we venture to bestow upon the work itself that portion of praise which it deserves, lest we should be suspected of partiality, because of our well-known connection with the author as our particular friend. Suffice it to say, that we think the narrative extremely interesting. It was a journey of pure benevolence, a journey which exposed the traveller to very considerable perils, both from wild beasts and savage men; but the interpositions of Divine Providence in the preservation of himself and his companions, in seasons of most imminent danger, appear to us in several instances very remarkable. The recovery of all the oxen, which had been stolen, and without which every soul would probably have perished in the desert, deserves peculiar notice.

Although Mr. Campbell's object was of a religious nature, yet he was an attentive spectator of those remarkable natural objects which occurred in his journey: his observations on men and manners, on beasts, birds, plants, fossils, &c. though not scientific, are curious, instructive, and entertaining. His discovery of the junction of the rivers which he

named Cradock and Alexander, with the Great River, is of considerable importance, and tends, with many other observations, greatly to improve the map of South Africa.

Mr. Campbell's visit to Lattakoo, a considerable city, of which very little was before known, is peculiarly novel and interesting; and the account he was able to collect of the murder of Dr. Cowan, Lieutenant Donavan, and others, several years before, is truly affecting. The surprise with which white men were viewed at Makoon's kraall, is very entertaining. 'The terror,' says Mr. C., 'which was depicted in the countenances of his two wives, I shall not soon forget; had it been a lion or a tyger, they could not have expressed greater alarm.' His watch, which he opened before them, increased their apprehensions; nor could they be easily persuaded that it was not alive. The incredulity of the people of Lattakoo respecting the use of writing, was nearly as curious, and serves to shew us the great utility of the arts of civilization, which, we trust, will soon be communicated to the inhabitants of this remote region.

The Appendix contains interesting accounts of Caffraria, of Madagascar, and of the Isle of France; the Lord's prayer in the Hottentot and Coranna languages; remarks on Lichtenstein's, and Miss Graham's misrepresentations of the Missionaries, &c. &c.

The Work is adorned with several plates, containing sketches of Bethelsdorp, Griqua Town, &c. with representations of the ornaments, utensils, and weapons of the natives; and especially with a Map of South Africa, which we conceive is far superior to any one before produced. The Frontispiece gives us a striking likeness of the author in his travelling dress.

The book is very properly dedicated to General Sir John Cradock, K. B. who was Governor of the Colony while Mr. C. was there, and who was exceedingly friendly to the cause of Missions, being fully aware of their powerful tendency to promote the civilization of the natives, and the tranquillity of the neighbouring countries.

Such was the avidity with which the first edition of the book was received, that a large impression was sold off in a few days, and it is probable a third will soon be demanded. —Although in point of style and composition, Mr. Campbell's Travels cannot vie with some others of celebrated name and costly price, yet we believe that no similar book of equal interest to serious Christians has for a long time appeared, and that the truth, simplicity, religious sentiments, judicious remarks, occasionally enlivened with innocent humour, and above all, its manifest tendency to promote the spread of Christianity among some of the most degraded of our species, will ensure it a place in the libraries of benevolent Christians of all denominations. The advantages already derived from Mr. Campbell's visit, are not insignificant; the Missionaries at the several stations have been greatly encouraged, and excited to renewed zeal in their ardous, but honourable employment, and several more Missionaries are sent forth to occupy new scenes of labour, from which the happiest results may be anticipated. After saying thus much, it is needless to add our sincere recommendation of Mr. Campbell's Travels to the religious public; and we think it unnecessary to give extracts, for the reason above given.

LITERARY NOTICES.

IN the PRESS, and shortly will be published, a Memorial, (by Mr. C. Anderson, of Edinburgh,) in behalf of the Native Irish, with a view to their improvement in moral and religious knowledge, through the medium of their *own language;* with a plan for teaching that language in schools, and an account of an edition of the Scriptures printing therein.

A new edition of Dr. Gibbon's Memoirs of Illustrious Women, with a third volume of more recent characters, and 18 portraits. Edited by the Rev. S. Burder, M. A.

The Life of President Edwards, originally written by Dr. Hopkins, of America, revised and improved, with Occasional Notes, by the late Rev. E. Williams, D. D, of Rotherham, in one volume, 12mo.

A 2d Edition of the Sermons of the late Rev. Mr. Andrews.

Dissertations on Christian Baptism. By the late Rev. M. Towgood. A new edition with Notes, recommended by several Ministers.

An Easy Introduction to reading the Hebrew Language, with a copious He-

brew and English Vocabulary, containing all the words of common occurrence in the Old Testament, with their pronunciation, by G. Offer, jun.

By Mr. Pinchbeck, of Selby, a small volume, entitled, 'The Sabbath Improved; or, the Order of a Christian Family on that day.'

Arabia; a Poem, with notes, and smaller pieces, by the Rev. Johnson Grant, A. M. in one vol. small 8vo.

A Series of Grammatical Charts of the English, Latin, Greek, French, Italian, Spanish, and German Languages: in which, by means of Tabular Arrangement, the principles of each of those Languages are exhibited on a single Sheet. To which is added, a Comparative Chart, exhibiting, at one view, the more remarkable features of all these languages. The whole preceded by a new Account of the Principles of Language in general, and followed by the Enunciation, and Illustration of an Original Rule of Composition applicable to all languages. By Alexander Walker.

The Rev. Mr. Dore is preparing for the press, Essays on very important Theological subjects.

A new edition of Keach on the Parables is proposed to be published, by subscription, in 4 vols. 8vo.

The Memoirs of Major-General Burn will be put to press immediately, 1500 copies being already subscribed for; and but few more than are subscribed for will be printed.

Mr. Hanbury's edition of 'Extracts from the Diary, Meditations, and Letters of Mr. Joseph Williams, of Kidderminster,' with numerous additions from the author's short-hand and other manuscripts, is expected to appear early in the next month. As also,

'Display;' a tale for young people, by Jane Taylor, one of the authors of Original Poems.

Rev. Mr. Sabine's *Missionary* Map of the World is in a state of considerable forwardness. Mr. Jas. Wyld is also preparing a Map of the World, exhibiting its state of population, civilization, and religion.

New Tracts in the press:—The History of Jane Apsley and Ann Wood, two poor girls, one of whom married well, and the other was hanged for robbing her master. Also, new editions of Mr. Townsend's Address to Lying-in-Women; Alice Pearson; Ebenezer, &c. &c.

SELECT LIST.

An Inquiry into the Doctrines of the Reformation, and of the Church of England, by the Rev. B. W. Mathias, Dublin. 8vo. 10s. 10d.

A Dictionary of all Religions; including Mrs. H. Adams's Review of all Religions; with an Appendix on the State of the World, &c. by T. Williams: and an Essay on Truth, by Mr Fuller, 12mo. (with a frontispiece) 7s. 6d.

The Legend of the Cushion; or, Letters from Jer. Ringletub to his brother Jonathan in the country. crown 8vo.

Sermons, by C. Wordsworth, D. D. 2 vol. 8vo. 18s.

Nine Sermons on Christ's Resurrection, &c. By Bishop Horsley; new edit. 8vo. 10s. 6d.

Messiah; a Poem, in 28 books, by Jos. Cottle, royal 8vo. £1. 1s.

A clear Display of the Trinity from Divine Revelation, in three parts; with a Key to the Scripture Character of Christ, by A. Murray, 2d edit. 12s.

The Spiritual Gleaner; being a selection from the beauties of our most esteemed writers, edited by Dr. Hawker, 12mo. 4s. 6d.

Studies in History, vol. II. (containing the History of Rome) by T. Morell. 8vo. 10s. 6d.

Visits of Mercy, by the Rev. E. S. Ely, of New York. Third Edition; recommended by the Rev. A. Waugh G. Collison, &c. 12mo. 4s.

Facts and Evidences on the subject of Baptism; in a letter to a Deacon of a Baptist Church, with two plates, by the Editor of Calmet's Dictionary, 8vo. 1s.

A Letter to an Arminian, containing a reply to his animadversion on a sermon preached at Holmfirth, by J. Cockin. 1s.

A new Covering to the Velvet Cushion; 2d edition, 5s. 6d.

Brief View of the Baptist Missions and Translations, with a map and specimens of the languages, 8vo. 1s.

A Funeral Sermon for Mr. J. West, of Gawcott, with a Memoir, by the Rev. T. Scott, jun. M. A.

An Essay on Beneficence, and the remunerations of Providence, &c. by the late D. Simpson, M. A. 2d edit. (with frontispiece) 5s.

Two Sermons on the formation of the Birmingham Missionary Association, by the Dean of Wells and the Rev. T. T. Biddulph, M. A. 2s. 6d.

The Duty of Promoting Christian Missions, by the Rev. W. Mandell, M. A. 1s. 6d.

The Prayer of a Christian Pastor under a long Affliction, by J. Dore. 1s. 6d.

A Funeral Sermon for J. Tabor, Esq. of Bocking, by the Rev. T. Craig, 8vo. 1s. 6d.

Part IV. (or Sequel) of Village in an Uproar. 6d.

Religious Intelligence

AMERICA.

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 Massachusetts, and of the General Convention of Vermont, during the last year.

[*Concluded from our last.*]

In taking a view of the state of religion within the bounds of the Assembly, an interesting object which arrests the attention, is the infant Theological Seminary lately established at Princeton.—From this Seminary, it is hoped, that many able and faithful labourers will go forth to reap the whitening harvest.

The state of this Seminary is at once promising and critical.—It is under the immediate superintendance of two able Professors, who devote their whole time laboriously to the education of the youth committed to their charge.—The number of these youth has already been as great as 24; and the means of supporting the establishment shall be furnished. There is the most flattering prospect that it will become a faithful nursery for the church. But unless these means shall be furnished speedily and liberally, every prospect will be clouded, and the raised expectations of many of the friends of Zion utterly disappointed. The Directors of that Seminary have reported a statement of the assistance which has been furnished by benevolent associations of females, to such of the Theological Students as need pecuniary aid; which has surprised, gratified, and exceedingly rejoiced their fathers and brethren in the church. Let them proceed, and abound in these works of pious benevolence, so worthy of them, and so ornamental to our holy religion; and let all of both sexes, who witness their liberality, resolve to *go and do likewise.*

In this review we rejoice. Who is a God like unto our God, that passeth by the transgressions of the remnant of his heritage, and will not retain his anger for ever, because he delighteth in mercy!

But we leave this pleasing retrospect. We turn with grief from these scenes of verdure and delight, to that extensive waste, where no verdure animates; that barren heath, on which there is *no dew, nor rain from the Lord.* Between 300 and 400 of our congregations are destitute of the stated ministrations of a preached gospel. Thousands in this land of vision, are *destroyed for lack of knowledge;* thousands suffering *a famine, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.* And even in the midst of gospel privileges, we behold very many, and very large portions of our church in a state of deplorable stupidity. The same rain and sunshine, that ripen the wheat for the garner of the Great Husbandman, appear to be ripening the tares for the unquenchable flame.—We have also too much evidence of awful declension among many of the professed followers of Jesus Christ. In very many of our congregations, the past year has been a season of chilling indifference toward divine things. Seasons when the people of God were animated with fervent zeal for the promotion of the divine glory, have given way to seasons, when the pitiable attachment to earth, the pursuit of *lying vanities that cannot profit,* unhappy and needless dissentions, have superseded, and almost eradicated the once tender solicitude for the accomplishment of God's gracious designs in favour of his people.—Oh! how shall we speak of that criminal indifference towards the cause, for which, the Babe of Bethlehem was bathed in tears; the son of God crimsoned with blood! Jerusalem is almost forgotten. Zion's fair heritage lies desolate. The spirit, the maxims, and the policy of the world, begin, in some instances, to be intimately interwoven with the discipline and policy of the church. The tenderest and the strongest bands of union, in some churches, begin to be severed. That noxious weed, the

spirit of party, while it embitters the sweetness, and poisons the life of vital godliness, is unnerving the vigour of Christian exertion. Connected with these foreboding symptoms, there is a melancholy prevalence of vice and immorality. Profane swearing—intemperance—Sabbath-breaking—and other immoralities, exist in many places to an alarming degree, threatening to sap the foundation of our religious and civil institutions.

From our brethren in the New England States, we have received very interesting information.—From the General Association of Connecticut, we learn, that numerous revivals have taken place in that State the past year; particularly in the city of Hartford, in the congregations of East Hartford, Oxford, Weathersfield, Simsbury, North Coventry, Litchfield, Milton, and South Farms. These revivals have, under God, been occasioned and promoted by the preaching of the great doctrines of the Reformation.—In some instances, this work of divine grace has been slowly progressive; in others, sudden and powerful; but in all, silent, deep, and apparently genuine. The moral influence of this work of grace has been eminently salutary, and signally manifested, in unusual and general solicitude for the suppression of vice, and the promotion of morality.

From the General Association of Massachusetts proper, we learn that the cause of truth, in opposition to Socinian and Arian errors, is on the whole advancing, though not rapidly. A number of revivals of religion have taken place in this State, particularly in the towns of Gloucester, Lee, Long Meadow, and Stockbridge. Some favourable appearances are exhibited at Falmouth, and in several places in the western part of the State. The number of Students in the Theological Seminary at Andover, is about 60.—The greater part of the present Members of William's College, are Professors of religion. Spirited and persevering efforts are likewise here making for the reformation of morals.

From the general convention of the state of Vermont, we hear some things to deplore, and some that are matter of rejoicing. In those places that are adjacent to the seat of the war, there has been an awful defection from good morals, and a lamentable increase of bold and daring vices. A few towns have been favoured with special out-pourings of the Divine Spirit, particularly Bridgeport and Powlett. Of the members of Middlebury College, we are happy to learn there are about fifty who have it in view to devote themselves to the work of the ministry.

On the whole, the Assembly cannot but feel, that the cause of religion and morality has been signally advanced the past year. Notwithstanding all the sin and wretchedness of our world, the past year has been a year of joy to our churches. The Lord seems to have come out of his place to *redeem Zion with judgment and her converts with righteousness.* While, with one hand, he is *pulling down strong holds, and casting down imaginations;* with the other he is raising Jerusalem from the dust, and clothing her with the garments of strength and salvation. The same voice that is proclaiming *the day of vengeance of our God,* is also proclaiming the *acceptable year of the Lord.* The *night is far spent, the day is at hand.* The darkness is *past.* Already is the command gone forth to the tribes of the wilderness and the islands of the sea, *Arise, shine, O Zion! for thy light is come, and the glory of the Lord is risen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising.* It is too late a period, Christians, to sit down and fold your arms in the gloom of discouragement and inactivity. Yes, it is too late a period. The mountains of ignorance and idolatry *will* welcome the feet of them that publish good tidings; the wilderness of this western world *will* blossom as the rose; the altars of the East *will* be overturned; the images of Moloch *will* be broken down; and the only question is, whether the work shall be performed, and the reward enjoyed by others, or by you? O brethren, our hearts beat high with hope:—*Will the Lord cast off for ever? will his anger smoke against the sheep of his pasture? O God, plead thine own cause!* Amen.

Philadelphia, Feb. 11, 1815.

'GREAT solicitude has constantly attended my mind for a termination of the unhappy dispute which se-

parates our countries from that wonted peaceful intercourse, which so long and so happily prevailed.—May we not however indulge the hope that a kind Providence will soon, very soon, vouchsafe this desirable and inestimable blessing unto us*!—Yes, I am hoping as it were against hope; I cannot give up the expectation, and I am rather looking for the blessing to burst upon us as regards public opinion most unexpectedly; unmeritedly I know it will be whenever it comes; but the Lord is a God of mercy, slow to anger and full of compassion.—Compassion he will have for his children, for the Heathen, for suffering humanity, for all the world. Circumstances have occurred within a few years, which appear to be preparatory to a general diffusion of the precious gospel, and to the building up most rapidly of the Redeemer's kingdom throughout the habitable globe: even so, come Lord Jesus—come quickly.

'I have good news to communicate to you: the College at Princeton, (New Jersey,) is under the most remarkable and hopeful revival of religion that has perhaps ever been known in any part of our country.—The first intimation of this was from Dr. Green, (the President,) under date the 16th of last month, when there were but two Students, he could name of a decided character as subjects of the work, though there were many who appeared to be near to the kingdom of God, or earnestly enquiring what they should do to be saved: and in so short a time, he now ranks the number which inspire equal hope to be about thirty.—In my last letter, dated the 8th instant, his words are "Blessed be God, we think we have reason to hope that the work of his grace in the College is not declining; at my lecture last evening (of which no public notice is given, and the attendance at which is voluntary), I think that not five Students of the whole College were absent, and such looks and attention as were witnessed are seldom seen, and cannot easily be described.—We now reckon about thirty, who we hope have met with a lasting saving change."

'Such is the mercy of God towards our country, and I trust this revival will be like the purifying of a fountain, the stream from which will make glad the city of our God.'

* We are happy to say official news has arrived of the consummation of this event by the ratification of the Treaty in America.

THE BLACK BRETHREN.

The late King of Sweden has published a paper, in which he says he has received the Grand Seignior's leave to make a pilgrimage to the Holy Land, and invites ten persons to accompany him, one from each of the nations of Europe. They are to wear a particular dress, and to assume the name of Black Brethren, to assemble at Trieste on the 24th of June next.

IRELAND.

Great exertions are made, by the friends of the gospel, of various denominations, to promote the instruction of the Irish. In one district only, notwithstanding opposition, there had been an increase of 120 scholars. A priest, offended by a boy, who was taught in the School, refusing to receive holy water, excommunicated his mother. In another place, a priest hearing that a man had purchased a Bible, came to his house, seized the book, and carried it off in triumph (but afterwards sent him the money it cost.) A Protestant clergyman gave the man another Bible, which the priest wished to deprive him of; but he refused to part with it, and from that time disowned all spiritual subjection to him.

Many copies of the New Testament in the Irish language have been distributed, which are eagerly received. Many are now learning to read, on purpose to be able to read it; and persons who can read the language, go from place to place to read it to families.

If *Evening Schools*, for teaching to read the Irish Testament, were established, much good might be done at a cheap rate.

THE MUTINEERS OF THE BOUNTY.

The following account of the fate of the last of these men, and of the island on which the survivor of them was found, is from the pen of the gallant and sensible Sir Thomas Staines, the Captain of the ship that

lately touched at the island. Sir Thomas writes from Valpavaiso:—

'On my passage from the Marquessas Islands to this port, on the morning of the 17th of September, I fell in with an island where none is laid down either in the Admiralty or other Charts, according to the several Chronometers of Briton and Iagus; I therefore hove-to until day-light, and then closed to ascertain whether it was inhabited, which I soon discovered it to be, and to my great astonishment found that every individual on the island (40 in number) spoke very good English. They prove to be the descendants of the deluded crew of the Bounty, which from Otaheite proceeded to the above-mentioned island, where the ship was burnt; Christian appeared to have been the leader and sole cause of the mutiny in that ship. A venerable old man, named John Adams, is the only surviving Englishman of those who last quitted Otaheite in her, and whose exemplary conduct and fatherly care of the whole of the little colony could not but command admiration. The pious manner in which all those born on the island have been reared, the correct sense of religion which has been instilled into their young minds by this old man, has given him the pre-eminence over the whole of them, to whom they look up as the father of the whole, and one family.

'A son of Christian's was the first born on the island, now about twenty-five years of age (named Thursday October Christian); the elder Christian fell a sacrifice to the jealousy of an Otaheitian man, within three or four years after their arrival on the island. They were accompanied thither by six Otaheitian men and twelve women: the former were all swept away by desperate contentions between them and the Englishmen, and five of the latter have died at different periods, leaving at present only one man and seven women of the original settlers.

'The island must undoubtedly be that called Pitcairn's, although erroneously laid down in the charts. We had the meridian sun close to it, which gave us 25 deg. 4 min. S. for its latitude; and longitude per chronometers of Briton and Iagus, 130 deg. 25 min. W. It is abundant in yams, plaintains, hogs, goats, and fowls, but affords no shelter for a ship or vessel of any description; neither could a ship water there without great difficulty. I cannot, however, refrain from offering my opinion, that it is well worthy the attention of our laudable religious societies, particularly that for propagating the Christian religion, the whole of the inhabitants speaking the Otaheitian tongue, as well as the English. During the whole of the time they have been on the island, only one ship has ever communicated with them, which took place about six years since by an American ship, called the Topaz, of Boston, Mahew Folger, master. The island is completely iron bound, with rocky shores, and landing in boats at all times difficult, although safe to approach within a short distance in a ship.'—*Morning Herald, March* 18.

'*Manley Dixon, Esq. Vice-Admiral of the Blue, &c. &c.*'

PROVINCIAL.

ORDINATIONS.

SEPT. 28, 1814, the Rev. E. Chadwick was ordained to the pastoral office, over the Independent Church, Friargate, Preston. Mr. Walker, of Preston, read the Scriptures and prayed; Mr. Hacking, of Darwen, delivered the introductory discourse, &c.; Mr. Redmayn, of Horwich, offered up the ordination prayer; Mr. Ely, of Bury, gave the charge, from 2 Tim. iv. 5, 'Make full proof of thy ministry;' Mr. Blake, of Darwen, preached to the people, from 2 Pet. iii. 1, 'I stir up your pure minds by way of remembrance;' Mr. Richards, of Walkerfold, concluded; Mr. Harris, of Bury, preached in the evening; and Mr. Fletcher, of Blackburn, the evening preceding.

Nov. 10th, the Rev. G. Harris was ordained pastor of the Independent Church, New-Road, Bury. Mr. Fletcher, of Blackburn, delivered the introductory discourse; Mr. Lewis, late Theological Tutor, Leaf Square Academy, offered the ordination prayer; Mr. Harris, of Cambridge (brother to the minister), delivered the charge, from Acts xx. 28, 'Feed the Church,' &c.; Mr. Ely, of Bury (late pastor of the people), addressed the congregation, from Heb. xiii. 22, 'Suffer the word of

exhortation, &c.; Mr. Raffles, of Liverpool, preached in the evening, from Heb. i. 12.

The day preceding, the Lancashire Union held their Half-yearly Meeting at Bury; Mr. Smith, of Millbank, preached in the evening, from 1 Cor. v. 20. The devotional parts of the services were conducted by Messrs. Clunie, Slate, Lawson, Wilson, Jones, Blackburn, Chadwick, and Partington. The congregations were numerous and attentive. About thirty Ministers were present, who requested the ordination service to be printed.

CHAPELS OPENED.

April 14, 1814, A small place of worship was opened at Hythe, in Kent, on which occasion the Rev. T. Ladson, of Lydd, preached in the afternoon, from 1 Chron. xxii. 18, 19; and the Rev. T. Miller, of Folkstone, in the evening, from Exod. xx. 24.

Nov. 16, A Church was formed at the above place, on the mixed communion plan; and on the same day, Mr. Marsh was ordained pastor. The Rev. S. Gurteen, of Canterbury, gave the charge to the Minister, from Matt. xxviii. 20; and the Rev. T. Miller, of Folkstone, preached to the people in the evening, from Psalm cxviii. 25; the ordination prayer was offered up by the Rev. T. Ladson. There seems to be a very pleasing prospect of usefulness.

Oct. 16, A neat little Chapel was opened at Chester le Street, in the County of Durham. Mr. Jones, of Durham, read the Scriptures and engaged in prayer; and Mr. Wittenbury, of Darlington, preached; Mr. Banks, of Monkwearmouth, preached in the afternoon; and Mr. Pratman, of Barnard-castle, and Mr. Davison, of Newcastle, in the evening. A liberal collection was made: but every exertion among themselves, it is feared, will not prevent the necessity of appealing to the generosity of others.

On Wednesday, Jan. 18, 1815, was opened at Cape Castle, Dorsetshire, a neat Chapel, built on the most economical plan, capable of holding between 2 and 300 persons. It has been raised almost wholly by the fervent and indefatigable zeal of a respectable, but not opulent individual. After all his exertions, a debt of more than £100. remains due, for the liquidation of which he must look to the generosity of the religious public. At the same time, the Rev. Mr. Shickle, late of Hoxton Academy, was ordained over the recently formed church and congregation. Mr. Gilson, of Wareham, delivered the introductory discourse; Mr. Laxon, of Bere Regis, offered the ordination prayer; Mr. Durant, of Poole, gave the charge; and, in the evening, Mr. Bishop, of Ringwood, preached to the people. The congregations were crowded, attentive, and apparently deeply impressed with the services. The prospect of usefulness is considerable.

Jan. 19, A place of worship, capable of seating upwards of two hundred persons, was opened at Petworth, Sussex, under the patronage of the Hampshire Society for promoting religion in the country and its vicinity. The Rev. J. Griffin, of Portsea, preached in the morning, from 2 Sam. xiv. 14, latter clause; and Rev. J. N. Goulty, of Godalming, in the evening, from Acts xi. 26. Messrs. Scamp, Hunt, &c. engaged in the devotional parts of the service. This town, containing a population of nearly three thousand inhabitants, has long been destitute of those means of instruction which are now afforded. In August last, the Secretary of the above Society engaged, at a yearly rent, some unfinished houses, which form a very convenient place of worship. It is regularly supplied on Lord's Day, by the students from Gosport; and on a week evening by neighbouring Ministers, who preach to crowded and attentive congregations. The prospect is most encouraging; and all the pews erected having been let, it is proposed, in order to answer numerous applications, to enlarge the place by adding another room which is yet unoccupied.

Notices.]—The Associated Ministers of Hants will hold their Half-yearly Meeting at Winchester, on Wednesday, April 26. Preacher, Mr. Scamp, of Havant; Mr. Flower, of Titchfield, to preach before breakfast.

On Thursday, the 27th, the Rev. Mr. Seaton, late of Woodbridge, will be set apart as Pastor of the Church at Andover.

The West Kent Union for the support of village preaching, will be held at Mr. Prankard's, Sheerness, on Tuesday, April 18; meet for business at eleven. In the afternoon, Mr. Sabine, of Tunbridge, to preach; and Mr. Slatterie, of Chatham, in the evening.

The next Meeting of the East Kent Union will, with divine permission, be held at Mr. Gurteen's, Canterbury, April 26th. The preachers expected are, Messrs. Atwood, Newman, and M'All.

Missionary Chronicle

FOR APRIL, 1815.

MISSIONARY SOCIETY.

THE Annual Meeting of this Society is intended to be held in London, on Wednesday, Thursday, and Friday, the 10th, 11th, and 12th days of May next. The Ministers engaged to preach on that occasion are—the Rev. Angus M'Intosh, of Tain; the Rev. James Boden, of Sheffield; the Rev. John Hyatt, of London; and the Rev. Martin Richard Whish, of Bristol. Further particulars in our next.

OTAHEITE.

It is with unspeakable satisfaction we can inform our readers that, by a letter from the Missionaries at Eimeo, near Otaheite, it appears that the work of converting grace among the natives is still progressive; and that the hopes entertained, in consequence of former letters, are now confirmed and increased. The following is the substance of a letter recently received by the Directors:

'*Eimeo, April* 23, 1814.

'Honoured Fathers and Brethren,

'WHEN we reflect on our correspondence with the Directors of the Missionary Society for many years past, in which we had occasion frequently to renew our complaints, that we were, to all appearance, labouring in vain, and spending our time and our strength for nought; and consider the present state of the mission, we cannot but feel our obligations to bless the Lord, that we are able at length to alter our tone, and write in a very different strain. —Yes, honoured fathers and brethren! unworthy and unfit as we are for the work in which we are engaged, the Lord has done great things for us and this poor Heathen nation, whereof we are glad, and we doubt not that what we have now to communicate will excite the praise and thanksgivings of thousands in our native country, and elsewhere. The clouds are scattering; the gracious purposes of heaven, in respect to the islanders of the Southern Ocean, are unfolding; and we look upon it no longer a doubtful question, whether the good Shepherd has here, at this time, among the present generation, some of those sheep which he must bring into the fold of his church, who were given him by the Father and purchased by his blood, and who therefore shall hear his voice. For this cause he put it into the heart of some of his people to send the gospel hither, and to keep it here for many years, though disregarded by almost all the islanders; and often apparently on the eve of a total and final removal; but the Lord's thoughts are not our thoughts, nor are our ways the model or measure of His. At a time when nothing appeared peculiarly suitable, neither in the measures we used, nor in the circumstances of ourselves and of the islanders; but rather the contrary, because of the unsettled state of the people, and deaths and afflictions among ourselves; yet that this should be the very time appointed to bring about a surprising change in the minds of a great number of people, appears to us truly marvellous!

But, as we have mentioned in our last letters several particulars of the beginning of the good work, which we hope is carrying on among these poor people, and as we have but little time to write, on account of the short stay of the vessel which will convey this letter, we shall but briefly state that, since the date of our last (a duplicate of which accompanies this) things have continued as to the natives, to proceed, upon the whole, favourably and prosperously. Our assemblies for worship, when Taheitean, are numerous and attentive; and it now appears necessary to enlarge our place of worship. The number of those who have requested their names to be written down, as the professed people of Jehovah, the true God, is at present FIFTY, not including some who made a similar profession, and afterwards left this place—some going to Taheite, and some elsewhere; of one of whom who went to Taheite, we have lately heard some good accounts.

'Among those who have lately joined us is a chief of the island *Tahaa*, named UTAMI, an intelligent man; he appears quite decided in his choice of our religion, and is a man of influence and respectability among the chiefs of the Leeward Islands; his wife also has joined us some days ago.

'A chief, from the eastern part of Taheite, named UPAPARU, with his wife and a number of men, came to attend our

meetings for worship; he and his party have lately come to this island, and have taken up their residence in our neighbourhood for the express purpose of attending the means of instruction.

'Several others from Taheite, and a number of *Raiateans* have done the same, though they suffer by so doing; there being so many people about us now, that a scarcity of food prevails.

'When *Upaparu* and his people were coming to us from the other side of the island, as they passed they called at the camp of the *Raiateans*, who have lately come over from Taheite; when one of the chiefs endeavoured earnestly to persuade Upaparu not to cast away his gods and old customs; but to join with him, and carry the flag of the gods to Raiatea —cautioned him to beware of Utami (mentioned above) and *Matapupa*, another of our people, a man of consequence among his countrymen, being a priest and a principle Areoi; he said, the Papaa (meaning us) had enticed and entangled those two men; and now *they* made it their business to entice and entangle others. Upaparu, however, seems determined to seek instruction, and appears anxious to have his name added to our people; and probably several of his party will follow his example. He says that his brother, the chief of *Teirei*, in Taheite, is of the same mind with himself, and worships Jehovah as the only true God; and that a great number of people in Taheite, in different parts, are desirous of instruction.

'Our people, whose names are written down, are, in general, constant in their attendance on the means of instruction; exact in their observance of the Sabbath; often retire for secret prayer; and, where a number dwell together, have family prayer in their houses. They are very particular in asking a blessing on their food, for which they have been much derided. They have also frequent prayer-meetings among themselves; and are known among the islanders by the name of "*Bure Atua*," or, *Praying People*;" in a word, they are greatly altered in their moral conduct, from what they were some months ago. Some of them also give a pleasing evidence that a change of mind has taken place—that they now love what they once hated, and that they now hate those things in which they once delighted—that they are desirous of having their sins pardoned, and their hearts renewed; that they appear sensible they have an evil heart, and that it is utterly out of their power to make it good; that it is God only who can (as they express it) "cause good things to grow in their minds."

'Having said thus much, it will probably appear rather surprising, when we add, that we have not as yet baptized any of them. The reason of the delay, however, is, not that we judge no one a proper subject of baptism; but the consideration of some other circumstances, the chief of which is, that some time ago we wrote a long letter to Pomare (who is still at Taheite) informing him of our proceedings here; and that we were thinking, ere long, to baptize some of our people; giving him, at the same time, a description of what, in our view, constituted a proper subject of baptism, and urging him most seriously to consider his own case; he having been the first of his nation that offered himself as a candidate for baptism; and requesting him to acquaint us with his views and intentions. He soon answered our letter, assuring us that he had not cast away our religion, and never would do so; that a variety of things had detained him at Taheite, but that, before long, he expected to be over with us at Eimeo; and in respect of baptizing any, he advised us not to be in haste, but to observe well whether there was a reality in the professions the people made, and that he wished to be with us before any baptism took place. In this state things have remained for some time; and there is no appearance that Pomare will soon visit us. Our situation and circumstances are such as require much prudence and circumspection. We know not well how to act, but have many fears that all the length Pomare has yet come is that of King Agrippa (almost persuaded to be a Christian), and that drinking will be his ruin, notwithstanding the convictions of his conscience, and, in comparison with his countrymen, his superior light and attainments! He resides at Taheite, vainly expecting the restoration of his Government; but of that we see no prospect whatever. His mother, Edea, died lately in this island, and her husband within ten days after her. In her, *we* lost a friend and a protector, but apparently the *Mission* lost nothing; for she was one of the strongest advocates in the nation for the old religion and customs. Since her death, several of her people have joined us who dared not do so before.

'In our last, we mentioned that illness had been very prevalent among us. At present, things are more favourable, and the season of the year (the rains being over) is more healthy. Brother Nott has embraced a favourable opportunity of visiting Hunheine and Raiatea, thinking the voyage would be conducive to his health, and afford time and opportunities for preaching to the people. He is accompanied by brother Hayward; and the vessel in which they sailed is ex

pected to return here in about two months from the date of their embarkation, which was about three weeks ago. Praying that the Lord Jehovah may bless your exertions for the diffusion of the gospel of the grace of God, we shall conclude, subscribing ourselves,

'Honoured Fathers and Brethren,

'Yours in the bonds of the Gospel,

(Signed) 'HENRY BICKNELL.
'JOHN DAVIES.
'W. HENRY.
'WILLIAM SCOTT.
'CHARLES WILSON.

'*To the Directors of the Missionary Society, London.*'

Mr. Nott on a Visit to Raiatea, May 3, 1814.

'THE public letter will probably inform you on what account I and brother Hayward are now at this island. We left the brethren at Morea on the 22d of March last, and took a passage in the Campbell Macquarie brig, which arrived lately from the colony of New South Wales to these islands for pork. On proposing it to the brethren, they judged it a favourable opportunity to come down to these leeward islands to preach the gospel to the natives, as the vessel intended to return again to Morea; and to travel in canoes is exceeding dangerous. The brig touched at Huaheine, but made but a short stay; however, we were able to make a circuit round the island, and at every convenient place assembled the natives, and preached the word of life to them. From Huaheine, we came down to Raiatea, where the vessel is now at anchor. Since our arrival here, we have made a journey round the island, and also round the island of Taha, assembling and speaking to the natives at every place where we could find them, and have been much pleased with their steady and fixed attention.

'The gods of the natives are fallen and falling into great disrepute: they every where call them, "Bad spirits," "Foolish spirits," and our God they call "the Good Spirit." At Huaheine there is a young man, or principal chief, who professes to have embraced our religion; he lately came down to Huaheine from Morea; has heard but little, yet endeavours to observe the Sabbath among his people; has cast off his gods, and refuses to pay them any homage whatever. As we journeyed round that island we fell in with him, he treated us very kindly, and wished that some of the Missionaries might come down to his island to instruct them. But, alas! alas! this seems at present not practicable. The translation of Luke is nearly finished, and hope, if the Lord spares my life and health, to begin something else very soon.'

Extract of a Letter from the Rev. Mr. Marsden, New South Wales.

Parramatta. Oct. 7th, 1814.

Dear Sir,

'I TRANSMIT by the Seringapatam whaler a letter, a copy of which I sent sometime ago by way of India, addressed to Mr. Hardcastle, from the Missionaries at Otaheite. I have not heard from them for some months past, but expect the arrival of a vessel every day.—The last accounts I had were of the most gratifying nature. The Missionaries had the most promising appearances of the gospel prevailing in these dark parts of the earth. The labours of your Society will, no doubt, be eventually attended with success. The work was great, the arts of civilization had not prepared the way in any degree for the introduction of the gospel amongst the inhabitants of Otaheite. I trust when they get their vessel ready they will then be able to extend their labours amongst all the islands.'

INDIA.

LETTERS have been received by the Directors from India, from Mr. Loveless, at Madras; Messrs. Gordon and Pritchett, at Vizagapatam; Mr. Hands, at Bellary; and Mr. Lee, at Ganjam; from which the following extracts are made:—

'BELLARY.

'WE are concerned to find that Mr. Hands has had another severe attack of the liver complaint, so common in India, which has left him in a very debilitated state.

'Mr. Hands earnestly desires more help. "With the addition of one or two more Missionaries at each station," he says, "we should be able to itinerate and spread the knowledge of the gospel around us; as it is, our schools, stated preaching, translating, &c. &c. will scarcely allow us to stir from home, without something or other suffering from our absence.

'I am told, that in Bangalore there are near a thousand Catholics, who, for a considerable time past, have been without a priest. The Catholic Missions in India (at least in this part of it) seem to be on the decline.

'I have lately taken into the service of the Mission a person, who for many years was a catechist under a Catholic priest. He is an intelligent and re-

ingenious. You see some standing for half a day on their heads, bawling out all the while for alms; some with their heads entirely covered with earth; some having their eyes filled with mud, and their mouths with straw; some lying in puddles of water; one man with his foot tied to his neck, another with a pot of fire on his belly, and a third enveloped in a net-work made of rope.

'Yesterday evening we witnessed a SUTTEE. The acting magistrate alighted, and spoke to the woman; but she said that she loved her husband, and was determined to burn with him. The man had died only about seven hours before; and his body was in a pit, at a short distance, filled with burning faggots. She proceeded towards the spot, supported by her two sons and several Brahmins, music playing during the ceremony. When she came near the pit, she received a vessel (containing offerings, I suppose) from one of the sons, and then advancing from the rest, passed round the place, until she came opposite to her husband, when she threw in the vessel, and presently sprang forward with open arms, embraced the dead body, and soon afterwards expired.

'The remains of both were subsequently taken up, and the sons having first performed certain ceremonies for each, they were placed on several piles, and consumed to ashes.

'I am happy to say that not a life has this year been lost at the barrier; where, last year, twenty-one were crushed to death.

'June 28, 1814. Juggernauth, his brother and sister (meaning the images) all quitted their garden-house, last night, mounted their rutts again, and this morning have commenced their journey back to the temple, in perfect health; for you must know that Juggernauth had caught cold by bathing in the temple (according to his annual custom) at the last full moon; in consequence of which he shut himself up for a fortnight, and a day or two after he was well enough to see company, and set out on this expedition to his garden-house for change of air. He, accordingly, now returns quite restored.'

We learn that, in April last, Mr. Pritchett, Missionary at Vizagapatam, was married, at Madras, to Miss Green, a young lady who went out a few years ago with a view to be married to Mr. Brain, to whom she had long been espoused, but who was removed by death.

We are also informed that the American brethren, Messrs. Hall, Nott, and Newel, seem at length to be finally settled at Bombay, where they are diligently employed in learning the languages.

(Extracts of Letters from Mr. Loveless and Mr. Lee, in our next.)

FRANCE.

Department Du Gard.

The President of the Reformed Church of Nismes, Chevalier of the Legion of Honor, Member of the Church, and General of the Department,

TO THE REV. G. C. SMITH.

Sir,

'I RECEIVED with inexpressible pleasure your kind letter from Paris, and sometime after, by my honoured brother Mr. Martin, my successor at Bourdeaux, a packet containing a copy of the stereotype Bible, two copies of the New Testament in the Portuguese and French languages, with some little Tracts, which he sent me from you, for which I sincerely thank you. It was unfortunate for me that you did not visit this place when you were in France, in consequence of which, I am deprived of acquaintance with a man whose reputation has reached me, and for whom I feel the most perfect esteem and sincere affection.

'I have had the satisfaction of seeing two Rev. brothers in Jesus Christ, Messrs. Francois and Clement Perrot; their eminent piety and zeal for the spreading of the gospel in every part of the world, and especially in our (too long oppressed and persecuted churches) have inspired me with the warmest love and brotherly affection, for those worthy servants of Christ. I have a very imperfect idea of your British and Foreign Society, Sunday Schools, and of your Missionary and Bible Societies; but I have learnt, with great satisfaction, the admirable design of dispensing Bibles in every known language, and the noble and generous sacrifices made by those Societies, and pray that he who is the beginner and finisher of our faith, will favour them with his choicest blessing, and to prosper his work in their hands.—Oh, how glorious it is thus to go on in the work of the Lord, and to consecrate that temporal prosperity which heaven has bestowed on your happy country, to the advancement of religion, and for the good of your fellow-creatures, who are our brethren in the flesh and in spirit; for we are all called to the same faith and hope by virtue of him, who hath brought us from darkness into his marvellous light.

'I have received with a measure of respect and joy, a fragment of the New Testament translated into the Chinese language by the Rev. Robert Morrison. I had it from Mr. Perrot. Nothing but apostolic zeal could have enabled Mr. Morrison to surmount those difficulties he had to meet with in learning such a difficult language. May grace enable you all to go on and continue to instruct our fellow-creatures with all that spiritual might with which you are so abundantly furnished in your distinguished land.

'You have manifested, my dear Sir, a desire of knowing the situation of our churches, and their spiritual wants, for the advancement of truth and piety. It is not half a century since we were brought from a state of slavery and oppression into which the unhappy revocation of the edict of Nantes, had precipitated us; but you know the blood of the martyrs is the seed of the church. During the proscription, zeal for religion was unshaken, the manners of the persecuted, which was the fruit of their faith, were most pure; the calm which succeeded the storm towards the end of Louis 15th reign, spread a lukewarmness and indifference.

'Anarchy, in consequence of the Revolution, produced ungodliness and immorality; so that divine worship was entirely abolished, and there were no longer faithful pastors, or the means of edifying their flocks, and instructing their children by their exhortation and example. Since the 18th Germinal, in the year 10, worship being established every where, gave us an opportunity of giving our churches a legal organization, which, in preserving our ancient discipline and the synod, has not left it in the power of any one to deprive us of it; but the difficulties we had in obtaining a convocation under the preceding government were great; as we have no personal persecution at present, and have no communication with synodical assemblies, in consequence of which we are fallen into an unhappy insulated state, which renders each church an independent consistorial, and at liberty to follow, or not, the article of our ancient discipline; from which results an easy introduction to difference of opinion in the doctrines, worship, and the use of the sacraments, and in the application of the canonical censures and penalties relative to the abuses, which often creep into the faith and conduct of the people. However, Sir, these inconveniences must necessarily be felt less in this department, than in others not so favoured, where the pastors are less numerous, and less united; therefore we have the advantage of them. We conciliate and endeavour to do what we can, but are far from being able to do the good we wish; power and aid are wanting, our country churches are poor, the greater part have neither temples, or zeal for the observance of the Lord's-day.—The pastors cannot establish schools for the religious education of children, for the want of money. It is only the principal churches which have been able to form them for the poor, and they are insufficient: and we cannot dissemble that the two grand obstacles that occur are, first, that the children of the peasants and mechanics know not how to read, and those are the most numerous of the people; the second is, the want of religious books, in those who know how to read, which renders instruction painful and unprofitable to the teachers.

'I have seen by an extract of letters, written by Mr. Martin's son, who is now in London, which his father has communicated to me, that you and your illustrious co-operators, are disposed to favour the efforts of ministers in France, for the propagation of the gospel, and faith of Christ.—Receive my dear Sir, the expression of lively gratitude, and be assured, our prayers will not cease to be offered up that the Almighty may deign to crown your labours, and favour you with his blessing.

I am,
My very dear and Rev. Sir,
In Jesus Christ,
J. O. D———.

Nismes, January 10th, 1815.

THE Missionary Museum at the Society's Rooms, No. 8, Old Jewry, second story, is now open for the inspection of the members and friends of the Society, on *Tuesdays* and *Thursdays* only, from eleven in the forenoon until three in the afternoon.

Admission only by Tickets, which may be had of any of the Directors (gratis). Each Ticket admits one person only, whose name must be written upon it, with the date, by the gentleman who gives it.

Ladies or gentlemen, possessed of any curious articles suited to this collection, and disposed to part with them, will greatly oblige the Society by presenting them to the Directors to enrich their Museum.

Letter from the Rev. Mr. Perrot to the Rev. Mr. Tracy.

'*Guernsey, Feb.* 1, 1815.

'RETURNED at last from our long and very fatiguing journey, my first care is to communicate, not a detailed relation of my travels, but a few important facts and some of the probable results. We left St. Maloes on the 15th of November, and proceeded to Rennes, Nantes, Napoleon, (dependent de la Vendée) La Rochelle, Rochefort, Saintes, Pons, Blaye, and Bordeaux. From thence to Tonneins, Moissar, and Montauban. After a week's residence in the Academy of the Protestants, we proceeded to Toulouse, and thence to Saverdun and Mazieres in the Ariège. We afterwards proceeded, by dangerous and almost impassable roads, to Castelnaudary, on our way to Montpellier; through Mère, Beziers, Pezenas, &c.: thence to the mountains of the Cevennes, where we visited Ganges, St. Hypolite and Sauves, and arrived at Nismes, almost worn out with incessant fatigue. On our way to Lyons, we visited Pont St. Esprit, Montelimart, Valence, and Vienne. At Lyons we stayed a few days, and thence proceeded to Paris, through ancient Burgundy, by Macon, Chalons, and Auxerre. We left the capital of the finest country in the world the 10th of last month for Caen, and I arrived here the 27th.

'I have preached during my tour at Bordeaux, Montauban, Laverden, Mazères, Montpellier, St. Hypolite and Nismes, to crowded congregations; in some places to no less than two and three thousand very attentive hearers. At Bordeaux, where the worthy Mr. Martin is pastor, there exists a small society of Moravians, who remain united to the church, and who, although but a handful, and nowise distinguished by numbers or wealth, are the glory of the church. At Montauban, on the Monday, by the desire of your old acquaintance Dr. Trossard, the Dean, I addressed the students in the lecture-hall, on the pre-requisites to a student in theology, the manner of conducting their studies in our academies, and the great and excellent men produced by the mode of instruction pursued in our academical institutions. I humbly hope that it will have some effect. I related to them all the great things that were doing in England for the advancement of religion, and the continued and successful efforts of the Missionary Society for the evangelization of the world. I promised, *if possible*, to procure a copy of the Chinese Testament for the library of Montauban, as a continual witness of missionary perseverance, and an excitement to missionary zeal. Our endeavours to procure the establishment of an Evangelical Magazine have, by the divine blessing, has been successful; and the first man among the Protestants, Dr. Encontre, assisted by his friend and colleague Dr. Bonnard, will immediately publish a prospectus. They are diligently employed in preparing materials. The plan has been hailed by all the ministers in the South, as most likely to produce a revival in their churches. Messrs. Chabrand, Gachon, Lessignol, Gautier, Armand, De Lisle, De Joux, Olivier, &c. &c. will warmly co-operate. They are men no less distinguished for their talents than for their piety.....

.....The same persons will superintend an edition of 2,000 copies of Watts's Catechisms and the Assemblies', nor will their influence be wanting to introduce them into the churches. This measure is the more important, as many ministers appear to feel the necessity of Sunday Schools. At Toulouse we found a Spanish ecclesiastic, who has abandoned the Church of Rome, a very superior man, who has translated several Protestant books for the benefit of his countrymen. Him we have engaged to translate Mr. Bogue's Essay into Spanish; an edition of a thousand copies will cost £40. This will take place under the superintendance of Mr. Chabrand, who is the pastor. Mr. C. will also publish proposals for a new edition of the same work in French. At Nismes, the metropolis of Protestantism, the worthy Mr. Olivier, the eldest pastor, will republish an edition of Doddridge's Rise and Progress; three thousand for sale, at reduced prices, or gratuitous distribution among the poor Protestants, from the abridged copy printed by the Missionary Society. Mr. Amand Delile, a very excellent and able man, who understands English, has engaged to write a summary of the history and success of the London Missionary Society. For this purpose you must if you please, collect the materials and send them to me. I know no publication likely to excite more interest, and to produce more beneficial results to the Reformed Churches. Mr. A. D. is one of the pastors of Nismes (there are five).

'At Montpellier, Mr. Lissignol, will translate tracts, and circulate them, assisted by Messrs. Gachon and Gautier, of St. Hypolite. All this will acquire assistance; we must set them to work,

and help them, and soon they will help themselves.—Mr. Frossard is willing to reprint his work on the slave trade, with additions, but not at his own expence.—In Spain, 30,000 copies of the Bible have been sold during the revolutionary troubles, translated into Spanish from the Vulgate. When a Spanish duke passed through Toulouse, he told Mr. Chabrand, that there were many in Spain who, dissatisfied with Popery, assembled to pray to God and read the Scriptures. This accounts for the infernal Inquisition.—At Naples, there is a large Protestant church, that assembles in the chapel of a convent ceded by the government. The worship is generally in French. The minister is about to leave; Mr. B. can go: let a trial be made. One of the young men lately ordained at Montauban, Mr. Tachard, who is now preaching at Nismes, a pious and able young man, wishes to become a Missionary,—he would be eminently qualified for Canada. He has the united testimony of the pious ministers in his power. A Missionary from France would interest the French, and perhaps lead them to attempt something themselves in the same important way.—Mr. Portier, one of the late prisoners of war, accompanies Mr. Bellot to Gosport.

'I am,

'Very affectionately yours,

'CLEMENT PERROT.'

CHURCH MISSIONARY SOCIETY.

THE Anniversary of the Bristol Church Missionary Society will be held in the Guildhall of that city, on Thursday, the 6th of April next. Sermons are expected in the course of the same week in the different churches.

METHODIST MISSION.

THE Missionaries, Messrs. Lynch, Ault, Erskine, Squance, and Clough, (who went out with Dr. Coke) arrived at Point Galle, in Ceylon, July 14, where they were all received. Proposals were immediately made to them to open English Schools in some of the principal places, where, while they were instructing the natives, they would be learning their language. The stations they were to occupy were thus fixed:—Messrs. Lynch and Squance, at Jaffna; Mr. Ault, at Batticaloe; Mr. Erskine, at Matura; and Mr. Clough, at Galle.—They received much attention from the Governor, the Rev. Mr. Twistleton, Mr. Armour, Mr. Chater (the Baptist Missionary), and others.

PRAYER-BOOK AND HOMILY SOCIETY.

FROM the second Annual Report of this Society we learn that, during the past year, the number of prayer-books issued was 7,660, of Psalters 550, Homily Tracts 86,187.

An excellent folio edition of the Homilies, collated with all the former editions, is now preparing for the press, price £1. 1s. to subscribers.

MISSIONARY COLLECTIONS.

[*Collections and Anonymous Donations, from 16th Feb. to 16th March inclusive.*]

	£	s.	d.
Widow's Mite, by Rev. Mr. Salt, Lichfield	10	0	0
Friends at Tewkesbury	7	4	6
Collections in Carnarvonshire, by Rev. Mr. Owen	25	0	0
Rev. John Smart, Stirling Missionary Society	10	0	0
A Moiety of a Penny-per-Week Society, Weedon, by Mr. Gronder.	2	0	0
Carmunnock Association, by Mr. Archibald Newbegging	5	0	0
Juvenile Auxiliary Mission. Society at Grimsby, by Rev. Mr. Smelle	3	0	0
Rev. Mr. Darlington and Congregation at Hexham	3	10	0
Motto's Mite	1	0	0
Rev. W. Hopkins and Congregation, Christchurch	16	7	8
Rev. W. Hordle and Congregation, Harwich	10	0	0
Reading Penny-per-Week Society, by Mr. Fenton	7	0	0
Collections by Rev. J. Roberts.			
Llanbrynmair	5	7	0
Machynleth	4	5	0
Dinasmouthy	3	1	6
Paisley Missionary Society, by Mr. W. Carlisle	15	0	0
A Lady, by Rev. Mr. Jedburgh	4	4	0
Elgin Auxiliary Missionary Society, by Rev. N. M'Niel	15	0	0
Rev. W. Eastmead and Congregation, Kirby Moorside	7	10	6
R. J.	5	0	0
M. E.	2	0	0
Auxiliary Missionary Society, Ipswich, by Rev. C. Atkinson	17	13	6
Friends at Sheffield, in New Brunswick, by Mr. Taylor	54	14	3
Friends at Bwlch y Tockun Llanengan, near Phwllhely, Carnarvon, by Mr. J. Jones	1	0	0
T. W. by the hand of a friend	1	0	0

LONDON.

ASYLUM FOR IDIOTS.

To the Editor.

Dear Sir,

Amongst the various excellent and useful Institutions with which our country, and particularly the Metropolis abounds, it has frequently excited my surprise that nothing has been attempted for a class of objects which appear to me deserving the attention of a generous and benevolent public.

We have Asylums for the Deaf and Dumb, for Orphans, and the Indigent Blind, &c. &c. and who cannot but rejoice to find that they are so well supported, while we deplore the number of objects that have been found to fill them. But there is a class of persons, though perhaps not so numerous as the others, whom I humbly conceive it would be rendering most essential service to many distressed families to take under the patronage of an Institution similar to those to which I have referred—I mean *Poor Idiots.* A case has lately appeared in one of the public papers, to the truth of which I can vouch, as well as the worthy clergyman who communicated it to the editor; and as it may not have met the eyes of many of your readers, I beg leave to transcribe it at the end of this paper.

During the writer's tour through a part of the north of England, last summer, he was frequently pained in observing persons of this description, and especially several fine young men, the sport of little boys; and he has since heard that the number of these poor objects is considerably greater than people are generally aware. Could an Asylum be opened for their reception, it might consist of two or more classes;—one to consist of those who belong to persons able to do something towards their support, and another of those who would be entirely on the foundation. But as the writer of this paper wishes to obtain the opinion of those who are more competent to decide upon the eligibility of such an Institution than himself, he merely throws out these hints with the hope that they may be taken up and enlarged upon by some abler hand—the preservation or restoration of the mental faculties are blessings for which we can never be sufficiently thankful, —if such restoration, in relation to the objects mentioned, lie beyond the reach of medical skill, yet by the formation of such an Institution as he has ventured to suggest, some plan of *discipline and instruction* might be adopted, which would be the means of rendering them in some degree useful to society, while it would afford great relief to their friends.

I am dear Sir, with best wishes for the prosperity of every Institution which as for its object the glory of Jehovah, and the welfare of mankind,

Yours truly,

J. Lewis.

Islington, Feb. 1815.

Some years ago, a handsome and very intelligent youth, whose name is Henry Pargeter Lewis, the son of a respectable attorney in Dudley, was placed, for a probationary time, previously to an intended apprenticeship, with a Surgeon and Apothecary of the name of Powell, in the immediate neighbourhood of one of our great public schools. He had not been there long before one of the scholars, who lodged at the Surgeon's, in league with the servant boy of the house, devised the following stratagem to frighten him.—One night, during the absence of the master, the servant boy concealed himself under the bed of Henry, before the latter retired to rest, and remained there till the hour of midnight; when on a pre-concerted signal of three raps at the chamber-door, it suddenly opened, and in stalked the school-boy, habited in a white sheet, with his face horribly disguised, and bearing a lighted candle in his hand;—the servant-boy, at the same moment, heaving up the bed under Henry with his back. How long this was acted is not known; it was done long enough however, completely to dethrone the reason of the unfortunate youth, who, it is supposed, immediately covered himself with the bed-clothes, and so continued till the morning. On his not rising at the usual time, some one of the family went to call him; and not answering except by incoherent cries, was dis-

covered in the state described. The melancholy tidings of his situation were conveyed to his friends, on his removal to them; the facts having been disclosed, partly by the confession of the servant-boy, and partly by the unfortunate youth himself, during the few lucid intervals which occurred in the course of the first year after his misfortune. His father and mother were then living: but they are now both dead, and the little property they left to support him is now nearly exhausted, together with a small subscription which was also raised to furnish him with necessaries, and to remunerate a person to take care of him. He is perfectly harmless and gentle, being rather in a state of idiotcy than insanity, seldom betraying any symptoms of violent emotion, except occasionally about midnight (the time of his unhappy disaster) when, full of indescribable terror, he exclaims, 'Oh! they are coming! they are coming!' All hope of recovery is at an end; more than twenty years having elapsed since the catastrophe happened. The name of him who was the contriver and chief agent of the fatal mischief is withheld, from motives of delicacy. If living, he may contribute to alleviate the misery he occasioned. He was at that time a youth of large expectations: should he now possess affluence, his own heart will dictate what he ought to do. This pitiable case may at once prove a warning to the inconsiderate, and stimulate the good to its relief.

Donations, however small, transmitted to Messrs. Mastermann and Co., bankers, London; to the Rev. T. Lewis, Islington; or to the Rev. L. Booker, Vicar of Dudley, who has actively exerted himself on behalf of the poor destitute orphan, will be received with thankfulness, and applied with integrity.

SUNDAY SCHOOLS.

THE Committee of the Sunday School Union, are desirous of obtaining from their friends in the country, information of the state of their several neighbourhoods, as it respects or is connected with Sunday Schools.

They are particularly anxious to learn what situations are most destitute of these Institutions, and the probable number of adults and children in those villages who cannot yet read; what means are already possessed, and what assistance would be necessary in establishing Sunday Schools. Ministers, and any other persons who can give the requisite information, are desired to send full particulars addressed (post paid) to Mr. R. Jones, 14, Long Acre.

The Committee recommend to their friends who may take a tour into the country during the summer, to select some spot where they may be best employed in forming Sunday School Unions, and Sunday Schools. Information of their intention should be sent previously to the general meeting, which will be held in an early part of May.

NOTICES.]—The Anniversary of the North-East London Auxiliary Bible Society will be held on Friday, April 28, at the London Tavern. His Royal Highness the Duke of Kent is expected to take the chair at 12 o'clock.

The next Quarterly Meeting of the Sunday School Union will be held in Silver Street Chapel, on Wednesday, April 19, at half-past six o'clock, when the following subject will be considered:—'By what means can bad behaviour and inattention to improvement be counteracted in Sunday Scholars?'

THE Bristol Church-of-England Tract Society distributed in the course of the last year 60,460 Tracts; the receipts of the year from subscriptions, &c. were £181. 11s.; and from sales, £161. 12s. 9d. It having been objected, that some of the Tracts are of too controversial a nature, they observe, that 'they have acted purely on the defensive: all that they intend is *consistency*,—consistency in defending and maintaining the ground which they have taken,—in manifesting the same zealous attachment to their own communion as the Dissenting Brethren do to theirs,—in shewing that if *Dissent* has her pleas to offer, *Conformity* need not stand speechless; and that the Church of England, when called upon, is ready to give a reason of the hope that is in her, not only as to her doctrines, but her discipline and her rites.'

MARCH 6. A Special Meeting of the British and Foreign Bible Society was held for the election of a Treasurer in the room of H. Thornton, Esq. deceased; when his nephew, J. Thornton, Esq. was chosen for the remainder of the year. Farther particulars in our next.

POETRY.

VERSES

Occasioned by reading, in the Evangelical Magazine for March, 1815, the affecting narrative entitled, 'The Death-bed of a Medical Student.'

'Tis not the fictious tale of woe
That bids my mournful numbers flow,
And wakes this plaintive strain;
These chrystal drops I do not shed
T' embalm the novel-hero dead,
Or 'cause some fair reclining head
Laments that hero slain.

I weep the fall of blooming youth,
The soul-dissolving tale of truth,
The tale of real woe;
The sad, the early, fate I mourn
Of one, who now has pass'd that bourne,
From whence the trav'lers ne'er return
To tell us what they know.

Ah, he was fair, by all belov'd,
By all caress'd, by all approv'd,
The faithful, pleasing friend;
Of manners polish'd, courteous, kind,
With genius blest, and sense refin'd,
And every human sweet combin'd,
Yet, O how sad his end!

Lur'd by the smoothly-tempting stream
Of Pleasure,—he pursued the dream,
Nor thought of heav'n or hell;
Despis'd the bleeding Lamb of God,
Rejected mercy through his blood,
When lo! (the offer'd grace withstood)
Death's victim soon he fell.

Regardless of his worth so rare,
He struck, and link'd with fell Despair,
They mark'd him for their own;
Sad sight! methinks I see his eyes
Turn'd upward wildly to the skies,
And hear his broken stifled sighs,
And every hollow groan.

But see, unequal to the strife,
He sinks (the last sad hour of life!)
In listless stupor down;
The ling'ring spirit fain would stay,
And hide her in the torpid clay;
Till, urg'd at last, she wings her way
To distant worlds unknown.

Oft have I seen the flow'ry pride
Of morning, ere the ev'ning tide,
Expire and fade away;
And oft his radiant journey run,
I've watch'd the slowly setting sun,
And linger'd till the earth put on
Her dusky robe of grey.

Yet though I mourn'd the flow'rets' fall,
I knew that Spring would wake them all,
And bid their sweets arise;
And though the orb of day was gone,
I knew that soon returning morn
Would shew the world his orient dawn,
Bright in the eastern skies.

But oh! the soul that's call'd afar
From earth to stand at heav'ns dread bar,
Without a ransom found,
Leaves nought the troubled heart to calm,
No ray of hope the soul to warm,
No thought of bliss, the only balm
To heal the bleeding wound.

O thou who tread'st in Folly's ways,
Dark wand'rer in the world's wide maze,
This solemn scene come view;
Cold, sinking in the arms of Death,
While awful visions flit beneath,
E'en with his last expiring breath,
He speaks, and speaks to you.

'Oh, turn,' he cries, 'and seek the Cross,
Or waves of sorrow and remorse
Will o'er thy bosom roll;
When call'd to hear thy endless doom,
When verging to the lonely tomb,
No friendly star shall break the gloom
That falls upon thy soul.'

Then haste, ensure thy peace with heav'n,
Improve the hours that now are giv'n,
Learn from the world to soar;
Then thou shalt taste of joys sublime,
Thy spirit live in happier clime,
When weary, worn-out, dying Time
Shall run his rounds no more.'

NEOS.

LINES

On the Departure of the Missionaries for Lattakoo.

FAREWELL, ye British isles, farewell,
We go a Saviour's love to tell;
A distant land we have in view,
The destin'd place is Lattakoo.

We leave our friends, however dear,
And kindred, too, however near;
Our God-like work we must pursue,
And joyful haste to Lattakoo.

Ye Christian friends, do not forget
The work on which our hearts are set;
Pray for us all our journey through,
Till we arrive at Lattakoo.

Though great our work, we go in faith,
Believing what the Saviour saith;
'Lo, I will always be with you,
To cheer your hearts at Lattakoo.'

For halcyon days we do not look,
There is no lot without a crook;
But God his mighty grace can shew,
To strengthen us at Lattakoo.

There ev'ry power we will employ,
And count it our superior joy,
To teach the young and aged too,
Who look for us at Lattakoo.

When we at last the summons hear,
At God's tribunal to appear;
We hope to meet with thousands who
Were brought to Christ at Lattakoo.

Should God our wishes realize,
To Him our warmest praise should rise,
In songs and triumphs ever new,
That we were sent to Lattakoo.

Gosport. J. S.

W. WILLIAMS, PRINTER, LONDON.



Rev.d Andrew Reed.
London.

Pub.d by Williams & Son, Stationers Court. 1 May, 1815.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

MAY, 1815.

MEMOIR

OF

THE LATE REV. JAMES SCOTT,

OF PARKHEAD, NEAR KIRKOSWALD, CUMBERLAND.

PARTICULAR providences ought to excite particular attention: the Lord does nothing without design. Not to regard when God's hand is lifted up, is folly, shame, and sin. How striking and awakening, that in a few months five faithful and zealous ministers of Christ, in the northern part of our isle, have been removed from the church militant! — and three of these burning and shining lights from Cumberland; namely, the Rev. C. Hill, of Carlisle, — the Rev. W. Norris, jun. of Alston, — and the subject of this Memoir. — Surely, in these solemn dispensations, the great Head of the Church must intend some important lesson! May this midnight cry awaken both wise and foolish virgins! May sinners, saints, and ministers be aroused, and work while it is day! May these frequent and loud calls be heard from north to south! — and, wherever this intelligence reaches, may every reader be stirred up to do with his might whatever his hands find to do; for each is hastening to the grave, where it will be for ever too late to seek the Saviour for ourselves, or urge others to fly to him for life!

Mr. James Scott, the last that died of the above mentioned ministers, was born in the neighbourhood of Bellingham, North Tyne, on February 29, 1760; which being the intercalary day in leap year, made him sometimes remark that his birth-day only occurred once in four years.

When only a lad, about 12 or 14 years old, as he was driving a cart and two horses, his life was in imminent danger, by their running away, and dragging him to a considerable distance; but Divine Providence mercifully interposed in his preservation. Twice afterwards he was restored in accidents that had nearly proved fatal to his life.

From his earliest years he had been accustomed to the farming business; which was afterwards of considerable service, in enabling him to bring up his numerous family, as the chapel at Parkhead had two or three fields attached to it. These, with the greatest industry, he cultivated. He was an early riser, and a very active man. At the age of 34 he married the eldest daughter of Mr. Richardson, a godly man, belonging to the Methodist connection. By his wife he had 13 children; nine of whom and his wife survive him.

On July 8, 1806, he was ordained

at Parkhead. The services were conducted by the Rev. A. Carnson, W. Graham, W. Norris, sen. and J. Hill, of Ravenstonedale, who is since dead. On this occasion Mr. Scott gave an account of his religious experience; from which the following is an Extract: — 'In reference to the means whereby the Lord was pleased to bring me to a spiritual acquaintance with divine things, something, I believe, may be attributed to a religious education. My parents were Presbyterians, and pious characters, whose great aim, respecting their children, was to teach them to read God's word, — to instruct them in the fundamental principles of religion, as laid down in the Assembly's Catechism, — and to inculcate on them the necessity of personal religion and obedience to the commands of God. Under the influence of such principles, from my earliest recollection till about the age of 18, I found great pleasure at seasons in the practice of religious duties; and frequently retired, under cover of the night, for secret prayer. I even formed a resolution of personal covenanting with God; which, however, was not formally executed. — From this period, through the prevalence of youthful passions and the influence of bad example, till I was upwards of 30, I have to lament, with shame, a long course of sin and backsliding, accompanied with many a bitter sting of conscience, and many resolutions of amendment, which were as frequently broken, till the Lord was pleased to speak to me in terror by the dispensations of his providence. He took a brother, my father, and my first child, to whom I was much attached, into eternity within a short time of each other. I saw the Lord's hand on every side, and expected the axe soon to be laid to the root of the tree; which, in the state I then was, filled me with terror. I had no rest in my mind. Sleep, instead of refreshing me, frequently increased my trouble; my imagination often representing terrible things. I dreaded falling asleep, lest I should awake in eternity. I had set up family-worship ever since my marriage; but found little comfort in prayer, tho' I made conscience of it as a duty. I now much lamented the want of a preached gospel, my situation permitting me to hear it very seldom; for being teacher of a school, I was obliged to attend twice every Lord's Day where it was not preached. However, even there I had a proof of the sovereignty of grace. In the course of a sermon, which was, as usual, a moral lecture, the Confession of Thomas, 'My Lord and my God' was mentioned. This so forcibly operated upon my mind, that for a considerable time I could only look upward with tears in my eyes, and silently repeat 'My Lord and my God!' From that time, though I had many dark hours and days, through the flesh lusting against the spirit,—yet the Lord did not leave me, but frequently looked upon me, broke my heart, and enabled me, in some measure, to keep hold of the anchor within the veil, and to trust that he would perfect his work in me; and I hope I can say that hitherto he has helped me.

'I do not pretend to any powerful impulse of the divine Spirit determining my choice of the gospel ministry; on the contrary, I resisted, till I was ashamed, the arguments used to induce me to exercise my talents in public. After I had resigned teaching the school, I was admitted a member of the little church, collected at Guisbrough, through the blessing of God, on the itinerant labours of the Rev. W. Norris, senior. Having preaching only once a fortnight, on a week-night, we usually met thrice on the Lord's Day for prayer and reading the Scriptures, when my brethren urged me continually to exercise my gifts for the edification of the

church. At last I consented. I continued to preach one Sabbath in the fortnight at Guisbrough, and the other in the neighbouring towns and villages, till Providence removed Mr. Norris; when the sole care of the church devolved upon me. I was often solicited to take the charge of the church; but as constantly declined it, without being able to give a solid reason for so doing. Being under the necessity of removing, to obtain bread for my increasing family, for the last two years I travelled 15 miles every fortnight to preach at Guisbrough, and the other Lord's Day preached in the villages; from which I reaped no pecuniary emolument, most of the hearers being poor. — From various concurring circumstances, I found I could not continue my exertions; but having repeated testimonies of approbation where I laboured, I never felt happy in the idea of receding from the work, tho' I often told my friends, unless Providence opened a door more suitable to my strength and circumstances, I should be obliged to desist. Such a door apparently has been opened, in the favourable expressions and unanimous call to the pastoral care by the people before whom I now stand; in the acceptance of which, I trust my chief end is the glory of God and the good of souls. These objects I look up to him for grace and strength to prosecute daily, in every duty to which his providence may call me; and desiring the Lord's assistance, I design, with respect to myself, to give myself to reading, meditation, and prayer, —to abstain from every appearance of evil, — to relieve the distressed, and to *visit the fatherless and widow* in their affliction;—with respect to my family, To train them in the fear of the Lord, and in habits of industry; — with respect to my ministry, To declare the whole counsel of God, always embracing every opportunity of visiting the sick, instructing the ignorant, and encouraging the weak and tempted;—with respect to the churches of Christ, as far as is consistent with truth, To maintain the unity of the Spirit in the bond of peace; — and, with respect to the world, To walk wisely toward them that are without, and, as much as in me lies, to live peaceably with all men; but being well aware of the deceitfulness of my own heart, I humbly pray God, for Christ's sake, to keep me from relying on this my profession, by imparting grace and strength equal to my day, that I may glorify him in my body and soul, which are the Lord's.'

After his settlement, as before, he was the devoted laborious servant of Christ; — travelling to scores of places, and going thousands of miles through all weathers, though situated in an excessively cold climate, where the winter sets in early, and continues long and severe. The last year of his life he preached at upwards of 20 places; and at several of them frequently. He regularly supplied ten or more villages in the neighbourhood; and often preached at Dufton, and other places in Westmoreland, where now two Itinerants are labouring. Once a month he went to Brampton, a distance of twelve miles, where there is a third itinerant. He was the father of the Itinerancy, and its steady hearty friend to the end. His last journey was to make collections in its behalf. He established a Sunday-School, with a view to benefit the poor children in the neighbourhood, by teaching them the knowledge of the holy Scriptures, and the principles of the Christian religion; and got two stoves erected, that in the winter the children might be warm and comfortable. He was the friend of the Bible and Missionary Societies; for both these excellent institutions he made collections among his people. At family-prayer his children were remarkably orderly. The writer of this was so refreshed by the decorum maintained in their

domestic worship, that he could scarcely help saying,

'At once they sing,—at once they pray:
I have been there, and still would go;
'Tis like a little Heaven below!'

Though he had many trials in bringing up such a numerous family, he was remarkably contented and cheerful, saying he had ever found the Lord a rich Provider. He was very spiritual in his common conversation. Once he remarked it was amazing how the spark of divine grace was kept alive, amidst so many things that always tended to damp it!

About eight or ten days before his death, he observed, that literally this world had not been his rest, neither before nor since his entering the ministry; and with the spirituality habitual to him, added, he hoped God in mercy would prevent him from ever resting on this side Heaven. He had been visiting his old acquaintance in the good ways of God at Guisbrough, Yorkshire, who had set out in religion about the same time with himself. They mutually shed tears of Christian affection, and were much refreshed at seeing each other. On some having given evidences of declension, he said we might see the truth of our Lord's assertion, 'He that endureth to the end, the same shall be saved.' He preached a sweet sermon, from 2 Thess. ii. 16. 17; in which he most seriously addressed the conscience:— He said the time was fast hastening, when it would be of greater consequence to be enabled to say God, even OUR Father, than to say This kingdom is mine, or this world is mine. He spoke much and sweetly of our Lord Jesus Christ himself; and remarked that those who were seeking happiness out of him, were pursuing a shadow; — the faster they followed, the swifter it fled from them; and the more they tried to embrace it, the less solid satisfaction would it yield, — but disappoint them with emptiness and vanity. The writer of this account accompanied him about two miles on his way home; the conversation turned on the furtherance of the Redeemer's kingdom.

The next Sabbath evening he preached, what proved to be his last sermon, from Isaiah's message to Hezekiah: 'Thus saith the Lord, Set thine house in order, for thou shalt die, and not live.' It was remarked to have been a very solemn discourse. On the Thursday following he left home to put the Rev. Mr. Muskutt in the way for Penrith. Night coming on, he slept at a neighbouring minister's, the Rev. Mr. Nelson's, Great Salkeld. He rose the next morning, January 6, 1815, in health and spirits; but as they were preparing breakfast, he fell from his seat. He was observed to breathe once or twice; but never spoke more, and died instantly. What a solemn providence! May it be sanctified to the living! He seemed to have been permitted to visit his old acquaintance, the neighbouring churches and his brethren in the ministry, a few days before, that his sudden removal (being ripe for glory) might make the deeper impression on their minds. The next day the corpse was removed home, and buried on the following Monday; when Mr. Scott, of Hexham, gave an address in the chapel; and Dr. Thompson, of Penrith, spoke at the grave. Funeral discourses were preached at most of the neighbouring chapels; and to hear the one at Parkhead, people came fourteen miles, though in the depth of winter!—so great a congregation had not been seen there for many years. He was truly a good man. Those who knew him best, were most sensible of his worth. How highly and justly he was esteemed, the testimonial given by his brethren in the ministry will clearly shew; and it is hoped will excite the attention and liberality of the religious public to his bereaved widow and nine fatherless children.

The honourable testimony borne to this excellent man was inserted in our Magazine for March, page 124; annexed to which was an earnest Appeal to the Liberality of our Readers in behalf of his Family. It is not necessary to repeat this; we only add, that it is proposed to form a Fund for the purpose of enabling Mrs. Scott and Family to continue tenants of the Chapel-land, and of affording any other help which may be needed. — The following Friends are appointed to receive contributions, and to take charge of the money collected:—Mr. A. Craig, Temple Somerby; Mr. J. Robison, Penrith; Mr H. Roxbrough and Mr. W. Crampton, Kirkoswald.

These persons unite with the undersigned Ministers in affectionately recommending this most deserving Case to the liberal Attention of the Christian Public: — G. Thomson, Penrith; J. Whitridge, Carlisle; T. Gritton, Keswick; J. Muscutt, Cockermouth; J. Dunn, Maryport; S. Peile, Workington; W. Rose, Whitehaven; J. Maclean, Kendal; J. Scott, Hexham; R. Davison, Newcastle; W. L. Prattman, Barnard Castle; A. Carnson, Cutherstone, near do.; W. Norris, Boroughbridge; J. Jackson, Green Hammerton, near York.

Subscriptions are received in or near London by the Rev. G. Collison, Hackney; the Rev. G. Burder, and the Rev. S. W. Tracy; and at the Publishers' of this Magazine, Stationers' Court, London.

ON PREACHING CHRIST, *AS DISTINGUISHED FROM SOCINIANISM.*

Sir, *To the Editor.*

I PRETEND not to answer the question proposed by your correspondent 'Selina;' but I could wish, with your permission, to say a few words in favour of preaching Christ.

In the first place, Sir, it is the only kind of preaching that can benefit the Church. The majesty of the Mediator, the propitiatory nature of his sacrifice, the glory of his priesthood, and the lustre of his grace, are truths which beam throughout every part of revelation with an effulgence of doctrinal evidence, in which inspiration has, if possible, outshone itself. Thence, by faith, the Christian derives his hope of forgiveness, peace of conscience, joy in God, and assurance of blessedness. By these he is recovered from too frequent relapses into spiritual decay; restored to piety and holiness; enriched with knowledge and experience; clothed (in expectation) with the magnificence of Heaven; and he glories with transport in the cross of his Redeemer. 'Christ crucified' is a truth which he both understands and loves. Who first arrested him in the career of his youthful depravity? Christ. Who, in the early days of his regeneracy, 'cherished' his faith, hope, and love, 'as a nurse cherisheth her children?' Christ. Who 'touched his lips with a live coal from off the altar,' and said, 'Lo! thine iniquity is taken away, and thy sin purged?' Christ. Who subdues his corruption, purifies his heart, preserves him from temptation, apostacy, and despair? Christ. Abraham 'rejoiced to see the day of Christ; and he saw it and was glad.' The children of Israel every day, for forty years, 'drank of the water that gushed out of the rock in the wilderness;' and that rock was Christ. Two lambs they were commanded to offer day by day, continually, for a burnt offering: two lambs on the 'Sabbath-day, beside the continual burnt offering and the drink offering;' in the beginning of their

months two young bullocks and one ram, and seven lambs, *beside the continual burnt offering and his drink offering*: the fourteenth day of the first month was the passover of the Lord.'—In short, bleeding victims and smoking altars were not a day out of their sight;—and all these were typical of Christ. The Spirit, in the Prophets, testified before hand the sufferings of Christ and the glory that should follow; and the Apostles declare that 'Christ is all, and in all.

In the second place, Sir, it is the only kind of preaching that can check the progress of error. The doctrine of 'Christ crucified' teaches that God is love; that sin has offered an insult to his Majesty; that atonement is the only *consideration*, on account of which he will pardon the transgressions of his rebellious subjects, restore them to his favour, and conform them to his image; that the assumption of flesh to his divinity by the Son of God,—his obedience and death, are the methods by which that atonement has been made; by which honourable scope has been given for mercy and grace; and by which, through the agency and influence of the Holy Spirit, have been demonstrated the glory and excellency for which the nature of Man was originally designed;—that only the unbelieving and impenitent shall perish; and that angels who 'kept not their first estate, are reserved in everlasting chains under darkness, unto the judgment of the great day.'

Socinianism, on the contrary (for that is the most dangerous error of the day) rejecting the Trinity of the Godhead,—the Divinity of Christ,—his being a proper object of prayer,—maintains, that as * every being is esteemed and loved by us in proportion to his goodness,—to God, in whom resides the highest possible degree of goodness, we naturally render our highest esteem, our warmest love; that pure, unlimited benevolence is the most glorious perfection of the divine character: † that our Lord Jesus never insists on such a principle as hereditary depravity;—never insists upon it! The expression is too feeble. So far from it, he inculcates human *innocence* in the earliest period of life. He makes the first stage of human nature a standard of the dispositions required in his disciples, the rule and model of conversion, the state *to* which we must be brought, not that *from* which we must be recovered; ‡ that the fall of Adam has not introduced into our frame a total impotence and inability to what is good; § that human reason, or 'the cool, sober, rational exercise of the understanding,' is sufficient, independently of individual supernatural influences and illuminations, such as enthusiasts pretend to receive; || that repentance ¶ and a good life are of themselves sufficient to recommend us to the divine favour; and that nothing is necessary to make us in all situations the objects of his favour, but such moral conduct as he has made us capable of. That Christ did nothing by his death, or in any other way, to render God kind and merciful to sinners; or rather, that God is of his own accord disposed to forgive men their sins, without any other conditions than the sinners repentance; and that the adequate punishment which awaits the obstinate transgressor is designed to be *corrective*.'

The doctrine of Christ crucified replies, 'Truly, God *is* good,'—goodness is the glory of Deity: the decrees of God, his dispensations and his judgments are *mysteries* of goodness; holiness, justice, and immutability, are *properties* of goodness; the righteousness of Christ, his

* *Vide* A discourse by John Kentish.

† *Vide* A Series of Letters by Dr. Toulmin.

‡ *Vide* ditto. § *Vide* ditto.

|| *Vide* Adams's View.

¶ *Vide* Kentish.

blood, his Spirit, and his grace, are *gifts* of goodness; and eternity will display the *consummation* of goodness. But Socinian notions of goodness convert the administrations of God, in the government of the world, into a stage exhibition; stigmatize Judaism as the most pompous and senseless imposture; set natural and revealed religion at variance; and obscure the beams of the 'Sun of Righteousness.' The tendency of Socinianism is to snatch from the people of God both the bread and the water of life! to deprive them of their morning and evening lamb 'for a continual burnt offering;' to exclude them from their only relief under the anguish and pollution of guilt, by sealing that fountain which was once opened for sin and uncleanliness; to turn their sacred mirth into sadness, by reducing the supper of their Lord to an unmeaning ceremony, an empty table-service; to mock their Saviour by calling his temptation 'a scenical representation;' and his adversary, the Devil, an ideal existence; and to resolve the passion of the Son of God into pusillanimity and fear.

If Socinianism retort, This is mere declamation; — the doctrine of Christ crucified asks, 'Have you not avowed the principles of your belief to be, that human nature is not totally depraved; that conscious sincerity and well regulated passions, constitute the righteousness of a new covenant believer; that Levitical sacrifices were no otherwise observed; and that faith, in atonement, is no otherwise enforced than as an expression of the piety of Jewish and Christian worshippers; and that the powers of man, unaided by supernatural influence, can conform the soul to purity and to piety!' Then it is maintained that your views of *depravity* are contradicted by plain matter of fact and the actual condition of mankind; of *atonement*, by the constitution of the human mind, which evinces that its natural apprehension and dread of the consequences of an evil action, can only be pacified either in Europe, Asia, Africa, or America, by the notion of a propitiatory sacrifice; of *divine influence*, by the experience of the Church for nineteen centuries; and as for the righteousness which you provide for sinners, it condemns the greater part of the human race to perdition; for of such consciousness and self-control as you require, the bulk of mankind are destitute.

If argument proves unsuccessful, the Christian preacher here steps forward, and thus addresses the Unitarian Minister:—'Sir, Was there never a time when your doctrinal sentiments were very different from what they now are? At that period would it not have made your soul shudder, and your flesh tremble, to have asserted such things of Christ as you now publish? What cause has produced in you this mental revolution? Or have you fallen a sacrifice to the temptations of a literary career? Has not the affectation of extolling Hume, and of admiring Priestly, gradually formed in you a sceptical temper; and superinduced a sort of unconscious obliquity in your reasoning faculty? Is it improper to inquire Whether, in such a circle, a rapid decay of religion has not taken place in your heart? May not the pride of intellect be the stock on which your new opinions are grafted? Can you, with a cool dispassionate mind, a philosophically Christian temper, lay your hand upon your heart and say, that the denial of atonement for moral offences, if, at the last, that doctrine should prove to be true, does not place you in a more awfully precarious state for eternity than the state of your opponents can be, even if that doctrine should prove to be false? Sir, on this supposition, the principles of your coadjutors will then prove to have been bitterly hostile to the Redeemer; their time, their talent, and their

influence, consecrated at the altar of error, to have been awfully prostituted; their discourses to have transmitted, and their publications to have bequeathed unimpaired to posterity, the most (I use the language of Scripture) 'damnable heresies;' and it will then be demonstrated, that one generation had just cause to hold up their sentiments to the execration of another, and to abhor them as an impious creed.'

In the third place, Sir, it is the only kind of preaching that can cover the ministers of God with true glory. It will be glorious for a minister to find his name enrolled on that list of distinguished worthies of whom the doctrine of Christ crucified can boast. At this day the Church militant is not destitute of a combination of rare and acknowledged talent, profound thought, patient investigation, and the most sagacious critical research; classic elegance, insinuating candour, and illumined eloquence; lofty independence, fearless energy, and acute intellect; unaffected piety, ardent zeal, and sacred ambition; and a sublimity of genius which I have neither conception to reach, nor language to express. But what shall be said of the Church triumphant? Of a Bolton, a Hall, a Reynolds and a Sibbs; of Owen and Goodwin, Baxter and Manton, Bates and Howe, Flavel and Charnock? Ashes of ye venerable dead, stand up and animate the lips of your pious sons! look through them with the vivid flashes of your intellect! speak through them with the thunder of your eloquence! irradiate their minds with the beams of your celestial doctrine! attune their hearts to the seraphic strains, and let their discourses re-echo the anthems of redeeming grace and dying love! Angels and Ministers of grace! Glorified Spirits! Inhabitants of the Earth! Strike your harps and sweep your lyres; surround the throne; repeat the praises of Immanuel; sound his fame; crown him with the glory of your preservation and salvation;—acclamation, rapture, and exultation, are sober expressions of your delight. Elements! Sun, Moon, and Stars! Science, Genius, Literature, and Arts! in all your awful grandeur and magnificence, in your beauty and utility, pay your homage to your great Author and Creator.—Hell itself! 'confess that Jesus Christ *is* LORD, to the glory of God the Father!'

I remain, Sir, yours, &c.

A TRINITARIAN.

PRACTICAL MEANS OF SECURITY AGAINST *THE SEDUCTIONS OF ERROR.*

[*Affectionately recommended to a Young Christian.*]

My dear young Friend,

PERMIT one, who deeply feels its importance, to address you on a subject which nearly concerns the honour of God and the welfare of your immortal soul. You need not be told that errors abound, and that everywhere there are men who, by slight and cunning craftiness, lie in wait to deceive.' But, perhaps, you have hitherto been too inattentive to the means of security against them. Should this be the case, be prevailed upon seriously to consider the following practical directions:—

First, Endeavour to get your understanding furnished with a clear and extensive acquaintance with divine truth; and as all divine truth may be comprehended in what relates to the person, offices, and work of the Lord Jesus,—his divinity and atonement, his righteousness and grace, — get all the knowledge you possibly can of him. This was *one* means by which the apostle Peter wished his brethren to fortify their minds against error:—'Beware lest ye, being led away by the error of the wicked, fall from your own steadfastness; but grow in grace,

and in the knowledge of our Lord and Saviour Jesus Christ.'

For this purpose, be diligent in reading, hearing, and prayer. Remember the reason by which our blessed Lord enforced the reading of the scriptures:—'They are they which testify of me.' Hearing of Christ, however, must be no less important than reading of him; but as neither reading nor hearing will be of any avail without the teaching of the Holy Spirit, earnestly pray, that, 'receiving of the things of Jesus, he would shew them unto you;' that he would enable you to 'comprehend, with all saints, what is the breadth and length, the depth and heighth; and to know the love of Christ, which passeth knowledge.' —I have anticipated the next division, which is,

Secondly, Be solicitous that your heart may have a powerful and lively experience of divine truth. To have the most correct notions in the head, without a gracious experience of the Gospel in the heart, will prove but a feeble defence against error. If you would not be 'carried about with divers and strange doctrines, your heart must be established with grace.' On this account, also, pray for the Holy Spirit, who alone can give a due impression and real enjoyment of the 'truth as it is in Jesus.'

Thirdly, See that your life exhibit the purifying and elevating influence of divine truth. Many professors of the Gospel, 'laden with sins, and led away with divers lusts,' embrace error because it flatters their vices, or permits the undisturbed indulgence of them. What an awful account is given of such characters in 2 Thess. ii. 9, 12! from which it appears, that by not yielding their conduct to the authoritative and holy influence of the Gospel they profess, men become the easy prey of the most abominable errors, and involve themselves in the most aggravated perdition. On the other hand, by cultivating that purity and elevation of character, which it is the design of the Gospel to promote in its professors, you will be stationed above the reach of many a low seducer; and when others venture to attack you, their assault will but resemble the dashing of the waves against the moveless rock.

Fourthly, Let your intercourse be with such as are the sincere and zealous friends of divine truth. Let them be men who clearly understand, deeply feel, and uniformly practice the truth. Place yourself under the ministry of a man who is 'determined to know nothing among his hearers, save Jesus Christ and him crucified;' and who, by his practical exhortations and personal example, shews that his doctrine is according to godliness.' Unite yourself to that Christian Society which appears to maintain the truth in its grestest purity, and to exemplify it with the greatest uniformity. Choose them as your companions who have evidently 'been with Jesus;' who 'have tasted that the Lord is gracious,' and who adorn the doctrine of God our Saviour in all things.' As for those who, 'by good words and fair speeches, deceive the hearts of the simple,' avoid them. 'He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.'

Lastly, Ever let your dependence be on the wise and gracious Author of Divine Truth. 'Who teacheth like him? — Who is so able to teach as he, 'in whom are hid all the treasures of wisdom and knowledge?' — Who is so disposed to teach as he, who says, 'Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls?' 'Ask wisdom of him who giveth to all (who apply) liberally and upbraideth not, and it shall be given you.' 'The meek he will guide in judgment; the meek he will teach his way.'

Leaving these things to your serious consideration, 'I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.'

A LOVER OF TRUTH.

AN ORIGINAL LETTER
FROM THE LATE REV. D. JONES, OF LLANGAN.

Sir, *To the Editor.*

Being indulged with a sight of a few Letters written by the Rev. David Jones, Llangan, I send you a copy of one, not doubting but you will give it a corner in your Magazine, and that it will prove a repast to its numerous readers.

I am, Sir,
Yours with great sincerity,
Redborough. J. REES.

Coychurch, Jan. 29, 1799.

My very dear Friend,

YOUR last kind letter lies long unanswered; and I am ashamed to look at its date. It is in vain to make a long apology. I did not return here, to have it, till the first day of this new year; and I have hardly been out of the harness since. To-day I took some unanswered letters in hand, among which I find yours; and I have just given it the third reading. In the first place, I must send you my warmest thanks for it, and assure you that every part of it is very acceptable to your old friend. Every little news from my London friends gives me pleasure; especially that which respects the welfare of their precious souls. Providence seems at present to limit my poor labours among my countrymen; and there is a wide door open before the Lord's ministers in every part of the principality; especially in this county. It has been a kind of a new world to many hundreds among us in the course of last year. God has discovered the wonders of his grace to multitudes of our poor fellow-creatures, particularly to young children, from 8 to 15 years of age.

The voice of joy and gladness is now heard in the dwellings of the poor, and wickedness begins to be ashamed to shew its face. We had a shower of Divine blessing, to water our barren wilderness, within the eight months that are just past, and, blessed be God, the refreshing effects of it continue among the young blades. Sometimes the power of God, with his word, was so great, that flesh and blood were forced to roar, and give way before it. At present, the fire is not altogether so rapid in its progress; but it keeps on and spreads over the dark mountains of Satan's kingdom in sinners' hearts, that we may safely and truly say, the Gospel-day opens, in spite of every opposition, more and more. The waters of the sanctuary flow into fresh grounds; secret in their progress, but in their effect making the dry land a pool of water. Many of our old standards are taken home of late; but new witnesses are raised up, who will be enabled to stand up for the truth as it is in Jesus, when *we* are gone also.

I find myself very happy among these young recruits; and, though an old man, I often attend the drill with pleasure, and find that I have not yet learned to stand on my legs as I ought. As for wheeling to the right, I am a poor awkward being indeed; but when wheeling to the left, I am mightily expert; only now and then, by being too hasty, I fall down and hurt my old bones, to my great shame and sorrow! Yet, for all this, they bear and forbear with me in the regiment; and I am permitted to wear the King's uniform, though a sad coward; and if my comrades could but see all my scars, they would conclude that I had been in many a bloody battle, and received more wounds than ever the great Nelson did. It is my Captain's own will and pleasure that these my scars should be covered with his own coat of mail, for two ends in particular: first, that my fellow-soldiers, I mean the young recruits,

may not be discouraged for the field by such a dreadful sight; and secondly, that I myself may not be cast down in the service by looking at the whole skin of some noble heroes who commanded on the hill unhurt, while I was sore wounded while combating under great weakness in the vale. When I have my uniform on, on the parade, and my eye fixed on my General, I think myself as whole skinned as any of them. My great comfort is, that my glorious Leader knows full well of all my sores and all my scars; and yet he now and then tells me privately that I shall live and die in the service, limpingly as I go; and graciously assures me every field-day, that by his own wounds he will cure all mine; and by his scars none of mine shall ever be seen, though searched for by the keenest eye. Thus I have gone on hitherto, loving my King in my heart, and wondering at his goodness, above all that is to be wondered at. As for my service to him, it is less than nothing; and yet he whispers me at times, that he will reward his soldiers with a crown.

How fare you, my dear friend? I suppose a look on Jesus may be very precious to you now and then. There is a vast fulness there, notwithstanding our continued poverty. I thought and fully intended to be so rich ere now as to live without him; but poorer than ever! poorer than ever! poverty itself! poverty itself! But what can you find so suitable to poverty as fulness? everlasting fulness in the great Fountain Head of our *every thing?* Let us live here and defy every want; and though always wanting, let us live in and upon *enough.* I think it is time to give over. May Jesus bless you and yours! Bless till you get to a state all blessed. In the mean time, believe me, my dear Mr. ——,

Very cordially and respectfully,
yours, D. JONES.

THE RELIGION OF BARNS.

In a recent work, which has passed through several editions, I find a high compliment paid to the edifices employed by the Roman Catholic Church, while the worship of those who conscientiously dissent from the Established Church of England, is described as contemptible, on account of the comparative meanness of the places in which they assemble. The passage I refer to is this: 'The vast Gothic arches, the solemn light, the general air of majesty, all inspired the most lofty ideas of the Being to whom the temple was dedicated. And here, Sir, as I am likely to say a few hard things of Popery presently, I wish, by way of set-off, to remind you, good Protestants, that you owe to Popery almost every thing that deserves to be called by the name of a Church. *Popery is the religion of Cathedrals,—Protestantism of Houses,—Dissenterism of Barns.*'*

Whether the religion of Cathedrals be Popish or not, I presume not to determine; surely, if it necessarily be so, we should not have Cathedrals in a Protestant country. How 'Protestantism is the religion of *houses,*' I cannot conceive; unless, by houses, the author means churches of a plainer structure; for as to worshipping in houses, this is not the practice of the Church of England, here called (*exclusively* observe) *Protestantism!* But the religion of Protestant Dissenters, or *Dissenterism* (a newly-coined and not very courteous word) is 'the religion of *Barns.*' Surely, the author cannot mean that the Dissenters prefer

* It does credit to the author, that he suppressed this sentence in the subsequent editions of his work; nevertheless, the first edition is still in the hands of many; and the lofty ideas of the author concerning his own community, and his disparaging representation of them, are not confined to that obnoxious passage, but interwoven with the whole performance.

Barns to more convenient houses for worship. That they know the value of suitable accommodations as well as their neighbours, is obvious to all; and the inhabitants of the metropolis know it to their *cost*: I mean by their frequent and liberal contributions for the erection of Dissenting Chapels all over the kingdom. Barns, indeed, are sometimes occupied in the country, before a rural congregation is able to procure a more convenient building; and the writer of this well knows that He whose dwelling is not confined to sumptuous temples, condescends to glorify such humble places by the presence and power of his eternal Spirit; and from such despised edifices the angels of God have sometimes conveyed information of conversions that have caused Heaven itself to resound with joy.

But, my intention in this paper is to rebuke that religious pride which takes credit to a party for the excellency of its houses of worship. I will here quote an authority which the writer referred to cannot discredit,—the *Homilies* of the Church of England, compiled by Ridley, and other eminent men of God, who dissented from the religion of Cathedrals, and were martyrs for the truth. In the third part of the sermon, '*Against Peril of Idolatry*,' we have the following passage:—

'In Tertullian's time, an hundred and threescore years after Christ, Christians had none other temples but common houses, whither they, for the most part, secretly resorted: and so far off was it that they had before his time any goodly or gorgeous decked temples, that laws were made in *Antonius*, *Verus*, and *Commodus*, the Emperors' times, that no Christians should dwell in houses, come in public baths, or be seen in streets or any where abroad; and if they were once accused to be Christians, they should by no means be suffered to escape. As was practised on *Appollonius*, a noble senator of Rome; who, being accused of his own bondman and slave that he was a Christian, could neither by his defence or apology, learnedly and eloquently written and read publicly in the senate, nor in respect that he was a citizen, nor for the dignity of his order, nor for the vileness and unlawfulness of his accuser, being his own slave, by likelihood of malice moved to forge lies against his lord, nor for other respect or help, be delivered from death. So that Christians were then driven to dwell in caves and dens: so far off was it that they had any public temples adorned and decked as they now be: which is here rehearsed to the confutation of those which report such glorious glossed fables of the goodly and gorgeous temple that Saint *Peter*, *Linus*, *Cletus*, and those thirty Bishops their successors, had at Rome, until the time of the Emperor *Constantine*, and which Saint *Polycarp* should have in Asia, or *Irenæus* in France, by such lies, contrary to all true histories, to maintain the superfluous gilding and decking of temples now a-days, wherein they put almost the whole sum and faith of our religion. But in those days the world was won to Christendom, not by gorgeous, gilded, and painted temples of Christians, which had scarcely houses to dwell in,—but by the godly, and, as it were, golden minds and firm faith of such as in all adversity and persecution professed the truth of our religion.'

'And after these times in *Maximinian* and *Constantius*, the Emperor's proclamation, the places where Christians resorted to public prayers, were called Conventicles*. And in *Galerius Maximinus* the Emperor's epistle, they are called *Oratories* and *Dominica*, to say, Places dedicated to the Service of the Lord. And here, by the way, it is to be noted, that at that time

* The very name by which the religion of the Barn was designated in the days of the Stuarts, and by some of the same kidney still.

there were no Churches or Temples erected unto any *Saint*, but to God only, as Saint *Augustine* recordeth, saying, 'We build no temples unto our Martyrs.' And Eusebius himself calleth churches *Houses of Prayer*, and sheweth that in *Constantine* the emperor's time, all men rejoiced, seeing, instead of low conventicles, which tyrants had destroyed, high temples to be builded. So, unto the time of Constantine, by the space of three hundred years after our Saviour Christ, when the Christian religion was most pure, and indeed golden, Christians had but low and poor Conventicles.'

The religion then of the primitive church, for three hundred years, appears to resemble pretty much what is now called *The Religion of Barns*. GRANARIUM.

THE EVIL OF *SUNDAY NEWSPAPERS*.

Sir, *To the Editor.*

WHEN I addressed you last, it was in consequence of the religious world being threatened with a Sunday Newspaper on a new plan, which was to remove the scruples of conscientious persons. I am happy to find, however, that the projector discovered that the Religious World was not quite so easy to be deluded as he had supposed; and that he was wise enough to give up his design.

Still, however, we have Sunday Papers in abundance;—and I hope it may render some service to the cause of religion to point out the evils they produce, and to answer the pretences in their favour.

Sunday Papers, it is said, are printed on the Saturday night, and Monday Papers on the Sunday; so that the latter is the greater evil. I will state the fact. Sunday Papers are indeed begun on the Saturday, and finished during the night, or in the morning; and where the number is considerable, the whole of the Sabbath morning is occupied with the press-work.

Before the conclusion of the war, the number of Sunday Papers in the metropolis was fourteen; and the quantity printed in the whole 36,000 weekly. These 14 papers employed, at least, 120 persons at press and case, and nearly 600 newsmen and their boys to circulate them; some of whom travelled not less than 12 or 14 miles every Sabbath-day. Almost all these persons are necessarily prevented from attending public worship. The printers, when they have done their task, generally go to bed; and the newsmen are occupied till it is too late, and they are besidé too weary to go to church. It is not pretended, indeed, that they would generally do this; but it is certainly our duty not to put any impediment in their way. The master newsmen, in particular, complain of it as a great hardship to be obliged to work all the *seven* days of the week; as those who did not attend public worship, would at least rest from their labours.

But let us consider the effect of these Papers on the multitude who read them; which, if not read by more than 6 to each paper, on the average, must be more than 200,000; and as many of them are taken in by publicans, the number might probably be doubled. The *moral* tendency of these papers was stated in my last, namely, 'To divert our thoughts from religion to politics, to fashionable life, and to every other subject likely to prevent or stifle serious reflections or profitable conversation.' And what is their political effect? A professional writer says, '* The major part of them are conducted upon *Democratic* principles, and tend, not a little, to unsettle the minds of thousands in their confidence in the grand foundation of the British Constitution.' And this has been the effect, I am persuaded, to that extent, that not all the revenue derived from them can counterbalance the evil to go-

* An Account of the London Newspapers, by James Savage (late an Editor) p. 21.

vernment in propagating the principles of sedition and discontent.

As to the revenue,—the produce has been calculated at £242,000 per annum. But to reckon this so much additional income, is a very great mistake: for in proportion as Sunday Papers have increased, other Weekly Papers have declined; and the Saturday's Gazette in particular, has been reduced to half its number; besides this, since Sunday Papers have been in vogue, many publicans who take the Daily Papers, have dropped either the Saturday or the Monday, so that, these circumstances considered, the revenue is but little benefitted; and the moral and political principles of the lower classes are materially deteriorated.

It may be supposed that a return of peace may lessen the evil, but the fact is opposite: many who used to take papers daily, have substituted Sunday Papers in their stead.*

It is not, indeed, in our power to suppress the circulation of these papers; but were the religious world, I mean professors in general, unanimously to discountenance them, and not suffer them in their families, it would, I doubt not, considerably diminish their sphere of circulation.

CENSOR.

* Any person wishing to see the bustle occasioned of a Sunday morning, need only go to the News Exchange in Blackhorse court, Fleet-street, between 5 and 9, and they will find the noise and bustle not less than that of the Bulls and Bears of the Stock Exchange.

Miscellanea.

SINGULAR PROVIDENCES;

Of the truth of which I have no doubt, having had the accounts from the persons themselves, who are members of the church of which I was lately Pastor.

C. E.

MARY GRIME, wife of a poor man, and mother of a family, in the neighbourhood of Rochdale, being distressed and weary of life, formed the resolution one day as she was washing the clothes of the family, to put an end to her existence, by drowning herself in a pit in a field near the cottage in which they resided; but determined, before she did this, to finish her washing and clean the house, as she could not bear to leave it in the state it then was, lest some one should think her dirty. Accordingly she finished her washing, and carried her clothes to the hedge to dry, and returned to clean her house; resolving to effect her purpose when this was completed. When lo! before she had done she was seized with a pain in one of her legs, which rendered her so lame, that she could not bear to walk out of doors, even so much as to fetch her clothes in. A place on the forepart of the leg, just above the ancle, turned very black, and continued to be discoloured many years afterwards. When the writer saw it, it pleased God to bring her under the sound of the Gospel; by which she was benefitted, became a member of a neighbouring Independent church, and died at an advanced age, with a hope full of immortality.

IN 1787, a set of strolling players performed in a barn, in the town of B—, in L—, on the evening of the 5th of July. T. H. who had been often solicited by a friend who would give him a ticket, consented to go. About seven o'clock, while dressing himself for the purpose, his eldest son, a boy, was seized with convulsions. The fit continued some time; and the alarm into which the family was thrown, banished from his thoughts the idea of going that evening, and therefore they retired to bed. About eleven o'clock he was roused by the cries of his sister at the door, who informed him that the barn was fallen, and that they were *all killed*. About 300 persons were buried in the ruins; of whom several *were killed*, and numbers severely bruised. He was at that time a stranger to religion; but was afterwards brought to know the Lord.

Obituary.

MRS. CLARKE.

The subject of the present Obituary was the eldest daughter of the late Dr. Conquest, of Chatham, who died about two years ago; and whose loss is still severely felt. The many excellencies of this worthy man shone with peculiar lustre in the daughter. At an early age she was seriously impressed with divine things, and soon joined the church under the pastoral care of the Rev. Joseph Slatterie; of which she continued a consistent and useful member till death. For some time she kept a Ladies' Boarding School at Stepney; — and here her prayers and tender concern for those committed to her care, will be long remembered. About five years ago, she entered into the marriage state with Mr. Clarke, a member of the same church with herself, and proved a true help-meet for him. Perhaps, never was greater affection manifested or more domestic happiness enjoyed than by them, during their short continuance together. She loved her home; and did all in her power to make every one comfortable about her. She was of a forgiving disposition, and would often sacrifice her own convenience for peace. She was very affectionate, particularly to children; to her own, she was kindness in the extreme. Added to all this, she enjoyed a good state of health; but, alas! how uncertain is all created good! On Sabbath-day, November 27, 1814, she had been with her husband to chapel in the morning, and spent the afternoon conversing about the things of God and singing hymns; anticipating the discourse to be preached in the evening on a particular subject. She retired rather earlier than usual, for private prayer before service; but shortly after, ringing the bell violently, the family were alarmed; but more so when they discovered the cause; for, to their inexpressible grief, she had ruptured a blood vessel in the lungs, while endeavouring to stifle a cough that had for some time been troublesome. A medical friend was immediately sent for, and every method adopted that skill or affection could suggest; and whose unwearied assiduities throughout her illness will be long remembered; and was often gratefully acknowleged by the deceased. He succeeded in stopping the hæmorrhage for a time; but in a few hours it returned. A physician was called in; and great danger apprehended. She then sent for her beloved pastor and intimate friend in these affecting circumstances: he found her quite calm and composed, though not suffered to speak; and being unwilling to cause the least exertion, after prayer, was about to go; but she perceiving, refused; and begged, in a low whisper, he would be more particular in praying that the visitation may be sanctified: which he did. Indeed, this seemed to be her principal concern; for, being asked next morning the state of her mind, she wrote with a pencil, 'Death or life do not seem of so much importance as a sanctified use of this affliction. I needed it much. I was grown careless in prayer and reading the scriptures.' — This she lamented; but it was quite imperceptible to those most intimately acquainted with her; for, besides private, social, and family prayer, she and her dear partner used, alternately, with united hands, regularly to offer their requests night and morning. As to her acquaintance with Scripture, her frequent and suitable quotations are sufficient proofs. In short, she was, as was emphatically expressed in her funeral sermon, a 'Bible Christian.' But the mere form did not satisfy her; she wanted to feel her heart engaged, as she often did when employed in domestic concerns, more than at times when in retirement. On another paper she wrote,

'O could I but believe,
Then all would easy be!
I would, but cannot; Lord, relieve;
My help must come from thee.'

'Him that cometh unto me I will in nowise cast out.' 'I trust my weak hope is not like that of the hypocrite; which is as the giving up the ghost. I trust I can say, in a feeble degree,

'His love in time past forbids me to thiak
He'll leave me at last in trouble to sink.'

Upon another occasion, being asked how she felt the state of her mind, she wrote for answer, 'I want to feel my feet rest upon the Rock of

Ages: here, I am much below the mark. Should it please the Lord to spare me, - may I live more to his glory, and be more weaned from the world. I hope this affliction is in love from my Heavenly Father, to take away sin. I thank him for it: trusting it will prove to my eternal advantage. Whenever summoned hence, may each receive the reward of Christ's merits, and be admitted where sin and sorrow cannot enter!'

Such was the state of her mind while her disorder became every day more alarming. A fortnight had now elapsed, in which wearisome days and nights had been appointed her, when a new and unexpected trial took place. While sitting up in bed, unable to lie, in consequence of an incessant cough and bleeding, she was suddenly terrified by the children's bed-room adjoining hers being on fire. In her delicate situation, rendered more so by being pregnant, she was carried through the street, near midnight, to an inn, where every attention was paid her till the next morning; when she was removed to the house of a married sister: but, even in these circumstances, the dear sufferer was patient and submissive. When informed of the safety of her children, who had been literally snatched out of the flames, she expressed thankfulness to God, and a calm acquiescence in the Divine will; saying, 'It is of the Lord's mercies we are not consumed:' and repeated that gracious promise, 'When thou passest through the fire, it shall not kindle upon thee.' Thus was she supported in her removal from place to place, till her own habitation was rendered fit for her reception; and often expressed grateful remembrance of the kind attention she received while with her dear relatives: she also felt peculiarly obliged by the repeated visits of a brother from London, in the medical line; whose opinion and brotherly attention she highly valued. The first dangerous symptoms had now subsided; but it was only to make way for others more fatal in their consequences. She had now given up all thoughts of recovery, and began, with the greatest composure, to distribute her clothes, trinkets, &c. and gave orders that were to be executed after her death, with as much composure as if she had been going to take a journey; and though her sufferings at times were great, a murmuring word never escaped her lips. When her friends have remarked that it was a trying time for her, — she would say, 'I hope I do not complain:' and would immediatley talk of her mercies. At another time,

'Not all the pains that e'er I bore
Shall spoil my future peace;
For death and hell can do no more
Than what my Father please!'

She would frequently say, after a fit of coughing, 'Hold out, Faith and Patience! it is all right: the will of the Lord be done: and although he slay me, yet will I trust in him.' The last verse of the 5th chap. of the 2d epistle to the Corinthians was so much blessed to her, that she requested it might be the text of her Funeral Sermon.

She was thankful for having been taught hymns when young; as they were easily recollected, and afforded her so much comfort during her affliction; and said she would recommend the practice to young people in general; and wished her own children to be taught as soon as capable of understanding them. The day before she died her voice returned, and she exclaimed aloud,— 'None but Jesus can do helpless sinners good.' Finding her end to be fast approaching, she sent for a friend who had been particularly kind to her in her affliction, and for her sisters; thanking each severally, and expressing peculiar affection to the youngest, who had been constantly with her during the latter part of her illness; and lastly, her three lovely boys,—whom she tenderly embraced; but they were too young to be sensible of the affecting scene, or to know their loss; the eldest not being four years old. Upon their being taken from her, she said, 'I have now performed a great work;' and begged she might see them no more, to have the painful task to repeat. She then took leave of her dear mother; who was affectionately watching with her beloved husband. In writing, her hand and eye had nearly ceased to perform their office; but her mind was still vigorous; and she wrote, among other things, 'If we are not spared to meet again on Earth, we

shall soon meet again to part no more!' At 9 o'clock her pastor visited her: her sight was nearly gone, and she was supposed past speaking. She soon, however, awaked as from a doze, called him by name, and with the greatest serenity wiped the cold sweat from her face. It was then proposed to pray together, to which she assented, and named one of the family who she said would like to join. She was again asked the state of her mind, and replied, 'Resting on the Rock of Ages.' Shortly after awaking from a sleep, she said, 'I have been dreaming of Heaven.' Soon after this she said, 'Eternal glories to the King!' repeating, 'To the King!'—but the words died upon her tongue, and with a smile upon her face she passed the important hour of death, Feb. 4, 1815.—A funeral sermon was delivered to a very crowded congregation, from the text she had chosen, by the Rev. Joseph Slatterie.

MR. G. SCUTT.

ON the 20th of December, 1814, departed this life, Mr. G. Scutt, late student in Hoxton Academy. He was a native of Wareham, in Dorsetshire. At an early age he was received into the Sunday School. The instructions he there received, together with the labours of the late Mr. Banister, minister of the gospel in that town, issued, under the blessing of Heaven, in his saving conversion to God. After being made acquainted with 'the truth as it is in Jesus,' he felt an ardent desire to become instrumental in communicating to others the blessings which he himself enjoyed. Accordingly, the villages in the immediate vicinity of Wareham partook of his labours; and there he first attempted to attract the attention of his fellow men to the 'glorious gospel of the blessed God.' This led to an entire devotedness to the work of the ministry. He applied, at the recommendation of the church to which he belonged, for admission to Hoxton Academy;—into which, after residing for some months with a respectable minister in Essex, he was received, at the commencement of the year 1813. His uniformly exemplary conduct whilst a student, gained him the esteem of his tutors, the affection of his brethren, and the respect of all who knew him. If his literary attainments were not remarkably splendid, yet few, if any, excelled him in humility, devotion, and diligence. During the last year he preached with acceptance to various congregations in the metropolis and its neighbourhood. His last public engagement was in Hoxton, where he addressed the children of the Sunday School and their parents. The style of his preaching justified the hope, that had he been spared, he would have proved an acceptable and useful minister of Jesus Christ. But the great Head of the Church had otherwise determined, and at the early age of twenty-five, removed him from the church militant to the church triumphant in the celestial world. From the nature of his disorder little could be gathered from him at the last; but during the intervals of his delirium, he manifested a calm submission to the will of his heavenly Father, and an entire dependence for salvation on that Redeemer who 'came to seek and to save them that were lost.' The Rev. H. F. Burder, one of the tutors, delivered a funeral oration at the grave, around which were assembled those who were fellow students with the departed. Rev. J. Hooper, another of the tutors, improved the affecting dispensation at the Chapel, from Mark xiii. 35, and two following verses.

Recent Death.

DIED, March 30th, in the forty-seventh year of her age, Grace Hopkins, the wife of the Rev. Thomas Hopkins, Linton, Cambridgeshire.

Juvenile Department.

WE extract the following hints from a Memoir of Mr. John Robertson, 1814:—'At one time, young Robertson collected his playfellows together, and wished them to unite with him in the exercise of social prayer; but the proposal was received by his thoughtless companions with scorn and derision. By perseverance, however, and repeated trials, he at last prevailed upon them to comply with his request, and they met together regularly on the evenings and mornings of the Lord's day. During the summer months their little prayer meeting was held in the open air, but the approaching winter induced them to seek a covering. His natural modesty and diffidence would not allow him to make known the work in which he was engaged to his parents, who would cheerfully have given him every encouragement in their power. He had derived, however, too much pleasure from these exercises easily to relinquish his purpose;—with the assistance of some of his young friends, in the midst of a large wood immediately adjoining his father's house, he erected a small hut: from this humble roof the song of praise was often heard, and the voice of prayer and supplication ascended to that God who seeth in secret, and whom he had thus early chosen as the guide of his youth.'

Review of Religious Publications.

Biblia Hebraica, or the Hebrew Scriptures of the Old Testament, without Points, after the Text of Kennicott, *with the chief Various Readings, selected from his Collection of Hebrew MSS.; from that of* De Rossi; *and from the Ancient Versions; accompanied with English Notes, Critical, Philological, and Explanatory, selected from the most approved ancient and modern English and Foreign Biblical Critics. By* B. Boothroyd. *Vol.* 1. *demy quarto,* £2. 5*s.—royal quarto,* £3. 3*s.*

When the first portion of this valuable work made its appearance, we expressed our approbation of the plan and its execution, in our volume for 1811, and wished the learned and laborious editor all the success which the publication deserved. It affords us pleasure to find that the first volume, of ten parts, comprising the Pentateuch and all the Historical Books, is now completed, accompanied with an appropriate preface, explanatory of the reasons for undertaking the work, and the plan intended for its execution.

The title of the volume will give the reader a general idea of the nature of the work; and we believe that every one, who is competent to examine the manner in which it has thus far been accomplished, will express his ready acknowledgments to the indefatigable editor. Such an undertaking as this requires no common learning, pains, and patience; and we are pleased to find, by our examination of the work, such satisfactory evidences of these qualities employed in its execution. The text appears to be as accurate as the nature of such a work, so confessedly arduous, will admit; and the type is very distinct and clear. The various readings form an important part of the plan, to those who know how to make a judicious use of such appendages. They are, however, only a selection from larger collections, of such as the present state of the text seems to demand, and the best critics judge to be genuine, or at least most probable and deserving of notice. In this the judgment of the Editor is shewn, as well as the convenience of many Hebrew scholars who may procure so valuable a work. As we believe, the secret history of Dr. Kennicott's collections betrayed something like a wish to multiply the various readings, by a facility of admission, which met with deserved reprehension, though it might be to the advantage of some who furnished him with them. We particularly allude to the exploits in the Hebrew manuscript war, of Dumas the ingenious, but unprincipled Jew at Oxford, as related in Jones's Life of Bishop Horne.

The notes embrace a variety of subjects in criticism, philology, and the illustration of difficulties that occur to the biblical student. In this department the editor has brought together a considerable quantity of useful information, collected from eminent critics and commentators, ancient and modern, occasionally enriched with original ingenious remarks and conjectures submitted to the learned reader's judgment with becoming deference.

We shall be happy to know that this work meets with the patronage and encouragement which we most sincerely wish it; and that the truly laborious editor, who is also the printer of the volumes, does not spend his strength for nought in the arduous undertaking, like the Waltons, the Castells, and the Ockleys of former times, who were as remarkable for disappointments as for their oriental learning and toils. We trust the taste of the present age augurs better for the encouragement of the labourers in the Hebrew vineyard, and that many whose office it is, or may be, to explain the oracles of heaven to others, feel the just propriety of the important maxim of the learned Margaret Professor at Cambridge, that 'we cannot be qualified for the interpretation of the Bible, till we understand the languages of the Bible.'

The price of the work, published

occasionally in parts, renders it attainable to many Hebrew scholars, who, perhaps, might otherwise be compelled to forego a more expensive work of this kind, so necessary to form a part of the library of the Christian scholar and divine. We have observed a few minor errata of the press; but we need not specify them, as the editor has engaged friends competent to the task, to review the whole, and a complete list will be given at the conclusion of the work, which will be completed in about twenty parts, forming two handsome volumes in quarto.

A New Covering to the Velvet Cushion, small 8vo. 5s. 6d.

HAVING in two successive numbers of this Magazine, given our sentiments freely on the Velvet Cushion itself, it will not be necessary to say much of this *New Covering*. The thought is certainly ingenious and appropriate; but we think from 'The dedication to the Chair of St. Peter,' that the author has mistaken the writer of the former work, who said 'we (Protestants) owe to Popery almost every thing that deserves to be called by the name of a Church*;' Mr. C. evidently referred to a *building*, not to 'an assembly of faithful men;' the mistake is owing to the equivocal use of the word *Church*—the Churchman meant 'a House'—the Dissenter 'a Church in a house;' both the writers expressed themselves in character†.

The plan of this Work is as follows:—Mr. and Mrs. R., a happy and intelligent couple, are in the habit of spending an hour ('*their own sweet hour*,') together in reading and conversation, after the children have retired to rest; and the Velvet Cushion —as a new *religious novel*‡, is introduced, with remarks on novel-reading, which deserve serious regard. Westmoreland, where the Velvet Cushion had lately resided, became pregnant, and had produced, *(far more than Johanna Southcott)*—most charming encomiums on the Church of England, and most severe censures on the Non-Cons. Westmoreland being our lady's native residence, she felt an unconquerable desire to revisit the scene, and 'to see this famous Cushion-historian.' The journey is performed, the Church is visited, but O, 'the chilling disappointment,' the Cushion had been sold, purchased by Dissenters, and with a new covering, was actually in the pulpit of a *Dissenting Chapel!!!* The travellers hasten to the place—find the Cushion, rip it open; and 'imagine, if you can, their surprize and pleasure to find the Cushion again pregnant; slips of paper having been dexterously introduced, forming a connected series, a continuation of the former history, up to the very time of their arrival. On one of these slips it is written, 'I feel like the fabled phœnix rising from the ashes, or the eagle new fledged with the feathers and pinions of youth and beauty at the end of a hundred years. The fast rooted prejudices of centuries seem burnt down, or mouldered away, and new sentiments, new feelings, new pleasures, have proved the happy results of a *new covering*.'

The Cushion having changed its religion, the reader will expect a change of its tone; it is no longer that of the high Churchman, but of the staunch Dissenter; and the usual arguments of the latter are urged against the indiscriminate use of the burial service, the prostitution of the Lord's supper to secular purposes, the absolution of the sick, the ceremony of confirmation, &c. &c.; while the constitution of a Church among the Dissenters, the mode of ordination, &c. &c. are highly commended.

We are of opinion, that although the New Covering does by no means

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* This objectionable passage being omitted in the 2d edition of the Cushion, (of which seven editions have appeared before this notice,) the author of the Covering has in his 2d edition omitted his satirical dedication to the chair of St. Peter.

† According to *Dugdale*, the first Christian Church in Britain was at Glastonbury, and made of *wicker work*. The religion then of the first British Christians was that of a *barn!*

‡ This author uses the term *novel*, as indeed we have done, in its lax and popular sense; but strictly speaking, neither 'The Velvet Cushion' nor its 'New Covering' can be called a *novel*, which is properly a close imitation of nature and of human life. But the idea of a Cushion relating its own history, is far enough from the regions of probability, and belongs rather to the class of *romances* than of novels.

display the same degree of originality as the Velvet Cushion, yet that it possesses considerable merit, and is adapted to counteract in some degree, what we conceive was censurable in that elegant and sprightly work. The incidental narrative of the lady from India, is very interesting, and the account of the funeral of the good vicar, is honourable to the piety and candor of the author.

We understand this famous Cushion has been *thumped* by another hand; and in our next we shall probably have to announce another defence of the Dissenting cause. Perhaps, by this time the ingenious author of the original piece, may see reason to wish he had not made his attack: it is an old proverb, probably almost as old as the use of glass in this country,—They who have glass windows should be cautious of throwing stones.

The Wells of Salvation opened; or A Treatise discovering the Nature, Preciousness, and Usefulness of Gospel Promises; with Rules for the right Application of them. By William Spurstowe, *D. D. 2nd edit. 5s. 6d.*

Dr. Spurstowe, the author of this Treatise, was an eminent divine in the 17th century, and Vicar of St. John's, Hackney; from whence he was ejected by the Act of Uniformity, in 1662. He was one of the Assembly of Divines, and accompanied the Commissioners who were sent to treat with King Charles I. in the Isle of Wight. He was a man of fortune, of piety, of humility, and of great charity, a lasting monument of which he has left in six Alms-houses, in Hackney, near the Grove. He died in 1666.

Among the few printed works which he left behind him, this is probably the most useful. The subject is that which concerns every believer; for the promises are the food of faith. 'The Promises,' saith the author in his preface, 'are a large field, in which the wise merchant may find more pearls hidden than are yet espied; a rich mine, in which the diligent labourer may dig forth more fine gold than any have yet taken from them; they are the Church's storehouse, while it is on this side heaven, from whence believers in all ages may be filled with comfort, as every age is with new light that beholds the sun. So that there is still an opportunity for the ministers of God to put their sickle into this harvest, and an encouragement also to believers to take hold of all helps and advantages that may be afforded them for the clearing of their knowledge, and the quickening of their affections, in the daily use and applications of the promises.'

Dr. Spurstowe here affords, to the heirs of promise, very judicious information with respect to the nature and excellencies, and especially, as to the *right application* of the promises; for which purpose he gives several rules, adding a variety of needful cautions, encouragements, and practical improvements.

The original work having become very scarce, we think Mr. Samuel Burder deserves the thanks of the public for having presented it anew, printed in a very neat manner; and we heartily recommend it to our readers.

Sermons on various Subjects. By A. Fuller. 8vo. 9s.

We receive with much pleasure a volume of Sermons from the hand of Mr. Fuller, whose pulpit talents are in themselves respectable, and always directed to the great end which the Gospel has in view, the salvation of immortal souls.

The subjects of the sixteen discourses before us are partly doctrinal, and partly practical; but the doctrinal ones have all a practical tendency, and the practical are, in our view, strictly Evangelical. The first, on Solitary Reflection, from Psalm iv. 4, is a village sermon, in a style of ingenious simplicity and pointed address to the conscience; in which the following questions are proposed for self-examination:—1. Does my heart choose and follow after those things which my conscience tells me are right? 2. Is my Conscience instructed and formed by the word of God? 3. Have any, or all my pursuits, whether after natural or sinful onjoyments, ever yet afforded me satisfaction? and, 4. If I should die in an unconverted state, and perish for ever, can I endure the wrath of an offended God? These searching questions are, secondly, enforced by the following very important suggestions:—1. There are things which you have *doubted*, or

acted as if you doubted, which if you would but retire and converse with your own heart, you would find to be true. 2. There are things which you are apt to *object* to in God's dealings with you, which, were you to commune with your own hearts, would be found to be unobjectionable. 3. One reason of your knowing so little of your *heart-sins*, is, your communing so little with your hearts. 4. There are things on account of which you *value yourselves*, and of which you make a *righteousness*, that if you were to retire alone, would be found of a very opposite nature.

The second sermon, on Psalm xiii. 2, which is a counterpart to the preceding, is intitled, 'Advice to the dejected: or the soul directed to look out of itself for Consolation.' And as in the former Mr. F. had attempted to alarm and penetrate the conscience, in this he pours in the appropriate and abundant consolation of the gospel.—These useful discourses discover, we think, the peculiar talent of the preacher.

The third is an interesting discourse, in the way of observation, on the case of the woman of Canaan, from Matt. xv. 21—28. The fourth sermon, from Eph. v. 26, 27, contrasts the future perfection of the Church with its present state of imperfection. The fifth, from Mal. iv. 5, 6, recommends the gospel as the only effectual mean of producing universal peace among mankind,—a very important subject in the present crisis, and discussed with the preacher's usual ingenuity. Sermon sixth, 'The reception of Christ the leading point of salvation,' is founded on John i. 10—12. On the *difficulty* which the sinner makes to receive Christ the following remark is excellent and important:—'If our spirits were brought down to our situation as sinners, the most humiliating truths of the gospel, instead of offending us, would appear to be right, and wise, and glorious. We should feel that the dust was our proper place; or rather, if we had our deserts, the pit of perdition. We should consider ourselves as lying at the absolute discretion of God: instead of being stumbled at such an assertion of the divine sovereignty as that addressed to Moses, "I will have mercy on whom I will have mercy," &c. we should cordially subscribe to it, and supplicate mercy only on that principle. And when we had obtained it we should never think of having made ourselves to differ, but freely acknowledge that by the grace of God we are what we are.'

The three next discourses are on the doctrine of *Justification;* and exhibit a perspicuous, argumentative, and scriptural view of this most important truth. The succeeding discourses are as follows:—'Sermon X. The believer's review of his past and present state, Eph. ii. 13.—XI. Nature and importance of love to God, Josh. xxiii. 11.—XII. Conformity to the death of Christ, (a very excellent discourse) from Phil. iii. 10.—XIII. The life of Christ the security and felicity of his church, Rev. i. 18.—XIV. Christianity the antidote to presumption and despair, John ii. 1.'

The last two discourses merit particular attention.—'The sorrow attending wisdom and knowledge,' is very ingenious, (from Eccl. i. 17, 18.) the result of much experience and reflection. The last discourse is an attempt to illustrate that very difficult passage, Rom. viii. 18—23, by considering it as refering to 'the magnitude of the heavenly inheritance:'—such a magnitude that the sufferings of the present life are not worthy to be compared with it; of such magnitude as to interest the whole creation; and, finally, of such magnitude that our highest enjoyments do not satisfy us, but we groan exceedingly after the full possession of it!' This outline discovers the hand of a master; but the subject strikes us as too critical for a sermon, unless it were supported by a body of notes and illustrations, which we should be glad to see: for the subject is so full of difficulties, that it seems impossible to do it justice in the compass of a short sermon. It is no discommendation, however, of these discourses to say, that they are generally short, and that the preacher stops while we are wishing him to proceed. Upon the whole, though the sermons may not *all* equal the opinion we have formed of the preacher's talents, they are all excellent, as practical and evangelical discourses; equally adapted for the family or the closet: and as such we cordially recommend them; and even where they occasionally fall short of our sanguine expectations, they rank

much higher than the general current of printed sermons.

The Claims of London on the Zeal of Christians; a Sermon in behalf of the London Association for extending the knowledge of the Gospel in the Metropolis, preached at New Broad Street. By James Bennett, *of Rotherham.* 1*s.* 6*d.*

SEVERAL gentlemen, fully and painfully convinced that the gospel is not adequately diffused through the immense population of the metropolis, formed a society, a few years ago, under the name of the 'London Association,' with the benevolent design of supplying this serious deficiency. Mr. Bennett was called upon to advocate their cause, which he has done in a manner highly honorable to his talents and feelings in this masterly discourse.

The commission anciently given to the prophet Jonah,—'Go to Nineveh, that great city, &c.' forms the basis of the sermon; and the preacher takes occasion from thence to state:—1. '*The claims which London has on our zeal,—and,* 2. *The encouragement it presents to our hope.*'

These claims are 'I. ITS IMMENSE POPULATION—estimated at more than a million of souls—such a world of living beings, that the sum overwhelms us.' 'Some things,' the author observes, 'are too minute to be dissected, others defy complete investigation, for they are too vast to be comprehended. I might, however, remind my hearers of what they may have said when looking at a country town, which they regarded as destitute of the means of instruction. Have you not exclaimed, 'Here are thousands of immortal souls in want of the bread of life!' And what would you say of all the towns, villages, hamlets, cottages, of a whole county? In London, then, there are more inhabitants than in all the towns, villages, hamlets, and lone houses of county added to county.'

II. THE DEFICIENCY OF RELIGIOUS INSTRUCTION.—A distinguished ecclesiastic, speaking of the provision made for public worship, asserted 'that the machinery of this country was too contracted for its enlarged population:' this applies with double force to the metropolis. In three parishes, the places of worship are so inadequate, that if completely filled, there would be left 100,000 persons who could crowd into no place.—What then would be the number in the whole city and environs, &c.?—and if such the deficiency of mere church-room — what the want of evangelical instruction.' Here an appeal is made to the consciences, particularly of Independents and other Dissenters, whether *they* have exerted themselves to the utmost to cultivate this field?

III. ITS PECULIAR EXPOSURE TO EVILS.—'Has not the metropolis of a great empire always been the focus of vice? What was the moral character of Nineveh, of Babylon, of Alexandria, of Rome, or Constantinople? Are immense masses of corrupt beings ever accumulated in one spot, without producing horrible fermentation? And what title can London adduce to exemption from the common danger?' Here the author takes an affecting view of 'the insolent prostitution which crowds the streets, where confirmed virtue cannot walk without an agonizing conflict between horror, pity, indignation, and alarm; nor youthful inexperience move a step without danger of pollution!' He justly adds, 'that it is not only from unblushing vice that London is exposed to danger, but also from wickedness, under the mask of religion:'—here he adverts to the practice of designing men, 'who turn chapels into gospel shops, and preaching into an entertainment, to gratify vain curiosity with crude novelties, to indulge Antonomian licentiousness with solemn blasphemies; or to delight levity with religious buffoonery; or to gratify malignity with uncharitable anathemas.' Hence Mr. Bennett powerfully argues for exertions of a more honourable description, and asks, 'Is not every one who glows with holy jealousy for Christ's honour, bound to labour that each parish may be presented with a fair specimen of his divine religion; truth in her native simplicity, holiness in all her beauties, benevolence in all her tenderness, and zeal in its universal labours? For who can contend against error but with truth? What shall counteract the wild fire that would burn up the soil, but the pure water of life that carries fertility wherever it flows?'

IV. THE BENEFITS IT HAS CONFERRED.—'London has supplied many

other places with the preaching of the gospel. Through how many towns and villages may we go, and beholding commodious places of worship, hear it said—"the gold of London helped to rear these walls!" To how many faithful preachers may we listen, in remote corners of the kingdom, of whom it may be told—"the zeal of the wealthy citizens sent forth this" labourer to cultivate the desert! And will the same noble spirit do nothing for London? Can we for a moment harbour the suspicion, that the most important place in the kingdom will be left destitute of buildings or preachers, when once the necessities of the city are exposed to view?'

V. THE INFLUENCE OF THE METROPOLIS.—'A capital city,' the author observes, 'is like the heart in the human frame: there the vital fluid is collected, and thence dispersed through all the system; if the action is healthful and vigorous, life joyfully flows through every channel; if diseased, irregular, or feeble, all the limbs and senses languish for want of vital stimulus.'——'London should be to Britain, as Jerusalem to Judea,'—'what happy effects would the whole country derive from such a metropolis! For in its vicinity, are many of the most valued seminaries for the ministry. Here, therefore, our Timothys see their first models. Who would not wish that they may see only apostolic men, whose *labours* should shew them all they ought to be, and inspire the secret wish, O, that I may one day be such a pastor! and whose *success* should kindle their zeal to ask, "May I behold around me such a church." Nor would our country alone feel the effects of such a holy city, but the world might here learn to know and fear our God.'—'Not that I would deny what the religion of the metropolis has already effected. I am aware that small as is the proportion of genuine Christians to the immense population of the city, the handful has often displayed a spirit beyond all praise. For this very reason, however, I would utter the prayer of Moses—"The Lord God of your fathers, make you a thousand times so many more as ye are:" for, if a handful has had such an effect on the kingdom and the world, what might we hope for, were they increased to the proportion of pious persons in the city of Bristol?'

Our readers will perceive that we have given an unusual space to this part of the sermon; but the peculiar importance of the subject will be judged a sufficient apology. Would to God that the subject may be *felt*, and *acted upon* as its vast importance demands; so that the society for which the author pleads, may be supported in a degree proportioned to the immense magnitude of its object. To promote this we shall give an outline in our next of the second part of the discourse.—*The encouragements which London presents to our hope.*

[*To be concluded in our next.*]

The Servant of the Lord: a Sermon occasioned by the death of Dr. Coke. *By* Samuel Woolmer.

THIS discourse was delivered at Sheerness and Brompton, Kent, by the author, who was brought to a knowledge of the truth under the Doctor's ministry at Barbadoes, in the year 1794. The preacher describes the servant of Christ in his work—his qualifications—his faithfulness,—and his privileges; after which he gives us a full account of his deceased friend—his extensive labours—his ministerial abilities—his devotedness to God—his disinterestedness—his success in the ministry—and his death.

Dr. Coke, it appears was the son of a physician at Brecon, and graduated at Oxford. He is said to have been awakened to a sense of religion by reading that most excellent book, Dr. Witherspoon on Regeneration. About the year 1770, he embraced the sentiments of Mr. Wesley, and soon after joined his connexion, in which he has been very laborious. In 1784, he began to superintend the American Methodists, and introduced among them the Episcopalian form of church government. He crossed the Atlantic, we believe, 12 times, and was indefatigable in promoting foreign missions, especially those among the Negroes in the West Indies; for this purpose he procured thousands of pounds by personal application throughout England, from house to house. At length, at an advanced period of life, he determined to visit Asia; but, as our

readers know, it pleased God to terminate his life on the voyage. We have no doubt that the deceased was worthy of that tribute of pious respect which is here paid to his memory, by his spiritual son, and we think the discourse calculated to arouse 'the servants of Christ' to zeal and activity in their Master's blessed work.

An Address to Teachers of Sunday Schools. By the Rev. H. G. Watkins, *Rector of St. Swithin, London Stone.* 6*d.*

We are here favoured with the substance of a sermon, preached at the author's church, before the Sunday School Union Society, and published at their request. It contains excellent advice to Teachers of Sunday Schools, respecting, 1. Themselves, and 2. Their Services. The necessity of personal religion and secret prayer, is strongly urged. Cautions are given against jealousy, envy, and a censorious spirit. Due reserve towards the children and adults of the other sex is recommended; and hints respecting hasty marriages. Excess in the dress of female teachers is justly considered as affording an injurious example to the children.

Some useful remarks are made respecting the various capacities of children; caution necessary in speaking before them of the foibles of their parents; enjoining private prayer; insisting warmly on the great fundamental doctrines of the gospel, &c. &c.

As the right performance of the work of a Teacher, is a matter of no small difficulty, and as many who are employed therein are young and inexperienced, we think that this cheap address may be of great service to the cause of Christian education, and wish it may be in the hands of young teachers in general.

A Sermon, occasioned by the Death of the Rev. Noah Hill. By J. Hooper, *A. M.* 8*vo.* 1*s.* 6*d.*

In this discourse, which is founded on 2 Sam. iii. 28,—'Know ye not that a great man is fallen in Israel?' Mr. Hooper points out, what it is which constitutes true greatness;—shews, that no eminence of character can preserve from the stroke of death;—and observes that when such characters are removed, the dispensation calls for general attention and suitable improvement. After an apt and animated illustration of these remarks, Mr. Hooper proceeds to give an interesting sketch of the life and character of the Rev. Noah Hill, his excellent and lamented predecessor in the pastoral office. Mr. Hill, we are informed, entered the Academy at Daventry, then under the care of Dr. Caleb Ashworth, in the year 1736, at the age of seventeen. When he had finished his course of studies, he became assistant tutor and discharged that office with honor to himself and advantage to the Institution during ten years.

In the year 1771, he commenced his ministry at the Meeting House in Old Gravel Lane, where he continued to labour, says his amiable successor,—diligently, faithfully, and successfully for thirty-seven years; until growing infirmities induced him about seven years ago to resign his important trust; from which time to his death he has been usefully occupied in going about doing good, and preaching by a holy, upright, and benevolent life. During his illness he conversed but little; but almost his last utterance, when his speech had nearly failed him, was expressive of the composed state of his mind. On my asking him if he was comfortable in mind, he replied, somewhat indistinctly, 'Yes, mercifully so,' which were almost his last words.

A Sermon occasioned by the detection and punishment of Criminals guilty of Robberies and Murders, in the Counties of Essex and Hertford; preached at Bishop's Stortford, March 19, 1815. *By* William Chaplin. 8*vo.* 1*s.*

This is an able and affecting discourse, well calculated to impress the most desirable reflections upon the melancholy outrages by which it was occasioned. But we are particularly induced to recommend it to the consideration of our readers, on account of its bringing before the public view, the nature, heinousness, tendency, and consequences of *poaching*, or obtaining those delicacies of the table which the law of the land

designates as private property, by secret and illegal methods. The criminals mentioned were poachers; and from their practices in this way, they were led to the deeper crimes for which they suffered the punishment of death. It appears that this offence prevails in many parts of our land: and awful are its consequences on the moral characters of the wretched perpetrators, and their families. Every idle and unprincipal habit is promoted, and the progress is almost sure to lead to the more tremendous crimes of dishonest violence, and to murder itself. Many, even such as are deemed respectable persons, are in the habit of purchasing the produce of these nocturnal depredations; and are thus feeding and encouraging this dreadful system!—To those who will listen to the voice of religion, and who are not totally dead to the feelings of duty and christian patriotism, we recommend this discourse. In it they will see the sinfulness of this practice, and all the arguments answered by which some attempt to extenuate it.

The Obligations of Christians to cultivate Holiness, Unity, and Peace. A Sermon on the death of John Tabor, Esq. who died Feb. 3, 1815, aged 86; preached at Bocking. By Thomas Craig. 8vo. 1*s*. 6*d*.

A very scriptural, judicious, and affectionate address on some of the most capital, but most neglected, graces of the christian character. From 2 Cor. xiii. 11, the preacher exhorts to *christian perfection*, in completeness of obedience, consistency of temper, purity of motives, and progressive improvement, both in personal godliness and in the communion of saints; to *comfort* in the all-sufficiency of Christ, in the promises, and in the prospects of glory; to *unity* of affection to Christ, his cause, and his people; and to holy *peacefulness* in the relations of civil and religious life: and these exhortations he presses from the promise of *His* presence and prosperity, who is the God of *love*, the founder, giver, and lover of peace.

These characters and blessings, seem to have been remarkably exemplified in the venerable Mr. Tabor. He had been for 68 years an honourable member of the church at Bocking. His early devotedness to God, bore correspondent excellence and plenteousness of fruit, through such an unusually long period. He was a man eminent for his personal piety, his candour and humility, his liberality and readiness to every good work, his love to the sanctuary of God and to all good men, his steady obedience, and his heavenly mindedness.

LITERARY NOTICES.

In a few days will be published Dissertations on Christian Baptism; in which is clearly shewn that Antipædobaptism is in opposition to the Holy Scriptures, and the general practice of the Church of Christ, in all ages. By the late Micaiah Towgood. A new Edition, with Notes and Illustrations; and recommended by several ministers.

Mr. Brown, of Whitburn, is about to publish a small collection of Letters from Books and Manuscript, suited to children and young people.

SELECT LIST.

The Legend of the Velvet Cushion, in a series of Letters to my Brother Jonathan, who lives in the country. By Jeremiah Ringletub. 8vo. 6s. 6d.

Sermons chiefly on Devotional Subjects, by the Rev. Arch. Bonar, of Cramond. 8vo. 10s. 6d.

The Life of Phil. Melancthon, comprising an account of the most important Transactions of the Reformation. By F. A. Cox, A. M. of Hackney, with a Portrait, &c. 8vo. 14s.

Sermons on the Doctrines of the Gospel, and on the privileges and duties connected with them, by Rev. T. Thornton, Author of Christian Consolation, &c. 12mo.

Some account of the late Rev. T. Robinson, of Leicester, by the Rev Mr Vaughan. 8vo. 12s.

The Doctrine of the Atonement an essential part of the Christian System. 8vo. 2s. 6d.

Three Addresses at the Ordination of the Rev. S. Curwen, of Leeds. By the Rev. J. Gilbert, E. Parsons, and W. Eccles. 8vo. 2s.

Buck's Practical Expositor, 2d edition. 12mo. 6s.

A Grammar of the English Language, by J. Sutcliffe, Translator of Saurin, &c. 12mo. 3s. 6d. bound.

Ordination Service of the Rev. J. Morrison. 8vo. 2s.

Sermons to young People, by S. Lavington. 12mo. 6s. 6d.

Religious Intelligence.

LONDON.

REGISTERS of DISSENTERS*.

To the Editor of the Evangelical Mag.

DEAR SIR,

ANXIETY has been extensively produced by a communication inserted in January†, in 'your very valuable and widely circulated Miscellany,' on the subject of the Registers of Baptisms of Dissenters. In compliance with your wishes, and those publicly and privately expressed by individuals and societies, whose sentiments deserve my respect, I transmit the following observations, intended to allay the anxiety which I have observed and deplore. For that purpose, I have been induced, in compliance with the same wishes, by the addition of my signature to give an effect to these remarks, which anonymous and unprofessional observations probably would not obtain.

Your intelligent Correspondent, desirous to increase the security of Dissenters, has rather exaggerated both the evil which he supposes to exist, and the benefit which he is desirous to procure. Registers of baptisms are not so important as he has conceived. The three objects which have generally induced a reference to baptismal registers are,—1. To intitle survivors to insist on the performance of the Burial Service by the parochial Minister, according to the rites of the Established Church, over their departed friends; and whose 'Baptism with water, and in the name of the Father, and of the Son, and of the Holy Ghost,' it may be necessary to prove. 2. To demonstrate the settlement of paupers by their birth; and, 3. To assist in illustrating the descent of claimants to estates. As to the first of those objects, which very rarely occurs, it has been decided that the Clergyman required to officiate must be satisfied with any reasonable evidence. (A.) As to the second object, it has also been determined, that Registers are only evidence of Christenings, and cannot afford any demonstrative proof by which the right to a settlement by birth can be maintained. (B.) And as to the third object, Registers constitute not the best evidence, but only one of many species of secondary evidence, which, from a consideration of the nature of those cases, the courts of law and equity have been accustomed to admit. But if registers were essential documents, and therefore far more important, no legitimate cause for particular anxiety appears to exist. No case has hitherto been recorded, in which proofs from the registers of baptisms preserved by Dissenting Ministers have been rejected, or in which a preference has been given to those which were formerly kept under the authority of the canon law, and are now directed to be kept by statute by the Ministers of the Established Church. The statute of 25 Geo. III. c. 75, even recognized and imposed a stamp on entries made in the Registers of Dissenters; and those entries have been frequently produced, and generally admitted, without controversy or objection. To promote uniformity and public convenience, and to assist the useful design of the author of the recent Act for better regulating Registers, (C.) efforts were made to continue therein the clauses recognizing and establishing the Registers of Dissenters originally inserted in that Act; but the efforts excited an opposition, with which it would have been useless to contend, and which it would have been injurious to increase. If, however, at any future period any judicial determination should give solidity to the speculative apprehensions which some persons entertain, a reason will be presented for immediate application to the government and the legislature, to confirm past entries, and to legalize future registration, which would then probably command attention and success.

To Dissenters and Methodists, whose security and just contentment I am solicitous to promote,—it does appear that no better advice can be now afforded than that they should manifest greater attention to the form and preservation of their Registers; and that they should introduce and ex-

* Registers and Certificates on the plan here stated, may be had of the Publishers of this Magazine.

† Page 11.

tend the improvements which the last statute has compelled the Ministers of the Established Church to adopt. —— To effect this practical advantage, I therefore recommend, with great deference,— That every congregation which practises infant baptism with water, and 'in the name of the Father, and of the Son, and of the Holy Ghost,' should provide a book, bound in folio or quarto, to be entitled, '*A Register of Baptisms solemnized with water, in the name of the Father, and of the Son, and of the Holy Ghost, by Ministers of a Congregation of Dissenting Protestants, in the Parish of* ——— *in the County of* ———;'— that such books should be divided into columns, and that of all baptisms so solemnized, entries should be made in those columns —and in the subjoined form.

The superiority of that form will consist in the improved provision which it supplies of an union of an authenticated Register not only of baptisms, but also of births. *The Title* of the Book is particularized, because it has been determined in the Ecclesiastical Courts that baptism is not effectual unless it be performed 'with water, and in the name of the Father, and of the Son, and of the Holy Ghost.' The insertion of the *place of birth* may assist in the ascertainment of parochial settlements: the reference to the *former names of mothers* will contribute evidence of identity, and materially aid in the recovery of estates descending from female ancestors: and the *signature of parents* may supply proofs of the time and the place of the birth, with which a minister is not personally acquainted, and which he cannot therefore legally or effectually attest.

When Baptized.	Child's Christian Name, and Sex.	In what Parish, and on what day born.	Parents Names, (both Father and Mother) Including former Name of Mother.		Abode.	Quality, Trade, or Profession.	Signature of parents.	Signature of the Minister by whom the Baptism is performed.
			Christian Name.	Sir Name.				
1815. Feb. 1st.	*John.* Male.	St. Luke, Middlesex. Jan. 1, 1815.	*William* *Sarah*	*Wilkins,* *Wilkins,* late of, Spinster or Widow	Old Street.	Carpenter.	W. W. S. W.	*M. Hood.*

Those congregations who disapprove of the invocation of the Trinity, mentioned in the form, and who may therefore be excluded from the benefit of the first before stated object of reference to baptismal registers, must erase the words asserting that invocation; but may partake all the advantages of those registers in the other matters to which they apply.

And the members of those congregations who exclude infant-baptism from their practice; and the baptism of whose children cannot be recorded either by Dissenting Ministers or by Clergymen of the Established Church, should not omit to preserve in their Family Bibles, or other repository, some memorial of the birth of their children, or to transmit certificates of those births to Dr. Williams's Library, to which your Correspondent alludes.

An attention to these suggestions will essentially contribute to improve the registers and security of Dissenters, and to terminate that negligence, from which, principally, difficulties may be expected hereafter to occur, and may produce general and permanent benefits at which your respected Correspondent, and myself, shall reciprocally rejoice.

JOHN WILKS.

Finsbury Place.

(A.) Kemp v. Wickes, Cleri

(B.) Goodright v. Moss. Cow 591.

(C.) 52 Geo. III. c. 146.

ANNUAL MEETINGS IN MAY.

N. B. *For those of the Missionary Society, See the Chronicle, p.* 209.

TUESDAY Morning, 2d. The Annual Sermon for the *Church Missionary Society*, at St Ann's, Blackfriars, by the Rev. E. T. Vaughan, M. A. of Leicester. Annual Meeting of the Society at the Free Mason's Tavern, Great Queen Street, at 2.

Wednesday Morning, 3d. 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 Morning, 5th. The Annual Sermon at the Chapel of the *Orphan Working School*, City Road, by the Rev. G. Ford, of Stepney.—Dinner at 4, at the Old London Tavern, Bishopsgate Street.

Tuesday Morning, 9th. *Naval and Military Bible Society*, Annual Meeting, at the Crown and Anchor, Strand. .Chair to be taken at 12 exactly.

Tuesday Morning, 9th. *London Female Penitentiary*, Right Hon. Lord Carrington, President. The Annual Meeting of this Society will be held at Free Mason's Hall, Great Queen Street. The Chair to be taken at 12 exactly. The Annual Sermon for the Institution will be preached on the evening of the same day, at St. Lawrence Jewry Church, Guildhall Yard, service to begin at half past six. Ladies Tickets of admission to the Annual Meeting, to be had of the Secretary, or at the house of the Institution, or of any of the Committee.

Tuesday, 9th. The Anniversary Meeting of *The Irish Evangelical Society* will be held at the New London Tavern, Cheapside, at 6 o'clock in the evening.

Wednesday Morning, 10th. The Annual Meeting of the *Sunday School Union*, will be held at the City of London Tavern, Bishopsgate Street. Breakfast to be provided at six o'clock; and the Chair taken at half past six precisely.

Thursday Morning, 11th. Half past six, will be held the Annual Meeting of the *Religious Tract Society*, at the City of London Tavern, Bishopsgate Street, opposite to Threadneedle Street. The Chair will be taken at half past seven precisely.

Friday Morning, 12th. Half past six, will be held the Annual Meeting of the *Hibernian Society*, at the City of London Tavern, Bishopsgate Street. The Chair will be taken at half past seven precisely.

Saturday Morning, 13th. At 11 (for 12 precisely,) will be held at the New London Tavern, Cheapside, the Anniversary Meeting of the *Protestant Society* for 'the protection of Religious Liberty,' whose exertions in various parts of England during the past year, will deserve particular attention and support.——☞ We are requested to state that the numerous applications received by this Society, and the expensive efforts they have made, must compel them reluctantly to adhere to their original plan, and to withhold assistance from all Congregations in England, who do not pay the annual sum of £2., and from all Congregations in Wales, who do not contribute £1. annually, unless they receive general and liberal assistance:—and that the different contributing Congregations are solicited to remit their arrears to Lady-day, and their subscriptions for the current year, to R. Steven, Esq. Upper Thames Street, the Treasurer, by their own Ministers, or any neighbouring Ministers or Friends who may visit London during the present month.

Monday Morning, 15th. The Annual Meeting of *The Protestant Union for Widows.*

Monday Evening, 15th. The *Aged Pilgrims' Friend Society*, at Dr. Winter's Meeting. The Chair to be taken at half past six precisely.

BRITISH AND FOREIGN BIBLE SOCIETY.

A SPECIAL General Meeting of this Society was held at the New London Tavern, Cheapside, on Monday, March 6th, Wm. Wilberforce, Esq. M. P. Vice-President, in the chair; when the following Resolution was unanimously adopted, viz:—

'The British and Foreign Bible Society, participating in the general sorrow occasioned by the death of the late Henry Thornton, Esq., discharge a mournful duty in expressing their veneration for his memory, and their gratitude for the eminent services which, as Treasurer, he rendered to the interests of this Institution, from its commencement in the year 1804, to the period of his lamented decease.

'Sensible of the importance of those duties which attach to the office thus painfully vacated, and convinced, from their knowledge of his character, and their experience of his attachment to their object, that he will discharge them with fidelity and zeal, unanimously resolved, that John Thornton, Esq. be appointed to succeed his late revered uncle as Treasurer to this Institution for the remainder of the current year of the Society.

'While the British and Foreign Bible Society bow with due submission to that Dispensation which has inflicted upon them so severe a loss, they desire to acknowledge, at the same time, the goodness of Providence in directing them to the means of repairing it with such unanimity, promptitude, and real satisfaction.

'The British and Foreign Bible Society cannot but regard it as a circumstance peculiarly favourable to their Institution, that the office of Treasurer should be permitted to remain in a connection from which it has derived so much credit and advantage; and devolve upon an individual, whose past conduct has afforded a pledge that he will emulate the virtues associated with his name, and reflect that integrity, candour, and persevering philanthropy, of which his revered predecessor and relative furnished so illustrious an example.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

(From the Christian Guardian.)

ON Thursday, the 28th of Feb. an extraordinary Meeting of the Society was held at the Freemasons' Tavern, Thomas Babington, Esq. M. P. in the chair. The following resolution was proposed and passed unanimously:

Resolved, "That this Meeting is most deeply sensible of, and most cordially and affectionately acknowledges, the zeal and liberality with which the efforts of the Society have been aided and supported by Christians of various denominations throughout the United Kingdom, from its original foundation. That the present Meeting most deeply regrets the difficulties which have arisen with respect to the union of the members of the Established Church and other Christians in the management of the Society, in matters of church order and discipline; and also that the execution of the rules proposed on the 27th of December last, has not appeared practicable: that under circumstances of such difficulty as the Society is now placed in, unity of design, and principle, and operation, is peculiarly and indispensably necessary for its future management; and as the dissenting members have, with a spirit most truly conciliatory, offered to leave the management of the institution in the hands of their brethren of the Established Church, *this* Meeting do, with the same spirit of Christian meekness and charity, approve and accept the offer; and the members of it who are of the Established Church most earnestly beseech their Dissenting brethren still to favour them with their pecuniary support, and above all, to aid them with their prayers, that they may be enabled, with the blessing of God, to extricate the Society from the state of difficulty in which it is now placed, and to pursue the great design for which it was instituted with renewed efforts of Christian faith, wisdom, and zeal, to the glory of their common Lord in the salvation of Israel."

By the above resolution, to which we have been requested to give publicity, our readers will see that *the management of this important institution is entirely confided to the members of the Established Church.* We were pleased to hear that this important object has been accomplished in a truly Christian spirit; and we most strongly recommend our brethren to increase their exertions in so great and good a cause. We have been long friendly to the great object—the

conversion of the Jews, but felt in common with many of our brethren, the difficulty of conducting such a society by a committee composed of different denominations of Christians; for, while we profess sincere respect for those who dissent from our communion, we must still be allowed to say, that we conceive *our Church to be* "*the pillar and ground of truth*."

On Wednesday evening, Jan. 25, 1815, was held in the Sunday School and Committee Rooms of Spa-Fields Chapel, the first Annual Meeting of the Juvenile Auxiliary Tract Society of that Chapel, conducted by youth, for the purpose of supplying the poor with Religious Tracts gratuitously. An address was delivered by the Rev. Mr. Hadlow, from John iii. 8, 'Fellowhelpers to the truth.' A very interesting Report was read by the Treasurer, in which he stated that 9000 Tracts had been distributed, and £16. 9s. collected by subscription, &c. The Report stated their visiting the prisons and places of confinement, in which they have met with great success.

APRIL 5th, Wednesday morning the Rev. Rowland Hill preached before the Duke of Kent, at Surrey Chapel, being the Anniversary Meeting of the Finsbury School, for the Wards of Aldersgate, Bassishaw, Coleman-street, and Cripplegate, and also the Parishes of St. Luke's and Shoreditch, where 1000 children are educated upon the plan of the British System. About 140*l.* was collected. Dr. Collyer read the prayers.

PROVINCIAL.

BIBLE SOCIETIES AND MR. NORRIS.

(From a Correspondent.)

Weymouth, March 29, 1815.

THURSDAY, March 23d, was held in a commodious building, erected for the Free School, the fourth Anniversary of the Branch Bible Society. Sir J. Murray, Bart. M. P. in the chair. When a clear statement of its operations, and a summary of the proceedings of the County Auxiliary were given, together with a glancing view of the present state of the Parent Institution, by the Secretary.—Wm. Williams, Esq. delivered a very animated speech, on the comparative merits and superior excellence of this heaven-born system of unrestricted philanthropy: the President and Secretary, the Rev. Mr. Urquhart, the Rev. Mr. Laxon; Mr. Urquhart and Mr. J. S. Rolls, also addressed the Meeting, which was more numerously and more respectably attended than at any other period.

It is with peculiar pleasure every real friend to the diffusion of Christian knowledge will learn, that since the commencement of the Dorset Auxiliary, no less than five Branch Societies have been instituted in the County, in addition to the four previously in existence.

A General Summary for the whole Country.

Dorsetshire.	*Patrons and Presidents.*	*Treasurers.*	*Secretaries.*
County Society at Dorchester.	Earl of Digby.	Sir J. W. Smith, Bart.	Rev. H. J. Richman. Rev. Dr. Cracknell.

BRANCH SOCIETIES.

Blandford.	Sir J. W. Smith, Bart.	J. T. King, Esq.	Rev. C. J. Hoare. Rev. R. Keynes.
Bridport.	W. M. Pitt, Esq. M. P.	J. Goudry, Esq.	J. Templer. E. Nicholetts.
Dorchester.	Robt. Williams, Esq. M. P.	R. Pattison, Esq.	J. Browning.
Lyme.		Rev. M. Babbs.	Rev. J. Wheaton. Rev. R. Scott. J. Edwards.
Poole.	B. L. Lester, Esq. M. P.	Rev. P. W. Jolliffe.	Rev. T. Durant.
Shaftesbury.	Sir J. W. Smith, Bart.	R. P. Dynely, Esq.	R. G. Salmon. J. Shipley. S. Hall.
Sherborne.	Robt. Gordon, Esq. M. P	J. Melliar, Esq.	Rev. D. Williams. Rev. J. Weston.
Wareham.	J. Calcraft, Esq. M. P.	J. Brown, Esq.	J. Mortimer.
Weymouth.	Sir J. Murray, Bart. M. P.	S. Weston, Esq.	Rev. Dr. Cracknell.

In running over the pages of history, devoted to the purposes of benevolence and philanthropy, the mind is frequently struck with the description of that violence of opposition, uniformly manifested in the first stages

of almost every institution, formed for ameliorating the condition of human society. Why is this permitted? Undoubtedly for most excellent ends. The imperfect vision enjoyed by man in his first perceptions of any thing good and excellent, is so surrounded by the dark shades of prejudice, that investigation, arguments, and perhaps declamation itself are necessary to lead him who begins to see men as trees walking, to admire the proportion, the symmetry, and beauty, of even the most godlike systems of universal charity. Besides, does not the luxuriant verdure of the fields appear more lovely after a storm? does not peace seem more peaceable after the din of war? and may not the spirit of benevolence appear in additional charms, after contemplating that malevolence and detraction, so often manifested to stop its heavenly career.—We are led more particularly to these remarks, from reading Mr. Norris's book against the Bible Society, in which some of the most respectable members of the County of Dorset, meet with their share of indirect obloquy and abuse.

Our object in mentioning this singular production, is not at present, to expose the fallacy of the arguments brought forward, which might be most easily done, but simply to confine ourselves to the exposure of some palpable and gross misrepresentations relative to the Auxiliary lately instituted in the County of Dorset.

In page 481, sec. ed. you have this paragraph. 'It is further known, that in those parts of the kingdom which were not Auxiliarized, of which Rye, in Sussex, and the Counties of Hampshire and Dorsetshire, may be alledged as instances, *its most strenuous exertions to effect an incorporation, have been but of small avail.* The Bishop of Bristol, *has seen sufficient cause, and had the manliness to refuse his patronage* to the last named Institution; and, at its Constituent Meeting, *a breeches maker from Weymouth*, in the Dissenting line, was the most conspicuous orator, who made a successful attempt at declamation.'

Let us for a moment analize this passage.—1. The Bishop of Bristol, refuses to become a Patron, from his *dislike* to the Institution.—2. Its most strenuous exertions to effect an incorporation, have been but of *small* avail.—3. *A breeches maker from Weymouth*, addressed the Assembly. As an apology for the present animadversions: a caution to the public; and a salutary reproof to our author, let us hear what Horace says—

Absentem qui rodit amicum,
Qui non defendit, alio culpante; solutos
Qui captat risus hominum, famamque dicacis;
Fingere qui non visa potest; commissa tacere
Qui nequit, hic niger est: hunc tu, Romane caveto.

Lib. 1. Sat. iv. 81.

Now for the truth.

1. The Bishop of Bristol, refuses to become a patron, from his *dislike* to the Institution!!

The Bishop of Bristol, so far from discouraging this County Auxiliary, *expressed his approbation*, and only declined the honour intended him, from his being already Patron of the Bristol, and President of the Cambridge Bible Societies.

2. Its most strenuous exertions to effect an incorporation, have been but of *small* avail!!

The Lord Lieut. of the County, is the Patron; the High Sheriff, the Treasurer; the two County Members, and a great proportion of the landed interest, are also actually incorporated: and at the first Meeting, held at the County Hall, when the Society was instituted, appropriate and admirable speeches were delivered by some of the first characters in the County for rank, learning, and talents, among whom were the Rev. Mr. Cunningham, Rev. Mr. Hoare, Rev. Mr. Richman, Rev. Mr. Jackson, Rev. Mr. Urquhart, Rev. Mr. Parsons, Sir J. W. Smith, W. M. Pitt, Esq. B. Portman, Esq. J. Calcraft, Esq., &c.

3. A *Breeches maker* from Weymouth, addressed the Assembly. The only persons from Weymouth who spoke before the respectable audience, were the Rev. Mr. Rogers, Wm. Williams, Esq. Barrister, and Mr. J. A. Rolls, who keeps a Classical Boarding School. From the circumstance of the name, we conjecture, the person designated by the appellation of Breeches maker, must be the last of the three; a man who has never followed any occupation, but that of education, and who so far from being

employed in such a branch as that specified by Mr. Norris, spends his days, with intense application, in scientific and classical pursuits.

If the title of a publication should be expressive of its contents, then that of Mr. Norris's requires some alteration: instead of 'A Practical Exposition,' it should have been, A Practical Defamation, &c.

If however, Mr. Norris has failed in his expounding of the views and principles of the Bible Society, he has not failed in expounding his own mind and heart. Surely, when his readers observe, 'the venom that hisses, and the meanness that creeps,' in connexion with so many palpable and gross misrepresentations, there can be no danger of the public's being duped by such a writer. Indeed, persons whose views, may, in a degree, coincide with this author's, will be ashamed of such an advocate, when they find either truth or falsehood, if it subserve his purposes, is adopted by him, without discrimination or remorse.

It has been said that some persons have been converted to his views, by reading his publication, but this is scarcely to be believed. If however, there should be one such instance, we may venture to affirm, that person will not be envied for his clearness of perception, or solidity of judgment.

ASSOCIATIONS.

MARCH 28. The half-yearly Association for the County of Cornwall was held at St. Columb. The Reverend H. Douglass preached in the morning, from Phil. i. 19. The Rev. W. Moore, of Truro, in the afternoon, from Luke xxiv. 46, 47.; and the Rev. R. Cope, of Launceston, in the evening, from Acts xxvi. 28. The Rev. J. Skeate, of Lostwithiel, preached on the preceding evening, from Gal. vi. 14. All the services were well attended, and were peculiarly solemn and impressive.

The next Association will be held at Launceston, on the Tuesday before Michaelmas day.

MARCH 29. The ministers of the Dorset Association held their annual spring meeting at Shaftsbury. The morning service began with reading and prayer, by Mr. Laxam, of Bere; and Mr. Rogers, of Tisbury. Sermon, by Mr. Moore, of Beaminster, from Isa. lxv. 1. Concluding prayer, by Mr. Hall, of Dorchester. The service of the evening began with prayer, by Mr. Denny, of Mere; Dr. Cracknell, of Weymouth, preached from Rev. xvii. 14, and Mr. Shepherd concluded.

On the preceding evening, Mr. Trowbridge, of Cerne, preached from 2 Cor. iv. 5; Messrs. Gilson and Moore engaged in prayer. The services were conducted with seriousness and ability, and God was evidently in the midst.

THE half-yearly Meeting of the Cheshire Union, was held at Tintwistle, on the 5th and 6th of April. Mr. Hitchin, of Tattenhall, preached from Acts. xix. 20th. Mr. Priddic, of Malpas, from Rom. i. 16. and Mr. Bennett, of Rotherham, from Gal. iv. 18. Messrs. John Cockin, Blackburn, Turner, Wilson, and Reynolds, were engaged in the devotional exercises, and the administration of the Lord's supper. The reports of the Itinerants were very interesting and encouraging; and there is every reason to hope, that the liberality of the friends of religion, and the County, will enable the Society to extend its operation to other parts which stand much in need of their assistance. The next meeting is to be held, by divine permission, at Nantwich, Sept. 6th and 7th.

NOTICES.

THE Annual Meeting of the Benevolent Society, for the relief of the Widows and Children, &c. of Protestant dissenting ministers, in the Counties of Essex and Herts, for 1815, will be held at the Half-Moon Inn at Hertford, on Tuesday, May 23rd, at 11 o'clock.

THE third Annual Meeting of the friends of the Newport Pagnel Evangelical Institution, will be held at Newport Pagnel, on Tuesday, the 30th May, two sermons will be preached on the occasion. The Rev. Dr. Collyer has accepted the invitation to preach in the morning. The sermon in the evening by one of the ministers formerly educated at Newport.

THE Anniversary of the Bedfordshire Union of Christians, is intended to be holden at Bedford, on the first Wednesday in June (6th.) when Rev. John Townsend, of Bermondsey, is expected to preach in the morning, and the Rev. T. Morell, of St. Neots, in the evening.

ON Tuesday, the 30th of this month, (May,) the Somerset Association will hold their Annual Meeting at Wincanton. Mr. Winton, of Bishop's Hull, is to preach in the morning, and Mr. Cuff, of Wellington, in the evening.

Anniversary of the Missionary Society.

THE

TWENTY-FIRST GENERAL MEETING.

THE ARRANGEMENT OF THE INTENDED SERVICES ON THIS OCCASION, IS AS FOLLOWS:

WEDNESDAY, *May 10th.*

Morning. SURREY CHAPEL. The Rev. ANGUS MC INTOSH, A. M. Minister of the Parish of Tain, North Britain, to preach.

Evening. TABERNACLE. The Rev. JAMES BODEN, of Sheffield, to preach.

THURSDAY, *May 11th.*

Morning. CITY CHAPEL, *Grub Street.* The members and friends of the Society will meet to hear the Annual Report of the Directors; to elect Officers and Directors for the ensuing year; and to transact the general business of the Institution.

Evening. TOTTENHAM COURT CHAPEL. Rev. JOHN HYATT, of London, to preach.

FRIDAY, *May 12th.*

Morning. ST. LUKE'S CHURCH, *Old Street.* The Rev. MARTIN RICHARD WHISH, A. M. Vicar of St. Mary Redcliff, and Prebendary of Salisbury, to preach.

☞ *An adjourned Meeting of the Society will be held at the Committee Room, Sion Chapel, at 4 o'Clock in the Afternoon.*

Evening. SION CHAPEL. The Sacrament of the Lord's Supper will be administered to those members and friends of the Society who are *Stated Communicants* with a Christian Church, in town or country, and who produce at the doors Tickets procured from their Ministers, and to no others.

To prevent that inconvenience which has arisen from too great a number of Communicants at Sion Chapel, the Ordinance will be administered at *two* other places, and under the same regulations: viz. at

Orange Street Chapel, and at Silver Street Chapel.

The number of Tickets to be issued will be regulated by the size of each place. Ministers are requested to apply for Tickets at the Missionary Rooms, on Friday, the 5th of May, at 11 o'clock in the forenoon.

Ministers from the Country may be accommodated with Tickets at the same place, on Tuesday evening, (May 9,) at six o'clock.

The services in the *forenoon* to commence at half-past ten o'clock, precisely; and those in the *evening* at six.

A COLLECTION, to promote the great object of the Society, will be made after each of the services.

HYMNS, adapted to the occasion, may be had of the Publisher, and at the doors of the Chapels. Price 6d. each.

The front seats of the galleries must be reserved for the MINISTERS; many of whom come from far; and it is hoped that a sense of propriety will prevent those who are not ministers from occupying them to their exclusion. The country Ministers have certainly the strongest claim to accommodation.

ADDRESS

To the Members and Friends of the Missionary Society.

It can scarcely be necessary, at the twenty-first General Meeting of this Society, to explain or to recommend its grand object—'The spread of the gospel in heathen and unenlightened countries.' It can scarcely be necessary to repeat, that 'the dark places of the earth are full of cruelty;' the superstitions of Paganism full of impurity; or that the gospel is the only system which can impart peace and comfort in the present world, or insure happiness in that to come.

It need not be repeated in the ear of humanity, that of the whole population of the earth, more than two-thirds are unacquainted with Christianity, even in its most corrupt and degraded forms; and that for many ages Christians, and even Protestants, turned a deaf ear to their miseries and necessities. The time past, however, shall suffice for neglects so criminal: you have heard the groan of misery and the voice of importunity.—More than an hundred messengers of mercy have been sent forth to the east and to the west—to the north and to the south: still however the demand of assistance is very imperfectly satisfied.—All the Societies in existence do not nearly furnish one preacher to a million of the inhabitants. The complaint of the Heathen is still heard on one hand, 'No man careth for our souls;" and on the other, the cry of our Missionaries, 'Come over and help us."

Christians! you are invited once more to unite your supplications with those of the whole Christian Church, both in earth and heaven, to the Father of Mercies, in behalf of your Missionaries in foreign lands, who need, who desire, and who highly estimate your prayers; and to entreat 'the Lord of the harvest to send forth more'—many more labourers into his vineyard. You are invited to hear the Report of the Directors on the proceedings of the last year, and to listen to the word of exhortation, (and who does not need it?) to exertions far more vigorous and extensive. May he who sent down this Gospel of Mercy for our Salvation, and died himself to give it efficacy, be present in our assemblies, and crown them with his blessing!

MORAVIAN MISSION.

[*From Periodical Accounts*, No. 72.]

The Missionaries on the coast of Labrador, thus write from Okkak, Aug. 12, 1813:—'The whole of last year, but particularly the winter season, distinguished itself by a remarkable display of the grace and power of the Saviour in their hearts, and we may say that we have seen wonders of his mercy wrought among them. We have distinctly perceived, that they not only become better acquainted with themselves as poor helpless sinners, who, without Jesus, can do nothing; but they shew to all around what spirit they are of; and are enabled to direct their countrymen with much earnestness to Jesus as the only Saviour. Among the children, especially among the great girls and young boys, the Lord has kindled his fire, and awakened their hearts to serious inquiry what they must do to be saved. We have now 26 communicants in this congregation, which consists of 150 persons, besides whom, 21 new people live here*.

Hopedale, Sept. 9, 1814.—'No very remarkable occurrences have taken place with our Esquimaux; but in ge-

* Thus the brethren designate the heathens who are lately come to reside at the settlement.

neral, we have great cause to rejoice over the progress of that work of grace, which by the power of the Holy Spirit, has taken place in their souls. They have become more firmly grounded upon the foundation of the merits of Jesus Christ, as crucified for our salvation, and by their walk and conversation have led others to reflect and seek to know how they may be saved from sin and death.

'We have been more especially encouraged by perceiving in our young people a renewed awakening, and often seen with astonishment, how powerfully the Spirit of God can influence the hearts of the youth, and lead them from one degree to another, in the knowledge of themselves as sinners, creating within them a desire to live alone unto Jesus in the world. He also explains to them the mystery of the cross of Christ, directing them to his wounds for healing, and cleansing from all sin and uncleanness.' The congregation of Esquimaux then, at the end of 1813, consisted of 91 persons. The whole number of the inhabitants on our lands is 121.

Bogue, Jamaica, March 1, 1814.—'The brethren Lang and Becker set out for Kingston on business, and were glad of several opportunities afforded them during the journey of bearing witness to the truth as it is in Jesus. At Kingston they visited the Methodist minister, and were sorry to find that these good people are still prohibited from holding any public meeting, and not likely to obtain leave for it. Though, in general, Kingston appears to be a place of no religion, yet they found several worthy characters there, who value the word of God. Accidentally they came into conversation with a merchant who manages the concerns of the British and Foreign Bible Society. He gave us an account of the means which operated to bring about the act forbidding the Methodists to preach and assemble the negroes*. We are sorry that circumstances should have led to this result, as by their means the knowledge of the gospel would have been still more widely diffused in this island.

'April 11, being Palm Sunday, brothern Becker went to Elim, where he began to read the history of the Passion Week. After a short discourse, he knelt down, and offered up a fervent prayer, during which there arose a general weeping among the negroes, that he could not proceed nor recover from the emotion of his mind for some time. He writes,—"I have served 12 years as a Missionary among the negroes, but never before have I been witness to such a powerful melting of all hearts, on hearing the simple account of the sufferings of our Saviour for our salvation. Hitherto, I have rather felt afraid and mistrustful of the Jamaica negroes, but on this occasion, all my doubts vanished. I do believe that the time of harvest, so long prayed for, is approaching for Jamaica also."

* 'The Methodist Missionaries have not been permitted to preach for nearly five years. Some of them have been imprisoned. One of them who was promised his liberty by the Assembly, on condition he would promise not to preach again, nobly replied, 'I will be crucified first.'

JAMAICA.

By a letter from a gentleman at Spanish Town, Jamaica, dated Feb. 21, 1815, we are informed that a Proclamation has lately been issued by the House of Assembly, whereby any Preacher or Teacher (not a Clergyman of the Establishment,) is made liable to a fine of *fifty pounds* for permitting any Negro to be present in his meeting-house, and for a second offence *one hundred pounds;* and any Negro so offending, is to be punished with whipping, for the first offence, and for the second, six months' imprisonment.

SCHOOLS IN FRANCE.

Two publications have appeared lately in Paris, on the British System of Education, one dedicated to his Royal Highness the Duke of Kent, by Count de l'Aborde, the other by Count de Latsterie. It is said that a proposal has been made to the French Government to adopt the British System for the Education of the Poor, and that a Commission has been appointed to carry the plan into effect.

SPAIN.

We are credibly informed that during the late revolutionary troubles in Spain, *three thousand* copies of the Bible, translated from the Vulgate, were sold; and that so many persons had expressed their dissatisfaction with Popery, and assembled to read the Scriptures and pray, that the government was alarmed and therefore revived the infernal Inquisition.

CAPTURED SLAVES.

ACCORDING to law, all the slaves taken in slave-ships by our cruizers, are carried into the free settlement of Sierra Leone, where those who do not join the Army or Navy are placed in villages, and have lands allotted to them. Eight such villages have already been formed, containing about two thousand negroes, including children. All these, we trust, will receive religious instruction.

CHURCH MISSIONARY SOCIETY.

Extract of a Letter from the Rev. G. R. Nylander. Yangroe, West Africa, Sept. 1, 1814.

I WOULD beg you to send me a few Arabic Bibles, the distribution of which will perhaps be attended with great blessings. I had five Bibles, four of which I have given away, and keep one for my own use. Two I gave to Dalamodu, a strict Mahomedan; he kept one, and sent the other to Wonkapong: and, as a great number of Mahomedans visit the King of Bullom, I presented one to him, saying, This is the book which makes man wise and good: it is God's word; he speaks to us in this book, by Moses, the prophets and apostles, and by his Son Jesus Christ: this is the book which I wish to translate into the Bullom language, and to teach children and old people to read it. The king was very glad to have such a good book in his possession; and to the first strangers that visited him he recommended this 'white man's book,' as they call it. Several of the learned ones visited me: we read a few passages; and they were astonished that a white man should have written this book in their favourite language. Some time afterwards I went to see the king, and saw about twenty Mahomedans sitting together in deep conversation, and an aged Mahomedan teacher in the midst of them reading the Bible: he visited me, and begged for a Bible. I was very glad to put that invaluable book into his hands. He is pretty well acquainted with the New Testament, and likes to converse on the subjects contained in it. With great thankfulness he accepted the Bible, and said, 'When I come home I shall read this book to all my people.'

WE are informed that two young men of respectable family and character, natives of Ceylon, and descendants of Christian ministers, educated in Holland by the Dutch Government, selected at the request of this Society, and recommended by Sir Alexander Johnston, are now on their voyage to England, and are intended to receive an education for the Ministry at one of our English Universities. They are perfectly acquainted with the Cingalese language, and it is hoped will become useful Missionaries in the Island of Ceylon. An ancestor of one of these young men translated a part of the Scriptures into the Cingalese language.

BAPTIST MISSION.

A LETTER from Rangoon, dated Sept. 19, 1814, gives an affecting account of the wreck of a brig, in which Mr. F[illegible] Carey, a son of Dr. Carey, of Serampore, was proceeding with his wife and family from Rangoon to Ava. The vessel had proceeded as far as a town near Padoung, when, by a sudden squall of wind, she was upset, and almost immediately sunk. The ship's boat happened at that time to be sent ashore, and the Burman boats were at a distance; so that before any assistance could be procured, Mrs. Carey, the wife of the Missionary, two children, four female servants, the gunner, and two Lascars, were drowned. The rest of the crew reached the shore. Mr. Carey, it is said, had taken his eldest child in his arms, but his strength being exhausted, he relinquished him to the care of a Lascar, who bore him up as long as he was able, but was at last obliged to let him go, to save his own life.

The loss sustained in books, medicines, furniture, &c. is very considerable, but what is this, compared to the sudden destruction of Mr. Carey's dear family! Dr. Carey, his father, writes to his friends in England like a man overwhelmed with sorrow; yet as a Christian, 'dumb, because the Lord hath done it.'

The commander of the town, near which this catastrophe happened, supplied Mr. Carey with every necessary, and a boat to convey him to Ava, the place of his destination.

SOUTH SEA.

Pitcairn's Island, otherwise called Incarnation.

WE inserted in our last number, page 162, 163, an authentic letter from Captain [illegible] Thomas Staines to Admiral Di[illegible] giving an account of his having found, in September last, on Pitcairn's Island, in the Pacific Ocean, (S. Lat. 25. 4. and W. Long. 130. 25.) about FORTY *persons, who could all speak English*, and who appear to be the descendants of the crew of the

Bounty, who mutinied, under their leader Christian, in the year 1790.

We recollect having seen, a few years ago, an account of the same people, who were first discovered by an American Captain, and which was published in the Literary Panorama for August, 1809. For the gratification of our friends we shall here insert it.

MUTINEERS OF "THE BOUNTY."

Extract from the Log-Book of Captain Folgar, of the American Ship Topaz, of Boston.

CAPT. FOLGAR reports, 'that upon anding upon Pitcairn's Island (or Incarnation, off Quiros) in lat. 25° 2. S. ong. 130° W. by lunar observation, he found an Englishman of the name of Alex. Smith, the only person remaining of nine that escaped in his Majesty's ate ship, Bounty, Capt. W. Bligh.

'Smith relates, that after putting Capt. Bligh in the boat, Christian, the eader of the mutiny, took the command of the ship, and went to Otaheite, where a great part of the crew left the ship, except himself, Smith, and seven others, who each took wives, and six Otaheitan men as servants, and shortly after arrived at this island, where they ran the ship on shore, and broke her up. This event took place in the year 1790. About four years after their arrival, a great jealousy existing, the Otaheitans secretly revolted, and killed every Englishman except himself, whom they severely wounded in the neck with a pistol-ball. The same night, the widows of the deceased Englishmen rose and put to death the whole of the Otaheitans, leaving Smith, the only man alive, upon the island, with eight or nine women, and several small children. He, when recovered, applied himself to tilling the ground, so that it now produces plenty of yams, cocoa-nuts, bananas, and plantains, hogs, and poultry in abundance.

'There are now some grown up men and women, children of the mutineers, on the island, the whole population amounting to about 35, who acknowledge Smith as father and commander of them all. They all speak English, and have been educated by him, as Capt. Folgar represents, in a religious and moral way.

'The second mate of the Topaz asserts, that Christian, the ringleader, became insane shortly after their arrival on the island, and threw himself off the rocks into the sea; another died of a fever, before the massacre of the whole took place.

'The island is badly supplied with water, sufficient only for its present inhabitants, and no anchorage. Smith gave to Capt. Folgar a chronometer, made by Kendall, which was taken from him by the Governor of Juan Fernandez.'

In the year 1811, appeared a Poem, founded on this fact, written by Mary Russell Mitford, (printed for Rivington, price 10s. 6d.) accompanied with further information on this subject, which she obtained from several officers of the Topaz, the American vessel under Capt. Folgar, who gives a favourable report of the disposition and manners of the people. On this authority she communicates the following additions to what is already before the public:—

'The cottages on Pitcairn's Island are represented as extremely picturesque and beautiful, resembling the better sort of those usually seen in Devonshire; they have likewise a small chapel; and Christian, with great foresight, collected seeds and cuttings from the European plants left in Otaheite by Capt. Bligh, and brought them with him in the vessel, as well as dogs, goats, hogs, and poultry.

'I have taken the liberty of changing Capt. Folgar's name to Seymor; and of transforming Smith—surely the most unpoetical appellation by which ever hero was distinguished—into Fitzallan. Both the name and character of Iddeah are taken from the account which Capt. Bligh gives of the mother of the young Earie-Rahie of Otaheite,' (Pomare, the present king of Otaheite.).....

'I have the authority of the gentleman, who favoured me with most of the particulars relative to Pitcairn's Island, for stating, that there is a cavern, under a hill, to which Smith (the Fitzallan of my Poem) had once retired, at the approach of some English vessels, as a place of concealment and security: the ship passed on; but the cave was still held sacred by the islanders, as a means of future protection for their revered benefactor. Never may that protection be required! Never may an English vessel bring other tidings than those of peace and pardon to one who has so fully expiated his only crime! Sufficient blood has been already shed to satisfy the demands of justice; and Mercy may now raise her voice at the foot of that throne where she never pleads in vain.—On being asked by Capt. Folgar, if he wished his existence to remain a secret, Smith immediately answered, "No!" and pointing to the

young and blooming band by whom he was surrounded, continued, "Do you think any man could seek my life with such a picture as this before his eyes?"

Miss Mitford mentions the following circumstances, as corroborating Capt. Folgar's account:—'Among the mutineers of the Bounty, there really was an able seaman named Alex. Smith: he was born in London, and was about 22 years of age, when the Bounty was seized by Christian:—also, that the Bounty was supplied with a time-piece, made by Kendall, which the American Capt. Folgar mentions as having received from Smith, the patriarch of the colony on Pitcairn's Island.'

The reader will perceive by comparing the accounts of Capts. Folgar and Staines, that there are some variations, both as to names and facts; but of the main fact there can be no doubt, namely that the descendants of the Bounty's mutineers, are now living on Pitcairn's Island; and as little doubt, we conceive, can exist in the minds of our readers, that the Directors of the Missionary Society will take their case into the most serious consideration.

Extract of a letter from a Lieutenant in the Navy, who had cruized in the Pacific Ocean, and visited Otaheite and other islands. His letter is dated Rio Janeiro, Nov. 30, 1814.

'After leaving the Galapagos and the Sandwich Islands, we proceeded to Otaheite to complete our fuel and water. The natives are more enlightened than those at the Marquesas and Sandwich Islands. The Missionaries have been of essential service to those miserable wretches. They were obliged to quit Otaheite, and go to a small island about sixty miles distant, called Eimeo, on account of their wars. Formerly all prisoners that were taken they used to have a grand feast of them; I am happy to inform you they now *confine their prisoners, and bury their dead.* Capt. T. wrote to the Missionaries, giving them every information he possibly could, and a canoe was dispatched with the letter. We waited until her return in hopes of having the pleasure of their company, but were disappointed; they promised to be up in a few days. We could not stop the progress of the ship so long.—We sailed on the third day, and made the best of our way to Valparaiso.'

ACCOUNT OF THE ISLAND OF EIMEO.

As the residence of our Missionaries has lately been in the island of Eimeo, the following short account of it from the Missionary Voyage, page 37, may not be unacceptable.

'The island nearest to Otaheite is that called by Capt. Cook, Eimeo, but more usually named Morea, by the natives. Its distance from the western coast of Otaheite, is about four leagues. Its extent has been variously represented, but it is probably about ten miles from north to south, and half as much in breadth. It differs from Otaheite in having land-locked harbours in several parts of its coast, and in being intersected by spacious valleys. It has a very narrow border of low land next the sea, from whence the hills rise in sudden acclivities; but from the harbours on the northern shore they ascend gradually, and the lower hills appear to be the most fertile parts. Its history has been interwoven with that of Otaheite, with which it appears to be amicably and firmly connected. The harbour of Taloo, on the north coast, which is thought most eligible for vessels, is situated in 17°, 30, latitude 150°, west longitude. Eimeo was unavoidably seen by every navigator who has visited Otaheite. Captain Wallis called it the Duke of York's Island."

AUXILIARY MISSIONARY SOCIETIES.

The first general meeting of the Auxiliary Missionary Society of the Counties of Nottingham, Leicester, and Derby, was held at Nottingham, on Tuesday and Wednesday the 28th and the 29th of March.—A numerous and respectable congregation assembled in the meeting-house in Castle Gate, on Tuesday evening, when an interesting sermon was delivered by the Rev. Js. Bennett, of Rotherham.

The meeting for transacting the business of the Society, and for hearing Mr. Campbell's narration of his travels in Africa, was held in the same place on Wednesday morning, at half past 9 o'clock, when the attendance was equally numerous and respectable. Mr. Alderman Swan was called to the chair, and the Rev. Alexander Waugh, of London, opened the meeting by prayer—after which, Mr. Alliott, who had been appointed provisionally the general Secretary, read a brief memorial on the obligation of Christians to give universal circulation to the gospel; the peculiar suitableness of the present times to the discharge of that duty; and the intention of promoting the Missionary Society in their endeavours to accomplish it.

He then narrated the steps which had been taken previously to the present meeting, and of which it was the re-

sult; particularly, the resolutions passed in August last, in the two meetings which had been held at Derby and Leicester,—That an Auxiliary Society, in aid of the Missionary Society, should be formed in the united Counties of Nottingham, Leicester, and Derby.—The following resolutions were then unanimously passed: the first moved by W. Rawson, Esq. and seconded by the Rev. J. Bennett—that the resolution of the preceeding meeting of Derby and Leicester, with respect to the formation of an Auxiliary Missionary Society of these three Counties, is highly approved and cordially adopted by this meeting.

2. Resolved, on the motion of Mr. P. Wood—seconded by the Rev. R. Hartley, That in order to carry the preceding resolution into effect, a committee should be appointed, consisting of the Treasurer, Secretaries, Ministers who are members of this society, and of such other gentlemen as shall be chosen at the annual meeting.

3. Resolved, on the motion of Mr. Nunneley,—seconded by the Rev. A. Waugh, That the funds of this Society, which are expected to arise from the collections to be made at the general meetings of this Auxiliary Society, and for the contributions of each separate congregation, shall be appropriated to the use of the Missionary Society.

4. Resolved, on the motion of Mr. Alderman Wilson,—seconded by Mr. Simpson, That the general meetings of this Society, shall be held in rotation at the principal towns in the three Counties.

5. Resolved, on the motion of Mr. Austin,—seconded by the Rev. J. Shaw, That it be recommended to every congregation within the limits of this Society, to form committees within themselves, to forward the objects and increase the funds of this Society, and that their contributions be transmitted to the Treasurer, between the 29th of September, and the 25th of December, in each year.

7. Resolved, That the Treasurer, Secretaries, Ministers belonging to the Society, and the following gentlemen do constitute the Committee for the ensuing year:

Mr. Ald. Bates Mr. Ald. Wilson Mr. Rawson	Nottingham.
Mr. P. Wood	Mansfield
Dr. Fox Mr. Boden	Derby.
Mr. Harrison	Belper.
Mr. Austin	Leicester.
Mr. Francis	Lutterworth.
M. Smith	Hinckley.

The public business being concluded, the attention of the congregation was deeply engaged and interested by the narration which Mr. Campbell delivered of his African Mission.

In the afternoon, the members of the different churches assembled at the Lord's table: the Rev. James Bennett presided; and addresses were delivered during the administration of the ordinance, by the Rev. Messrs. Wilson, of Matlock: Harrison, of Wigston, and Gill, of Harboro.'

The last public meeting took place in the evening, when the Rev. J. Roome of Sutton prayed, and the Rev. A. Waugh, of London, preached.

The attendance on this occasion was greater than on the preceding ones.——It is too little to say, that the satisfaction of the numerous congregation which attended these interesting meetings was complete; all hearts were engaged and united, and the spirit of Christian love and benevolence seemed to be universally diffused. The collections for the support of the Missionary cause amounted to £146 0 6d.

6. Resolved, That Mr. Nunneley, of Leicester, be Treasurer of this Society, and that the Rev. R. Alliott be the General Secretary.

Rev. J. Gawthorn, Sec. for Derbyshire.
—— R. Weaver, Nottingham.
Mr. Ryley, Leicestershire.

THE Auxiliary Missionary Society for Cambridgeshire and its vicinity, will hold its second annual meeting on Tuesday, the 23d of May, at the Rev. W. Carver's, Milbourne, when two sermons will be preached in the forenoon: service to begin at half-past 10 o'clock. In the afternoon, a meeting will be held for transacting the business of the Society at the Meeting-house.

The Annual Meeting of the Cornwall Auxiliary Missionary Society will be held at Bodmins, on the Wednesday after Midsummer-day. The Rev. Messrs. Bounsel and Cope to preach. A public meeting for business in the afternoon.

ON the 15th of March, the second annual meeting of the Huntingdonshire Society in aid of Missions, was held at St. Neots, on which occasion, the Rev. Alex. Fuller, of Kettering preached in the morning, and the Rev. Alex. Waugh of London, in the evening. In the afternoon, a public meeting was held in the Assembly Room, at which the Rev. G. H. Martyn, Curate of Perlenhall, presided; addresses, on behalf of different foreign Missions, were delivered by the Rev. Messrs. Longmire, Crisp, Hogg, Manning, Fuller, and Waugh;

and by Messrs. J. Foster, and Gorham. The devotional services were conducted by the Rev. Messrs. Crisp, Manning, Martyn, Waugh, and Fuller. Though the day was most unfavourable, the attendance was considerable; and the list of subscriptions and donations much increased. The collections were equally divided between the Baptist Mission, and the Missionary Society, exclusive of contributions towards the translation of the Holy Scriptures into the languages of the East.

Wednesday, March 22, the Somerset Auxiliary Missionary Society held their first Anniversary at Paul's Meeting, Taunton. The morning service was begun by Mr. Sloper, of Honiton; Mr. Turnbull, of Ottery, followed with prayer; Mr. Buck, of Wiviliscombe, preached a very appropriate sermon, from Matt. x. 8.; and Mr. Blair, of Milverton, concluded. In the afternoon, after prayer had been offered up by Mr. Pyke, of Broadway, the Rev. S. Greatheed, of Bishop's Hull, was called to the chair. The Report of the Committee having been read, the Chairman introduced the Rev. G. Burder, Secretary to the Parent Institution, who had come from London to afford his assistance on the occasion. Mr. B. gave the Assembly an interesting view of the present state of the Parent Society, with some recent pleasing accounts which had been received from the Missionary Stations. Several Resolutions, promotive of the objects of the Society, were then unanimously carried. These were moved and seconded, by W. Cayme, Esq. the Treasurer, and the Rev. Mess. Tozer, of Taunton; Golding, of Poundsford Park; Winton, of Bishop's Hull; Thomas, of Bruton; Griffiths, of South Petherton; Cuff, of Wellington; Blair, of Milverton; Sloper, of Honiton; Buck, of Wivilescombe; R. Tozer; Pyke; and Turnbull. Most of these Ministers addressed the Meeting in appropriate speeches, which were received with much approbation. The Chairman also occasionally favoured the Meeting with some important observations, which from his great experience and long attachment to the cause, did not fail to meet with their deserved acceptance. In the evening, Mr. Thomas began the service with prayer; after which Mr. Burder delivered a discourse, from Job xxix. 13. first part; and Mr. Griffiths concluded.

The sum collected, and brought from the different congregations, on the occasion, amounted to about £150.

The next Annual Meeting of the Society, is to be held at Wellington, on the Wednesday before the full Moon in March, 1816.

SCOTLAND.

We understand that a deputation of ministers from the Missionary Society, consisting of the Rev. A. Waugh, of London; the Rev. J. Slatterie, of Chatham; and the Rev. J. Fletcher, of Blackburn; encouraged by many respectable ministers of various denominations in North Britain, will visit the churches in that country in the month of June next, to solicit their liberality in support of the Missionary cause.

MISSIONARY COLLECTIONS.

[*Collections and Anonymous Donations, from 16th March to 16th April, inclusive.*]

Shrewsbury Auxiliary Society, second remittance, by Rev. T. Weaver				£65	0	0
Sidmouth Auxiliary Society, by Rev. J. Cornwall				13	12	6
Jonathan				10	0	0
Penny-a-week Subscriptions from Countess of Huntingdon's Chapel, Ebley	£16	14	0			
Ditto, from the Teachers and Children of the Sunday School, by Mr. J. Brewer	21	16	0			
				38	10	0
Religious Conversation Society, Deal, by W. Soames				4	0	0
Rowell Auxiliary Society, Northamptonshire, by W. Scott				£8	0	0
Rev. S. Johnson and Friends, Wichambrook	10	10	0			
Girls of Sunday School, ditto, by L. B.	1	5	0			
				11	5	0
Holywell Penny-a-week Society, half year's Subscriptions, and Collections at Monthly Prayer Meetings, by Rev. D. Jones	10	0	0			
Newmarket ditto, by ditto	1	0	0			

Rhes-y-cai ditto, by ditto		£1	18	11		
Heol-Mastyn ditto, by ditto		1	0	0		
Nannerch ditto, by ditto		0	17	2		
					£14	16 1
Norwich Auxiliary Society, Lady Huntingdon's Chapel					64	17 7
Lutterworth ditto, by Rev. R. Hartley					20	0 0
Penny-a-week Society, Bridgend, Glamorganshire, by R. Dare					12	0 0
Scarborough Auxiliary Society, by Rev. S. Bottomley					9	9 0
Penny-a-week Society, at ditto, by Miss Woodall, ditto					7	0 0
Φ, 25th March, 1815					5	0 0
Huntingdonshire Society in aid of Missions, by Rev. T. Morell, St. Neots					40	0 0
Eckford Auxiliary, by Rev. P. Young					2	10 6
Oxenham ditto, ditto					8	0 0
Rev. Mr. Field and Friends, Mortlake					10	0 0
Penny-a-week Society, Holywell, by Rev. J. Jones					7	0 0
Collection at Abergeli, by ditto		12	15	6		
Ditto, at Mochdre, by ditto		2	4	4		
Ditto, at Henllan, by ditto		1	11	8		
Ditto, at Denbigh, by ditto		18	19	0		
					35	10 6
Penny-a-week Society at Belper, Derbyshire		5	0	0		
Rev. A. Gawthorn, Derby		14	9	2		
Collected at Leicester, penny per week and annual Subscriptions		58	18	0		
Auxiliary Society of the Counties of Derby, Nottingham, and Leicester, by Rev. A. Waugh		145	0	0		
					203	18 0
Harleston Auxiliary Society, by Rev. M. Fisher					27	10 0
Hackney, &c. ditto, two quarters, by Mr. Pearson					74	17 2
Penny-a-week Society, at Mr. Smith's, Barking, Essex, 1 quarter's Subscriptions					0	15 0
Ware, by Rev. Mr. North, one quarter					12	0 0
Somerset Auxiliary Society, by Mr. Cayme, Treasurer					146	10 0
Beccles District Association in aid of the Missionary Society					80	0 0
Whitby, Rev. G. Young and Friends		5	5	0		
Ditto Female Auxiliary, by ditto		24	9	0		
Ditto, Cliff Lane Sabbath School, by ditto		1	0	0		
					30	14 0
Cambridge Auxiliary Society, by Mr. R. Haylock, Treasurer.						
Buntingford		22	6	7		
Cambridge		20	6	8		
Chisbill		71	13	6		
Daxford		12	3	3		
Eversden		9	13	9		
Foulmire		13	10	0		
Lynn		4	13	5		
Royston		44	8	5		
					198	15 7
Lancaster Auxiliary Society, by Mr. Dawson, half year's Sub.					34	11 6
Rev. T. Moore and Friends, Plymouth					16	1 6
Hope Street Chapel Auxiliary Society, by T. Swaine					10	14 7
A few Friends, by Rev. J. Hyatt					5	18 0
Holywell-mount Auxiliary Society, by Rev. Mr. Platt					30	1 5
Founders Hall Auxiliary Society, by Rev. Mr. Strutt					25	15 6
Founders Hall Sunday School, by ditto					7	0 0
Miles's Lane Juvenile Society, by Rev. A. Fletcher					100	0 0
Clerkenwell Auxiliary Society, by Mr. Dudley					91	15 8
Bethnal Green ditto, by Mr. Mead					70	1 11
A few Friends at Chelsea, by Mrs. S.					3	5 6
Juvenile Missionary Bible Society, Fetter Lane, by Miss Griffith					55	5 0
Auxiliary Missionary Society, at ditto, by Mr. Joseph Bunnell					29	2 6
Auxiliary Missionary Society, Union Chapel, Islington; including Contributions from several Schools, Servants, and Children, by R. Steill, Treasurer					122	3 2
Surrey Chapel Female Auxiliary Society, by Mrs. B. Neale					127	17 2

Hoxton Chapel ditto					£126	0 0
Broad Street ditto, by Mrs. Wilkinson					51	10 6
Back Street, Horslydown, Southwark, Female Society, by Rev. Mr. Bodington					40	0 0
Ditto Juvenile ditto, by ditto					32	0 0
Tottenham Court Female Auxiliary Society	£213	1	1			
Ditto Male ditto	100	0	0			
					313	1 1
Tabernacle Auxiliary Society, by Rev. M. Wilks	254	10	6			
Ditto Charity School Children	8	0	0			
Ditto Sunday afternoon Catechetical Children	11	17	8			
Ditto Forfeits, &c.	3	3	0			
Several Brothers and Children at a monthly meeting of six families	6	4	4			
					283	15 6
Southwark Auxiliary Missionary Society, general Collections and Subscriptions	176	16	0			
Stockwell Auxiliary Society	46	0	0			
Surrey Chapel Juvenile ditto	15	15	0			
Children in the Jamaica Row School, by Mr. S. Robinson, Treasurer	6	7	0			
					244	18 0
Friends assembling for Prayer at Mr. Kesterton's and Mr. Johnson's, Southwark, at a penny per week					14	2 6
Rev. Mr. Hillyard and Friends at Bedford					15	0 0
Rev. Mr. Maslen and Friends, Hertford	7	7	0			
Ditto and Auxiliary Society, ditto	8	0	0			
Young Ladies Boarding School, ditto, by ditto	3	0	0			
					18	7 0
Resborough Auxiliary Society, one third, by Mr. Dorset					6	2 8
One-third of a Collection at Bledlow Church, by Rev. S. Maddocks, and the Rev. W. Stephen, Vicar					6	14 2
Newport Pagnell, by Rev. T. P. Bull					24	7 8
Swansea Auxiliary, by Rev. W. Kemp					34	0 0
Sion Chapel Sunday School					11	9 0
Teignmouth, by the Rev. J. Gleed					8	17 0
Bury St. Edmunds, by Rev. C. Dewhirst					8	0 0
G. A. S.					10	0 0
J. W. P. Poole					5	0 0
Armagh Auxiliary Society, by Rev. J. Johnson					55	14 3
Rev. Mr. Brown and Congregation, North Walsham					10	3 6
Penny-a-week Society, Basingstoke, by C. Simmons					17	3 0
Collection at the Church of God at Hellan					25	0 0
Kendal Auxiliary Society, three quarters Contributions					18	0 0
West Riding of Yorkshire Auxiliary Society, by Mr. G. Rawson, Treasurer					400	0 0
Poole Auxiliary Society:—Donations	51	17	6			
Subscriptions A.	40	5	6			
Ditto, weekly, one quarter	17	18	1			
Sunday School ditto	3	12	8			
					113	13 9
Hexham Female Auxiliary Society, by Rev. Mr. Scott					5	0 0
Whitby, Rev. Mr. Arundel and Friends	6	6	0			
Juvenile Auxiliary, by ditto	14	14	4			
Children of Sunday School	0	19	8			
Chester Auxiliary Society, by J. Williamson, Treasurer:—Annual Subscriptions and Donations	92	7	6			
Ladies Penny-a-week Society, at Queen Street, two quarters	28	11	0			
Welch Calvinist Methodist Penny-a-week Soc. one quarter	5	5	8			
Ladies Penny-a-week Society at Octagon Chapel, one quarter	3	6	0			
Collection at Northop	7	10	6			
Ditto at Rhos Esmor	6	8	2			
Ditto at Kilken	4	0	1			

Ditto at Halkeu	£2 0 0		
Books sold	0 18 0		
		£150	6 11
City of Dublin Female Association, by Mrs. Ardell, Treasurer	41 1 0		
Juvenile Society, Dublin	4 0 0		
		45	1 0
Stirling Collection, at Both Kennar Church, by Rev. J. Cam		12	14 0
Tintwistle Male Association, by Mr. S. Rhodes, Secretary		10	0 0
Wrexham Penny-a-week Society, by Dr. Lewis, one quarter		5	5 0
Female Teachers of Wimbledon Sunday School, and a few other Friends		3	13 6
Hymns sold at Manchester, by Mrs. Richardson		10	0 0
H. Y. (annual)		1	1 0
P. R. Hansannan, by Rev. T. Jones	0 10 0		
Collection at Ro-won, Denbighshire, by ditto	7 11 6		
		8	1 6
Chelmsford Auxiliary Society, by Rev. B. Peacock		42	14 3
Beaver Place Sunday School, near Chesterfield, by Mrs. Cook	5 14 6		
Walton ditto, by ditto	0 6 10		
Sunday Forfeits, by ditto	0 3 3		
		6	4 7
Ladies Auxiliary Society, at Dr. Styles's Chapel, Brighton, by Miss M. S. Penfold		31	2 11
Reading, a Penny-a-week Society, by Mrs. Holmes		23	0 0
Cork Auxiliary Missionary Society		30	0 0
Shepherd's Market ditto, Rev. Mr. Hackett		18	3 0
Newbury, Penny-a-week Society, by Rev. Mr. Dryland		21	0 0
West London Auxiliary Society, by Mr. T. Walker, Treasurer:—			
Crown Court Branch, Rev. G. Greig,— Females £42 18 7 Males £20 13 11	63 12 6		
Wells Street ditto, Rev. A. Waugh	45 0 0		
Orange Street ditto	82 18 0		
Gate Street ditto, by Rev. G. Williams	38 2 6		
Adelphi ditto	10 0 0		
Swallow Street ditto, Rev. Dr. Nicol	30 0 0		
Donation by a Friend	1 0 0		
Children belonging to the Sabbath School connected with the Scots Church, Swallow St. by Mr. Nisbet:—Boys £6 3 6 Girls £6 15 4	12 18 10		
		283	4 10
Hull and East Riding Auxiliary Society, by Mr. J. Bowder, Treasurer.			
Juvenile Society at Howden, by the Rev. Mr. Wilkinson	6 2 0		
Penny Society at South Cave and New Village, Rev. Mr. Tapp	10 19 10		
Ditto at Swanland, by Rev. D. Williams	4 2 0		
Ditto at Wintringham, by Rev. Mr. Burn	2 16 0		
Ditto at Bridlington, by Rev. J. Foord	18 0 0		
Ditto at Ellerby, by Mrs. Carling	3 11 4		
Coll. at Gumberthorn, by Rev. Mr. Stephenson	2 15 4		
Ditto at Hedon, by ditto	0 9 6		
Ditto Rychill, by ditto	0 6 8		
Ditto at South Cave, by Rev. Mr. Tapp 2d Col.	12 0 2		
Subscriptions at Hessle, by Rev. Mr. Wilson	5 0 0		
Ditto at Long Riston, by Rev. Mr. Earle	2 0 0		
Ditto at Hornsea, by John Clark	1 11 10		
Ditto at Beverley, by the Rev. Mr. Mathers	3 10 0		
Annual Subscriptions at Hull, &c.	75 19 3		
		149	3 2
Rev. W. Lloyd and a few Friends at Southgate	3 0 0		
A Friend, by Rev. W. Hopkins, Christchurch	5 0 0		
Blackburn Auxiliary Society, by Rev. Mr. Fletcher:			
Subscriptions and Interest 45 8 5			
Sunday Society, &c. 9 4 0			
	54 12 5		

Collection at St. Paul's, by Rev. R. Hill		£23	6	7	
Ditto at Independent Chapel, by ditto		43	1	7	
Interest		1	12	5	
					£122 13 0
East London Auxiliary Society, by Mr. G. Green, Treasurer.					
Zion Chapel, Mr. Emerson		14	2	3	
Pell Street, Rev. T. Clout's		9	15	2	
Pell Street, Rev. R. Stoddart's		20	7	3	
Stepney, Rev. G. Ford's		20	0	0	
Gravel Lane, Rev. J. Hooper's		15	1	6	
Rose Lane, Rev. T. Williams's		26	5	0	
Salem Chapel, Rev. J. Vautin		18	7	0	
Ebenezer Chapel, Rev. C. Hyatt's		20	0	0	
Rev. Mr. Oates and Friends		2	13	0	
New Road, Rev. A. Reid's		61	2	11	
					207 14 1
Female Friends, Old Meeting, Norwich, by Miss Whall					6 17 0
A Gentleman, by Messrs. Oliphant and Co. Edinburgh					1 1 0

Poetry.

ANTICIPATION

OF THE ANNUAL MISSIONARY MEETINGS IN LONDON.

Once more again the well-lov'd day draws near,
When Zion's friends shall joyfully unite;
Together shall before the Lord appear;
To aid the work in which their souls delight;
Combining all distinctions in the name
That first at Antioch to the saints was giv'n;
All hearts unite—their hopes and aims the same—
A union near akin to that of heav'n.

Delightful sight! and charming to the soul!
The gospel publish'd to the listening throng;
One joyful spirit animates the whole,
And from each heart aspires the grateful song.

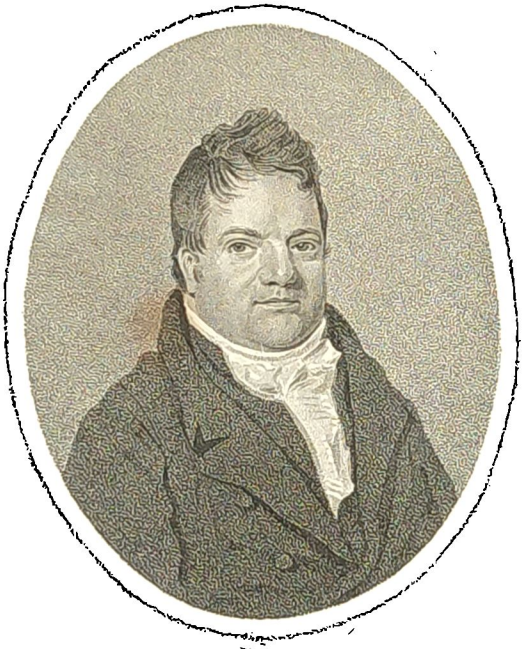
We hear the promise,—'Abra'm in thy seed
Shall all the families of the earth be bless'd;
From thee arise a nation great indeed,
By Gentile lands thy faith shall be profess'd!'—

'He must increase!'—My Son shall surely reign
From pole to pole; to earth's remotest bounds
All, all shall see the Lamb that once was slain,
And gather life from his immortal wounds!'

All hail the day! we are indulg'd to see
The day that kings and prophets long'd to view;
To Jesus now the nations bend the knee,
Exalted by the Gentile and the Jew.
'Go forth,' he cries, 'to every land, and tell
What I endur'd for sinful wretched man:
Say how my blood redeems from sin and hell:
And none shall ever seek my face in vain.'

'Tis done, dear Lord; and now we hope to hear
How thou hast bless'd the labourers in thy field;
Hast made thy great salvation to appear,
And brought the hearts of heathen tribes to yield!
Crown then the meeting, and each heart inspire
With warmer zeal to serve thy glorious cause;
And hasten, in thy time, our soul's desire,
To see the world obedient to thy laws.

R. WILLIAMS, PRINTER, LONDON.



Rev.d Richard Hartley,
Lutterworth.

Pub.d by Williams & Son, Stationers Court, 1, June 1813.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JUNE, 1815.

MEMOIR

OF

THE REV. CLAUDIUS BUCHANAN, D. D.

LATE VICE PROVOST OF THE COLLEGE OF FORT WILLIAM, BENGAL.

If the pedigree of this valuable man cannot be traced to a noble, it may to a pious ancestry, which is far more honourable. His grandfather was an elder of Mr. M'Culloch's church at Cambuslang, in North Britain, at the time of the extraordinary conversions, which took place in the spring of 1742 *. In this neighbourhood was born the subject of our Memoir, in or about the year 1768. His father dying, as we are informed, while he was very young, his education devolved on his grandfather and excellent mother, who trained him up in habits of piety and a strict attention to the Lord's Day. The elements of his classical learning were probably received at Glasgow, which is not far from the place where his parents resided.

When a youth, he came over to South Britain, and was for some years clerk to a respectable solicitor in the city. There he formed an acquaintance, as it is said, with some gay young men, whereby his religious habits were soon relaxed; and (which is generally the first step to a dissolute life) he began to saunter away his Sabbaths in idle amusements; often closing the day at that popular resort of the vain and giddy, the Pantheon † (as it was then called) in Spa Fields. This *Luz* has since become a *Bethel*, and been highly honoured with the presence of the God of Israel. — Happily, at this time he formed an acquaintance with one person of a more serious character, who led him to White-Row Meeting, where Mr. Trotman was then minister ‡; and in the evening to Mr. Newton's Lecture, at St. Mary's Woolnoth. It is not known whether it was by any particular discourse at either place that he was savingly impressed; the means of grace were however blessed to him, and he was

* See Gillies's Historical Coll. vol. II. p. 339, &c.

† An accident occurred here, during this period, which may deserve to be mentioned as a caution to thoughtless and active young people:—A lad, about 18, apprentice to a tradesman in the east end of the town, amusing himself one Sabbath-day in jumping down the steps of what is now the chapel-house, dropped down dead; which was found, on examination, to have been occasioned by the sudden rupture of the gall-bladder, thro' his violent exertions — How often is it seen, that "in the midst of life we are in death!"

‡ See Evan. Mag. vol. i. p. 177.

of waters. The Romans, at a very early period, had a ship stamped upon some of their coins; to which Ovid alludes: —

At bona posteritas puppim signavit in ære,
Hospitis adventum testificata Dei.

A ship the following age enstamp'd on coin,
To shew they once a God did entertain.

By the Ogdoas, celebrated among the Egyptians, consisting of eight persons sailing together in the sacred *baris*, or ark, there is an evident allusion to the flood, to the ark, to Noah, and to his family. — Some are of opinion, that in the rites of Thammuz may be traced an analogy between their fabulous exhibition and the circumstances of the flood, as mentioned in the sixth and seventh chapters of Genesis. For a complete illustration of that part of Heathenish superstition, which is borrowed from sacred Scripture, your learned readers may consult Bryant's Ancient Mythology, and Faber's Dissertations on the Mysteries of the Cabiri. 'With regard to their system, we shall only further observe, that, after every reasonable deduction is made from it, which the exuberant indulgence of Fancy occasionally exhibited by its authors appears to render necessary, it contains so much that is relevant and conclusive, that we cannot but express our conviction, that it has a solid foundation in truth and fact, — it being scarcely possible to conceive that a mere hypothesis could be supported by evidence so varied, so extensive, and in many particulars so demonstrative, as that which its framers have produced.' Yours, &c.

Knottingley. T. RANKIN.

PERSUASIVE AGAINST *DISSENT FROM THE CHURCH.*

Sir, *To the Editor.*

The following Extract from a sermon, recently printed at Cambridge, will, perhaps, entertain some of your readers, while it will convince them of the necessity of those very measures which the preacher aims so pathetically to prevent: —

'If you believe that my soul desires your souls' good, and as one that must give an account, — if you believe that I deal truly with you, and do not speak ignorantly, — if you have respect for me, and owe me any thing, — if you will believe me, that, at this moment, I am aware of the account I must give for *advice of such great importance*, — receive my advice in the plainest terms, and *never go to the Meeting*. As for you and your house, serve the Lord in this church; — mark them who cause divisions, and avoid them. Whatever, at some future day, be the temptations to yourselves or your children, remember me and my words; and while at a distance in this world, or another, I think upon you and your children with affection, do not you act as would grieve me at present. Worldly advantages you will despise; but whatever advantages of any kind it may seem you can gain by division, remember my words, That one prayer of the church is better and purer than all the smoke of, all the incense of all, all the company of Korah, Dathan, and Abiram. Whether your minister be powerful to persuade, and lead your souls with him to Heaven; or whether he be weak in manner, and seem young in piety, — remember my counsel. Here attend for the prayers and sacraments of the church of Christ, — for *the absolutions and blessings of his holy priesthood*. Such blessings you will soon receive; and I do not hesitate to say, *it will be as if Christ blessed you from his eternal throne, when I speak in his name, and give unto the faithful his peace, as it hath been appointed unto me.*'

I cannot furnish you with the name of the author of this precious morsel of clerical eloquence: I give

you the extract as I find it quoted, and most extravagantly praised by the Anti-Jacobin Review; which considers the Methodists and Dissenters as wofully hardened if they can resist it, and continue to worship where its author does not preach!!! Yours,

A CONSTANT READER.

THE BIBLE PRESERVED.

AT a time when unexampled exertions are made to disseminate the sacred Scriptures throughout the world, it may be seasonable to remind your readers, that attempts have formerly been made to suppress them; but which, blessed be God, have proved in vain.

'The Bible has had more enemies than any other book in the world ever had: it has been in ten thousand perils, in many ages, from bitter enemies and false friends. But there have been two tremendous times in which, to speak after the manner of men, the Bible has been in danger of being utterly lost.

'The first critical situation of the holy Bible was in the time of that cruel tyrant Antiochus Epiphanes, who violated the temple in the year of the world 3834, and before Christ, 170. This desperate man had, by his perpetual and violent wars, almost ruined the whole Jewish nation; he profaned the temple in the most daring manner; he set up the image of Jupiter in the temple of God, and ordered a swine to be boiled, and the broth to be sprinkled about the Holy of Holies itself. But his malice and outrage against the sacred books of the Old Testament were beyond all his other wickedness. He searched out all the Hebrew copies he was able, and burnt them. Yea, he went further than that: he issued out proclamations through Judea, that every Jew who had a copy of the Bible should deliver it up to be destroyed, upon pain of death; and cowards and traitors to God's book there have been in all ages, who feared man's anger above God's wrath and damning curse. But, blessed be God, there have been brave and resolute servants of Christ, who valued their Bibles above their blood; and so there were in the time of cruel Antiochus. Those blessed heroes preserved the Bible at the hazard of their lives; they feared not the wrath of this proud and cruel tyrant. And God's justice pursued this desperate man with a singular vengeance: worms bred in his bowels; his flesh rotted from his bones; there issued from his putrid body such an intolerable stench, that his physicians could not bear the room; and Hell took possession of his guilty soul before it was rent from his perishing flesh. A fearful monument of God's dreadful wrath to all men who shall dare despise, oppose, or persecute the word of God, to the end of the world.

'The second critical time of danger with the holy Scriptures was in the reign of the emperor Dioclesian. I tremble and adore while I write. In the year of our Lord 303, and on the 18th day of April, according to Valesius's Notes on Eusebius's History, book viii. chap. ii. p. 141,—on this day Dioclesian, by the instigation of his partner in empire (Maximian) set on foot the tenth pagan persecution. In this *first* of their three edicts against the Christians, the sacred Scriptures were ordered to be burnt; and Eusebius says, he saw with his own eyes the divine and sacred Scriptures burnt in the market-place. The persecution raged for ten years; and these bloody persecutors imagined they had utterly destroyed the Christian religion; and had the insolence to set up pillars and plates of brass, with this inscription on them: 'In the times of Dioclesian and Maximian Herculius, and Galerius, the name of the Christians was extir-

pated.' And another inscription ran thus: 'That the *superstition* of the Christians was everywhere rooted up, and the worship of the Gods restored.'*

Blessed be God for the preservation of the Bible! for the translation of the Bible! for the printing of the Bible! and for the Bible Society! by whom innumerable copies of the Bible in the various languages of the world are dispersed through all the nations, so that no future Antiochus or Dioclesian will ever make the mad attempt again to suppress the Word of Eternal Life.

BIBLICUS.

* See the late Rev. J. Ryland's Contemplations, vol. i. p. 360, &c. How would the late Mr. Ryland have rejoiced to see the formation of Bible and Missionary Societies! How energetic is the following passage, p. 420. 'O! what a ravishing pleasure and honour would it be to diffuse the true knowledge of the holy Scriptures through all the counties in England, through the whole British Empire, and, if possible, through the whole world! O! God, my Redeemer, let every nation that rolls at the foot of thy throne every twenty-four hours, be blessed with thy gospel, washed in thy blood, and illuminated with the light of thy countenance. Let all the people praise thee! O God, let all the people praise thee, and enjoy thy presence for ever!'

CHRISTIAN GRATITUDE.

[A LETTER TO A MINISTER.]

Sir, *To the Editor.*

There is a simplicity and piety in the following Letter, which, I think, render it not unworthy of a place in your Miscellany. I received it from one belonging to my congregation, who resides in an obscure neighbouring village, and who is in very inferior circumstances, and almost pressed down with the cares of a numerous family. It is necessary to state, that the *gifts* which occasioned such an overflow of gratitude, consisted chiefly of a few plain articles of wearing apparel, which thousands of irreligious persons would have received with very faint thanks; and I fear, some professing godliness, would have considered them rather as coming in the common course of charitable beneficence than as constituting any claim on the warmth of grateful emotion. T.

K——.

Dear Sir,

I CANNOT satisfy myself without writing a few lines to express my gratitude for the benefits I received on Christmas-day, as being the greatest of the kind my partner and I ever received in one day, including Mr. C.'s gift too; and what made them more valuable is, they just met our necessity, as much as if Mrs. —— had come and asked what we wanted. I trust you are not a stranger to the pleasure arising from a sense of doing good; and I believe never before was I so overcome with gratitude and love to God for his great goodness thus manifested to me through your instrumentality, not only in bestowing those benefits, but in doing good to my soul, which but the preceding evening was so pressed down with worldly care and difficulty, that I was ready to give up all for lost; but God, who is rich in mercy for his great love in Christ Jesus, not only brought me to hear the word, but applied it to my soul.—When you was speaking of the Shepherd's fear on the appearance of the angel*, you observed, that God in the time of his people's darkness and fear, was many times about to bestow his greatest favours. Hearing this hope, I began to revive, and I thought this darkness which I had experienced the night before (a darkness indeed which might be felt) arose from poverty, weakness, and wickedness of heart, and that God might be preparing me to taste more of his goodness and love, both as a God of providence and grace.

As you went on to enlarge on the

* Referring to the subject of the day.

clause 'To *you* is born this day a Saviour, which is Christ the Lord,' I had such a sense of my own vileness, that I felt as if I were the person for whom he most needed to be born or die; and yet such a sense of his love, that it seemed as though it were the first day he was born in my soul. Indeed, it was a blessed day! I was so filled with a sense of divine mercy to me, both in providence and grace, that had you been witness to the tears of joy and love which flowed from my heart on my way home, you would not soon have forgot it; and I have to say for your encouragement, that I have often come to K—— bowed down with worldly care, which has occasioned such darkness of mind, that grace in my soul has seemed like a taper just ready to be extinguished; but some blessed passage has been brought forward, which has just suited my case, and sent me away like 'a giant refreshed with new wine;' so that I hope you will be encouraged to press on in your ministerial course, that after a few more rising and setting suns, you may enter into the joy of your Lord; and I pray likewise, that this may be the happy case with Mrs. ——, who, I believe, is equally concerned for our welfare, both for body and soul; and my dear partner and I join in love to you both, —as of service we can be none.

I conclude with a desire that we and you, Sir, and your dearest connections, and all that have bestowed their gifts on me, and all that love our Lord Jesus Christ in sincerity, may be enabled to glorify him, that when we have done with the things here, we may have an abundant entrance into the joy of our Lord!

J. H.

On the foregoing statement I beg leave to remark,

1. That the case throws some light on the unequal distribution of Providential blessings, since, in point of quantum of enjoyment, in all probability, the rich and the poor meet much nearer together than we should be ready to infer, from their distance of rank and external circumstances. God can make the narrowest channels of providential good vehicles of the richest gratifications.

2. We see what luxuries very inconsiderable blessings (as many would think them) may become when united to pious sentiment, and seasoned and sweetened with a sense of the love of God in Christ Jesus in the heart.

3. We learn what great good may be done at a little expence, *viz.* by searching out the extremely necessitous among the pious poor, who generally most need help, most deserve it, and whose principles and temper magnify and multiply even small donations ten or an hundred fold. More was in fact bestowed on this poor man, in these trifling articles, in consequence of what his piety and humility extracted from them, than some have received from obtaining a capital prize in the lottery, or a legacy of ten thousand pounds.

4. We learn to understand the meaning of the apostle, and to acquit him of extravagance, when he says, 'All things are yours, for ye are Christ's.' Under the emotions described in the above letter, it was to this humble grateful Christian as if he possessed all things: his soul was full, —he wanted nothing, in essence at least, but what he had; and if he had been the nominal proprietor of the whole world, the amount of his enjoyment would have been no greater. What ideas can we form of Heaven, of eternity itself, but this state of mind, infinitely refined and infinitely extended!

MEDICAL PIETY.

THE want of piety in the medical profession has almost become proverbial, both in ancient and modern times. This is the more to be regretted, considering the abundant opportunities of usefulness which those in this profession enjoy. Some happy exceptions have, however, been made by the distinguishing grace of God. Luke, one of our Lord's evangelists, an inspired writer, and the companion of Paul in his labours and travels, is styled 'The Beloved Physician.' In later times, Boerhaave, a famous physician, in Holland, was distinguished for his piety. Before he entered on any public business, it is said he employed an hour in secret prayer. Dr. Stonehouse, of Bristol, was eminently distinguished for evangelical and vital religion; so was Dr. Lobb, of Southampton. Mr. Meikle, of Carnwath, in Scotland, afforded a noble example of fervent piety in the most trying situations; being for a number of years surgeon in a ship of war: his manuscripts, happily discovered, have been published in several volumes; — they contain a rich treasure of religious instruction and Christian experience, and evince an extensive and accurate acquaintance with the Scriptures of truth.

Many other instances of piety in the medical profession have no doubt occurred; and the pleasing intelligence has, within a short time, been received, that no fewer than 18 medical students, in the college of Edinburgh, have formed themselves into a praying-society. What a large prospect of usefulness is thus presented! A pious physician, in his visits to the sick, has an opportunity of usefulness, not only to the body but the soul of his patient, which he will be cheerfully disposed to embrace and improve. In both respects, he will commend them to the care and blessing of that God, who has taken to himself the encouraging and endearing name, 'I am the Lord that healeth thee!' Well he knows, that, from the same divine hand, the effectual cure of both must ultimately come.

Ministers and Christians in general, and especially students of divinity, should be stirred up to erect and maintain Societies for Prayer and mutual spiritual improvement. The example now mentioned should awaken a holy emulation in those who have the sacred office of the ministry in view. The character they sustain, and the important prospects to which their views are directed, should all lead to this happy result. J. C. S.

A REMARKABLE DREAM.

Mr. Editor,

The writer of the following Letter having lately left our world in the faith of Christ, I feel myself now at liberty to comply with the request of some of your readers, who have either seen the manuscript, or heard the substance of it related from the pulpit, in sending it, if thought suitable, for a place in your useful and widely-circulated pages; and as you like such papers to be attested, I subscribe myself

Yours, J. CHURCHILL.

Penn Bottom Farm,
Rev. Sir, *Nov.* 18, 1812.

LITTLE as I regard dreams in general, the one now under consideration is of so peculiar a nature, that I cannot but consider it as a warning sent by divine Providence to rescue a wretched sinner from perdition:—I believe it was on the 15th of September that my dear sister was unusually earnest with me to promise her, during my intended visit to your town, to go to meeting every opportunity. I obstinately refused to comply, telling her, as I had done many times before, that if she must preach, to preach alone; and not tease me with her nonsense. As soon as she left me I began to

take myself severely to task, well knowing that I was sinning against the light of my own reason, &c. We retired to rest earlier than usual. No sooner was I asleep than I thought I was walking along a very wide gravel-path, with numbers of people, who appeared very sociable. At length we arrived at two turnings, — one to the right, the other to the left; both of them led into the most beautiful woods. At the gate of that on the left, methought I saw you, with my dear brother, stepping forward and entreating me to stop, and enter with you the narrow path; which you told me would most assuredly lead me to everlasting happiness. The path you so earnestly requested me to go in, appeared so overrun with briars and brambles, that it was impossible to pass along, without tearing myself to pieces; and the other seemed a beautiful wide path, the trees on each side meeting at the top, and curiously entwined like an arbour. Perceiving that *very few* entered at the gate where you stood, and seeing multitudes rushing in at the other, I coolly took leave of my brother, telling him, *I would have my own way*; and casting a most disdainful look at you, Sir, I hastily crossed the way, and entered the wide path. For some time I was delighted with my journey; but suddenly a shocking alteration took place. Instead of the harmony which before prevailed, I now heard the most terrible shrieks and screams. The path was covered with vermin, such as adders, serpents, and every thing that was frightful to the eyes of a human being. I then sincerely repented not having taken the friendly advice given me; and began to cry out *I will go back*, repeating these words many times;— when, dreadful to relate, a tall man, clothed in a long mantle, rushed from behind a tree, and attempted to push me into the dark regions of everlasting misery! — I awoke with the fright; and was a long time before I could compose myself; but being much tired, I again fell asleep, and awoke as before, with the fright. I had exactly the same dream three times in one night! From that time I as earnestly wished to go to H—, as I before wished that something might prevent it. I then resolved to comply with my sister's request to go to meeting. The moment I saw you *, I knew you to be the person I had seen in my dream. I asked my brother what he had been saying about me, for I was certain you meant me, by such and such words. — If this account gives you one moment's satisfaction, I shall be well repaid. I am extremely obliged by your sending the books; and remain, dear Sir,

your friend, ANN HALL.

The above dream will probably appear the more remarkable, when your readers are informed, that there is every reason to believe that, in bringing Miss Hall to hear the gospel, it led to her conversion to Christ. In her affliction, she wrote a note to her sister, with words to the following purport: — 'I am happy in knowing that my affliction is not brought upon me in the neglecting of a Saviour; but in endeavouring to recommend a Saviour's cause.'

* She had never seen me before.

WHAT IS THE PILLAR AND GROUND OF THE TRUTH?

Sir, *To the Editor.*

I OBSERVED in your last Number, in a paper issued by the London Society for promoting Christianity among the Jews, that the gentlemen who published it, after professing sincere respect for those who dissent from the established communion, say, 'We (that is, we of the Church of England) must

still be allowed to say, That we conceive *our church to be the pillar and ground of truth.*'

Now, Sir, with all becoming respect for the Church of England, I must beg leave to object to any church, whether of England, Scotland, Greece, or Rome, assuming to itself (especially in this *exclusive* manner) the high honour of being the pillar and ground of truth. I have long since been convinced, that the text alluded to (1 Tim. iii. 15, 16.) cannot, with propriety, be applied to any one church on earth, nor to all the churches in the world collectively; and in this opinion I am much confirmed by an excellent sermon, preached by Dr. Collyer, at the Monthly Association of Ministers in London, and lately published *; from which I request your insertion of the following Extract:—

'Doddridge, as it appears to me, with greater truth and propriety, and no less upon principles of sound criticism, refers this figure neither to Timothy nor to the Church, — but to the leading doctrine of the text, — the Deity and Incarnation, as that basis upon which the whole system of evangelical truth rests. To render this truth more evident, he has pointed the text differently to the common translation, thus:— 'That thou mayest know how it becomes thee to converse in the house of God, which is the church of the living God.' Here the sentence terminates; and that which succeeds thus commences:—'The very pillar and ground of truth, and which is confessedly great, is the Mystery of Godliness, God was manifested in the flesh, justified in the Spirit,' &c.

Dr. J. P. Smith, in his sermon 'on the Sacrifice of Christ,' remarks on this passage:—'In my most serious estimation, and may I presume to say, after no careless or precipitate inquiry,—"the pillar and ground of truth, and confessedly great, is the Mystery of Godliness."—It is "the LIVING GOD—who was manifested in the flesh," and stamped his own glory upon the propitiation for our sins.' The Doctor then proceeds to state, in a critical note, that three different constructions had been given of the passage; the last of which he adopts, as corresponding with the sense just given, and is subjoined below †.

* See our Review, page 235

† 3. That the ὃς [who] is to be understood as the relative of Θεος ζωντ [the living God] and that the intermediate words are to be read in a parenthesis. This method was proposed, in a letter to the late Dr. Woide, by the Vice-Chan. Cramer, of Kiel. It is plain and natural as to both sense and grammatical construction; and it accords with the parenthetic style of the apostle Paul. For these reasons, I conceive it is entitled to be received as most probably the genuine construction. According to it, the passage runs thus: — 'which is the church of the living God (the pillar and ground of the truth, and confessedly great, is the Mystery of Godliness!) who was manifested in the flesh,' &c.

Miscellanea.

ANECDOTE OF A DEAF AND DUMB CHILD.

A GENTLEMAN in Paris, superintendent of an institution for the instruction of deaf and dumb children, was asked by a friend to allow him to put a question to one of the children, with a view to ascertain their mental improvement. It being complied with he was desired to write his question, and affix it to the wall. It was this:—'Doth God reason?' The child instantly wrote underneath, with his pencil, "God knows and sees every thing. Reasoning signifies doubt and uncertainty; therefore, God doth *not* reason."

CONVERSION OF AN INFIDEL.

The following brief but satisfactory account of the Conversion of an Infidel, has never, to the best of my recollection, been inserted in your work. I would, therefore, request you to insert it at some convenient opportunity.

Yours, &c.

'I HAD lately a conversation with a modern philosopher, who reduced the doctrine of Christ to a mere system of morality; considering his reason far superior to its authority, and who exalted virtue at the expence of faith. I handed him my New Testament; referring him to the history of Cornelius, who, notwithstanding the virtuous life he had led, as a heathen, was earnestly pressed by St. Peter to believe in Christ and his doctrine. He went away, read, and returned a convert, with fervent gratitude to God, and a strong faith in Christ, who had become his all in all. With him I praised the Lord for his grace and mercy.'

Letter from the Rev. L. V. Ess, Ninth Report of the Bible Society, page 53.

TRUE COMFORT IS DERIVED FROM THE WORD OF GOD.

'THERE is a proneness in Christians, especially when exercised with fears and doubts concerning their state, to grow weary of using those means in which they find not their expectations speedily answered; and, through an over-hasty desire of comfort, to try the gaining of it in a new way, rather than to persevere in the old.

'In illustration of this observation (says Dr. Spurstowe) Gregory informs us of a religious lady of the Empress's household, whose name was Gregoria, who being much troubled about her salvation, wrote to him, saying, that she would never cease importuning him till he assured her that he had received a revelation from Heaven that she was saved. — To whom he returned this answer, *Rem difficilem postulas, et inutilem*, &c. It was a hard and altogether useless thing which she required of him. It was difficult for him to obtain; for he was unworthy to have the secret counsels of God imparted to him; and it was unprofitable for her to know, not only because such a revelation might render her too secure, — but because it was impossible to demonstrate to her the truth and infallibility of the revelation which he had received to be from God; — so that, were she afterwards to call in question its truth, as well she might, her doubtings about her salvation would be as great as ever.

'Let believers, therefore, who would be established in the peace and love of God, take heed of relinquishing that "more sure word of prophecy," and of flying to visions, revelations, or voices from Heaven, to assure them of their salvation.'

Spurstowe's Wells of Salvation, lately republished, page 123.

HOSPITALITY.

The manner in which Lord Valentia was treated in the Island of Valentia, in the Red Sea, upon the coast of Abyssinia, is so similar to the accounts we have in sacred writ of the manner in which strangers were entertained, that it cannot fail to interest every considerate reader; and as it is more than probable that the majority of your readers cannot have access to his Lordship's Travels, where this account is to be met with, I have copied it; and request you to insert it in some future Number of your Magazine.

Yours, &c.

'As the Panther was, at two o'clock, too far off to give us any hope of dining on board, we applied to our friendly Dola, who readily undertook to give us the best the island could afford. A fine young kid was killed, and delivered to his wife, who performed the office of cook, in an inner room, where we were not permitted to enter. In about two hours the whole was served up in very clean bowls of wood; and instead of a table-cloth, we had new mats. The good lady had also made us some cakes, with juwany and ghee; — pepper and salt were laid beside them. It was excellently roasted; and I no not know that I ever enjoyed a dinner more.' — *Lord Valentia's Travels, vol.* ii. *p.* 323.

Obituary.

MR. HENRY WARNE.

On January 3, 1815, died at St. Columb, in Cornwall, Henry Warne, Esq. aged 72. This excellent man was called early in life (it is believed when at school) to the saving knowledge of divine truth, by the ministry of the late Mr. Walker, of Truro. The distinguishing doctrines of grace which he imbibed in his youth, have afforded him direction and comfort in life, and singular triumph in death. He has been the principal instrument in procuring and maintaining the preaching of the gospel in his native town: and for many years conducted the service alternately with the county itinerants, by reading the most approved sermons. The sterling nature of his religion will best appear by his dying feelings and expressions, with which his whole life was in unison. About the latter end of October, 1814, he was impressed with the idea that he was soon to leave the body: an impression which was justified by his apparent decline. He often declared himself tired of the world. He felt that the grasshopper was become a burthen, but was happy in a covenant God. To a friend who called to see him, he said, "Though my outward man decayeth, my inward man is renewed day by day—I have no fear of death! I am happy both in body and soul." The decay of nature had evidently made great inroads into his mental faculties, yet his spiritual discernment was clear. He could tell those around what intercourse he had with Heaven, and how bright were his prospects of immortality. His own enjoyments prompted him to check the appearance of concern in others, saying he could not bear to see a gloomy countenance. He often shed tears of joy at the prospect of death. In the night of December 7, when awaking from sleep, he exclaimed, "I am saved in the Lord with an everlasting salvation; my sins, which are many, are all forgiven;" and repeated from Dr. Watts,

'I'll praise my Maker with my breath,
'And when my voice is lost in death,
'Praise shall employ my nobler powers.'

On the 12th his enjoyments appeared suspended, and his soul harrassed: he exclaimed—"Why art thou cast down, O my soul?" &c. but on the following day he again enjoyed the beams of the Sun of Righteousness; when he remarked, "the dealings of God with the soul are wonderful. I can now look on death with pleasure! Come, Lord Jesus, come quickly." On the 14th he felt himself much weaker, and in the night broke out in the following language:—"I long to leave this body of clay, to meet my dear wife and child in glory, and to fall down at the feet of the blessed Jesus. I have no fear of death, the Lord has promised strength equal to my day. The mountains shall depart, and the hills be removed, but the Lord's kindness shall not depart from me; neither shall the covenant of his peace be removed. I cannot express my joys. O my soul! I believe that by Christmas-Day thou wilt sing the praises of God and the Lamb on Mount Zion.—One moment's communion with God is worth a million of worlds." In the morning he continued in the same happy frame, and said, "O death,—glory—what delightful sounds!—My cup runneth over! O Death, where is thy sting!—O Grave, where is thy victory? Thanks be to God, who giveth us the victory thro' our Lord Jesus Christ. It is all of grace." From this period the disorder gained considerably on his mental faculties. He had but few intervals of recollection; all of which were employed in praise. About four days before his death he was lifted up in his bed, and, like the dying patriarch, waited for the salvation of God. 'My dear Sir, (said one) have you nothing to say to us?' "Yes," said he, "blessed are the dead that die in the Lord—I know that my Redeemer liveth—Christ is mine, and I am his---whom have I in Heaven but thee," &c. After this he spoke but little in a rational way; but, through his incoherent remarks, it was discoverable that his soul was secretly supported by the prospect of eternal and unfading glory. His death was improved on the following Sabbath, from 2 Tim. iv. 7, 8.

J. B.

ERRATUM. — In our last Review, page 194, col. 2, line 15, *for* war, *read* way.

Studies in History; *containing the History of Rome, from its Earliest Records to the Death of Constantine. In a Series of Essays, accompanied with Reflections, References to Original Authorities, and Historical Questions. By* Thos. Morell. *Vol. II*, 8vo, 10*s.* 6*d.*

Our young readers will, perhaps, recollect, that we recommended to their attentive perusal the first volume of the Studies of History (Greece) by Mr. Morell *. We have now the pleasure of introducing to them the History of Rome, by the same author, conducted on the same plan, and dedicated, very respectfully, to his late tutor, Dr. J. P. Smith.

We have perused this volume with no less interest and pleasure than the former; and with the same cordiality we recommend it to their notice.

Mr. Morell has the talent of transfusing from the Latin and Greek originals a correct and well-finished narrative of each particular event or personage which he has selected for his Essay. His narrative, while faithfully true, possesses all the freedom and ease of original composition; and his diction is correct and elegant.

Of his Reflections, it may be truly said, that they are at once natural and easy: they are always excellent, and often profound. They aid us in the use of our own powers, and teach us to *think*; and what, in our judgment, merits higher praise, they are not merely the reflections of an acute mind, well versed in his originals, but of a mind so tempered and formed by the pure and precious principles of celestial truth, that we are reminded in his company of Ithuriel's spear; and when he finds profane story

. . . . . 'squat
Like a toad, close at the ear of (youth)
Assaying by his devilish art to teach
The organs of their fancy; and with them forge
Illusions as he list, phantasms and dreams;
Or if inspiring venom, ... thence raise
Vain hopes, vain aims, inordinate desires,
Blown up with high conceits, engendering pride.
Him thus intent, Ithuriel, with his spear,
Touch'd lightly; for no falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness. Up he starts
Discover'd and surpriz'd.'

We regret that our limits will not allow us more than the following specimen: —

ESSAY III. — BOOK III.

'The mild and splendid administration of Augustus was succeeded by a period of gloom and terror; from the recollection of which the benevolent mind recoils with abhorrence and disgust. All the subsequent series of Roman Emperors, with very few exceptions, were distinguished alone by those flagrant vices and cruelties which rendered them hateful to their oppressed subjects, and have branded their names with perpetual disgrace. The first of these monsters of depravity was Tiberius. Accustomed from his earliest years to carry on a system of duplicity, that his vices might escape detection, and that his real character might not be penetrated by the Emperor and his counsellors, it was not difficult to continue the same arts of dissimulation till he found himself in secure possession of the throne; yet, practised as he was in hypocrisy and dissimulation, the ferocity of his temper and the malignity of his heart developed themselves in some of his first public acts.'

REFLECTIONS.

'The preceding facts prove, that the best example will not of itself produce a virtuous character. Tiberius was brought up — under the eye of Augustus; of whose example he could not therefore be ignorant, and whose instructions must have been frequently repeated: yet he was so far from profiting by this excellent model of a humane and generous prince, that he became the exact reverse of his illustrious predecessor: a degraded sensualist, and an inhuman tyrant!'

* We are desired to state, that the author has published a 12mo edition of the first volume, with a map, expressly for the use of schools.

A Dictionary of all Religions *and Religious Denominations, Jewish, Heathen, Mahometan, and Christian, Ancient and Modern; including the Substance of Mrs.* H. Adams's *View of Religions, reduced to One Alphabet, with* 150 *additional Articles. The Whole carefully corrected and revised, by* T. Williams, *Author of the Age of Infidelity, &c. With an Appendix, containing A Sketch of the Present State of the World as to Population, Toleration, Missions, &c. To which is prefixed, An Essay on Truth, by* And. Fuller. *A new edition, with additions*, 12*mo, price* 7*s.* 6*d.*

THE copious title of this publication will afford our readers a general idea of the nature of the Work. They will be led to form an expectation of finding much useful matter in consulting its pages; and they will not be disappointed. It seems to be of great importance, that a Work, which gives to the public a detail of all classes of religious opinions and professions, dangerous as well as salutary, Jewish, Heathen, and Mahometan, as well as Christian, in all their diversified shades, ancient as well as modern, should be accompanied with suitable Remarks on the Nature and Importance of Truth. — 'We do not more affect variety in all other things,' says pious Bishop Hall, 'than we abhor it in religion. Even those who have held the greatest falsehoods, hold that there is but one truth. God can neither be multiplied, nor Christ divided; — if his coat might be parted, his body was entire: for that then all sides challenge Truth, and but one can possess it. Let us see who have found it, who enjoy it.' There is accordingly prefixed to this volume an Essay on Truth, which the reader will find a valuable addition, — not as a persuasive to that specious kind of moderation which, while it may ward off the sword of Persecution for religious opinions, blunts the edge of Truth; but as a seasonable antidote to the notion of the innocence of Error, and that sentiments are of little importance in religion *. The present editor, having detected many mistakes and omissions in the former editions of this Work, has greatly improved it, by correction, retrenchment, and addition, as well as in the new form given to the whole. The additional articles entirely new, and especially those which are derived from Pinkerton's Present State of the Russian Church, lately published, will recommend the Work to those readers who wish to possess a full and complete Dictionary of all Religions, in a concise but yet satisfactory form.

In our examination of the Work, we have observed a few mistakes; which, considering that it contains 500 articles (of which more than one-fourth part are entirely new for this edition) are fewer and less considerable than could have been expected. Under the article *Lutherans*, it is properly stated, that 'Luther rashly rejected the Epistle of St. James and the Revelation of St. John, because he could not explain them;' but we apprehend it ought to have been added, that he afterwards expressed himself with more modesty respecting those books. The *Maronites* might inhabit Maronia, near Mount Libanus, in Syria: but we believe the name was derived from Maro, a monk, in the time of the Emperor Mauritius, whose opinions that sect adopted. The *Massalians*, or Euchites, derived their name, not from a Hebrew, but a Chaldee or Syriac word, signifying *prayer*, used in Ezra vi. 10; Dan. vi. 10, — the Greeks having changed the *Tzadi* into double *Sigma*. On referring to the original work of Mrs. Adams, we find that most of these mistakes were hers, or those of her authorities, which have escaped the detection of the editor.

The copious Notes of reference to authorities, at the bottom of the page, are of much value in such a work as this, in which the inquisitive reader wishes for something more than the mere assertion of an author in matters of such importance; and for a direction to a more extended account of any particular article.

An Appendix is added; containing, 1. A brief Sketch of the State of Religion, Population, and Religious Toleration throughout the World, with the Progress of Bible and Missionary Societies, &c.; — 2. Summary

* See Evan. Mag. vol. xiii. p. 225.

and concluding Remarks on the preceding Work, and on the Practical Uses to which it is applicable. The former of these pieces, by the present editor respectfully dedicated 'to all Societies instituted for the Purpose of propagating the Gospel throughout the World,' is a novel, curious, and most interesting article, exhibiting a *bird's eye* view of all the religions, and principal religious denominations, now existing; with Miscellaneous Observations on the population and ecclesiastical government of the various countries, on the present state of vital and evangelical religion, and the exertions making for the extension of the gospel. The talents and situation of the industrious editor, we need not say, peculiarly qualify him for such a useful sketch as he has here presented to the reader, which, while it suggests much to lament on the state of the globe, with regard to the darkness and superstition which cover so large a proportion of the map, at the same time affords matter for thankfulness and encouragement, in the pleasing prospect that the knowledge of the glory of the Lord is increasing, and shall assuredly fill the whole earth.

A curious and interesting frontispiece, from an ancient painting, is prefixed to the work, exhibiting the portraits of the 'goodly company' of the Reformers, surrounding a table, on which is placed a candle, representing the light of the Reformation, which a friar, a cardinal, and the devil are trying to extinguish; and complaining that they *cannot blow it out.*

It is difficult to select one article out of 500; but we give the following passage from the Editor's Postscript to the Introduction, which will shew the spirit in which the work has been conducted: —

'Before the reader proceeds, it may be proper to suggest a hint, with regard to the medium through which the following accounts have been derived. Those of the *ancient* sects have necessarily been taken from early Ecclesiastical History; which was by no means written with the candour and impartiality of modern times. It was considered as no sin to blacken the character of a Heretic; and to differ from the high ecclesiastical authorities, was reckoned a sufficient proof of heresy. After the rise of Popery, this was more eminently the case; and as the Roman Pontiff was regarded as the centre of truth, and the supreme judge in all controversies,—to differ from him, was of course to err; and indeed, on any article of faith, to err fatally.

'Another circumstance worthy to be remembered is, that as the church encreased in splendor and authority, it degenerated in purity, and in attachment to the holiness of the gospel. When therefore any Divine, or Society of Christians, remonstrated against the corruptions of the church, some nick-name was immediately given, to exhibit them to the world as heretical or fanatical. This was particularly the case at the time of the Reformation, when every congregation of dissenters from popery was branded by some odious name, to hold them up to ridicule. Modern writers have endeavoured to ascertain the true sentiments of these sects; and great caution has been employed in the following work to guard against misrepresentation, though perhaps, not always with complete success.

'As to *modern* sects, it has been the practice in this candid age to let them speak for themselves; and this liberal principle was adopted in the last edition of this work, by which means some articles were carried to a disproportionate length. In this edition it has been found necessary to abridge them, in order to introduce a considerable number of denominations hitherto omitted. — The present editor has endeavoured to hold an equal balance; allowing to every article room in proportion to its importance, and delineating the opinions of every sect he has introduced with fidelity and candour. Truth, indeed, has been his principal aim; and truth, sacred truth, is the great object of enquiry he would recommend to others; and in the pursuit of which he is happy in being able to offer so excellent a Guide as may be found in the valuable Essay of Mr. Fuller, which precedes this Introduction.

The great Mystery of Godliness: *a Sermon delivered at a Monthly Association of the Congregational Ministers and Churches in Connection with the Old College, Homerton. By* W. B. Collyer, *D. D. F. A. S.* 8*vo*, 2*s.* 6*d.*

We are happy to see subjects of such importance selected for this Lecture, and treated in a manner that reflects honour on the institution, and affords an able vindication of divine truth. The Doctor, while he has contended 'earnestly for the faith,'

has, at the same time, manifested a spirit of candour, meekness, and piety becoming the Christian minister. He has shewn that controversy, even upon the most essential points of the Christian faith, may be maintained 'without wrath and bitterness;' and that it is not necessary to mix personal reflections with religious arguments.

Our readers will anticipate that the discourse is founded on a passage which has given rise to much dispute, both as to the legitimate reading of the text (1 Tim. iii. 16) and the explanation of the terms. The preacher (as well as Dr. J. P. Smith *) on the authority of Griesbach, gives up the disputed word *Theos*; yet strenuously maintains the great Mystery of Godliness, the *Incarnation*; and contends for the proper Deity of the Saviour. The exposition adopted having been adverted to by a Correspondent in a preceding part of this Number †, need not be here repeated: but it is proper to say, that though the tenor of the discourse is controversial, it is mingled with a considerable portion of practical remark. We select only the following brief extract, which is addressed to *preachers*, and well merits their attention:

'Upon us devolves the responsibility of providing the Christian church with sound and wholesome doctrine: and none can be deemed such, but principles fairly deducible from the records of inspiration. By a diligent investigation of the Scriptures, it becomes us to decide upon the character of those various systems which come before the world under the venerable title of Truth. Chistianity must be demonstrable in all its parts, upon the authority of revelation, if the Bible be indeed inspired, and if the religion of Jesus be indeed essential to human happiness. To a preacher of the gospel there ought to be one object paramount to all others, and to which all the energy of his faculties, and all the feelings of his heart, ought to be directed; that one object should be to decide 'what *is* truth:' nor ought he to undertake to teach others, until he is himself, on this momentous point, fully satisfied. Prayer, humility, diligence, and a constant examination of the Scriptures, are among the best methods of attaining this desirable conviction. When he is satisfied as to the genuine doctrines of Christianity, he ought not to shrink from openly defending *that* which he honestly believes: he ought not to yield the privilege of thinking for himself, which is also a duty he owes to God and to society, because the bigots of any system would terrify him with their anathemas, or brand him with the opprobrious epithets of folly or enthusiasm. The zealots of opposite systems are very little in debt to each other, as to railing: a currency indeed most disgraceful to every party who can condescend to make use of it. But what have we to do with human opinions? We stand amenable to the tribunal of that God, from whose hands we received the gospel-ministry, and whose authority alone gives force to our solemn commission. If the sentiments which I have endeavoured to support at this time are founded in truth, they are among the most important discoveries of revelation; and it is our duty, as Preachers, boldly to avow, firmly to defend, and frequently to exhibit them.'

* Sermon on the Sacrifice of Christ.

† See page 230 of the present Number.

Remarks *on an Article in the Edinburgh Review; in which the Doctrine of Hume on Miracles is maintained. By the Rev.* J. Somerville, *Minister of Drumelzier.* 8*vo*, 1s.

THE substance of this tract, it seems, has already appeared in a Scots periodical publication of some repute. The author tells us that 'the world has been much *surprized*' at the revival of Hume's Doctrine on Miracles in the said Edinburgh Review; if so, we think it can only arise from the world being very ignorant of human nature. We have always considered the above Review as deeply tinctured with sceptical principles; and so far from being surprized at the fact, we have ever considered the Theological Department of that work as conducted by some of Hume's disciples. That the writer should take no notice of Campbell's, or any other reply to Hume, is also perfectly natural. A sceptic is never abashed; for though (to be consistent) he must *doubt* his own principles, he doubts also whether they have been or can be answered. And he who questions the leading facts of the New Testament, may also question whether Hume ever wrote on Miracles, or Campbell ever replied; for he has only historic testimony; on which he can place no certain reliance.

The Claims of London on the Zeal of Christians. By James Bennett, *of Rotherham.* 1s. 6d.

[*Concluded from our last.*]

In our last we took some notice of this interesting sermon, and gave a few extracts from the first head of it:—The claims which London has on the zeal and liberality of British Christians, from its immense population—the deficiency of religious instruction—its peculiar exposure to evils—the benefits it has conferred, and the influence which it possesses.

In the second part of this excellent discourse, Mr. Bennett proposes to his readers, *The encouragement it presents to our hope*: and, 1. The facilities for exertion which it affords, in the readiness with which the friends of religion may meet to form and execute their plans, without the expence and labour to which ministers in the country must submit, who must frequently ride many miles and employ a day or two, to effect what may be transacted in London, in two hours. The vivacity and intellectual cast of its inhabitants, and the freedom with which they may profess their religious sentiments, give them additional advantage.

2. The spirit of benevolence for which London is calculated, is highly encouraging. 'Happily, London has the lot of the liberal soul, and he that watereth shall be watered himself,'—shall not London then be watered with the dew of heaven?

3. The attention which the metropolis now excites—and here the author adverts to the decay of many of the Dissenting Churches. 'Heaven's King beholds before his throne many a chosen servant, whose mournful countenance speaks the deep sorrows of his heart. For they are saying; "Why should I not be sad, when the place of my fathers' sepulchre lieth waste?" Can I remember our Howes and Owens, our Reynolds', Watts' and Grosvenors,—and, not long to behold their happy days return?'—'Such feelings as these, London awakens in many breasts. A person who lives more than a hundred miles from the metropolis, once said to me, with the emphasis of his heartfelt grief, "I would travel to London barefooted, if by this, I could recover it from the present languid, decaying state of religion."

But the author considers the rise of the London Association as a proof that he is not alone in his solicitudes for the improvement of the metropolis, and augurs much good from this Institution, though at present in its infancy.

4. The former religious celebrity of London,—'it once boasted a very considerable proportion of its citizens devoted to the interests of religion;' but he conceives the present proportion of pious people to be less; for were there now the same number of such characters as formerly, the population has been doubled or trebled, and, says he, 'when looking to those churches for whose prosperity we should be most deeply interested, the scene is still more painful. How many have become extinct! How few new ones have been planted, or ancient ones enlarged, to compensate decays, and meet the swelling population of the city!'

5. Its opportunities for procuring the best means. 'Some would not scruple to say that other places must have what they can procure, but London may have what it pleases to command. It would, indeed be fearfully wrong for any man to diminish his sphere for the sake of ease and opulence; but to extend his field, so as to do the utmost possible good in the church, is the minister's sacred duty.'—'From any part of our kingdom, ministers may be called to London, to extend their sphere. To most places also, the metropolis having contributed to send the gospel, may look for return. She has a claim upon the whole country.'

6. The usual course of divine Providence awakens our hopes, that London will prove a field which will not mock the hopes of the labourer.—In most of the great capitals of nations, Christ early planted his churches—Jerusalem, Antioch, Ephesus, Corinth, &c. &c.

7. The present aspect of religious affairs, in towns, villages, distant lands, once sunken in barbarous ignorance, the light of heavenly wisdom now shines—and shall we despair of the British capital?—'I cannot doubt, but in the circulation of sovereign mercies, the vital fluid will return

again to the heart, from whence it was propelled, and London will become glorious as the city over which the banner of the cross waves in benevolent triumph.

The sermon closes with a warm exhortation to diligent exertion.

Large as our extracts from this discourse have been, we are aware that we have not done justice to this very interesting subject; we can only say, we hope not only that every Dissenting minister in London will read it, but we earnestly recommend it to the deacons and all the leading members of the congregations, requesting them to lay the matter to heart, and unite with each other, and with the Society in its laudable endeavours to promote true and undefiled religion among the myriads of the metropolis yet in midnight darkness.

Incitement to Early Piety: on a manual of Devotion, with a Collection of Hymns, adapted to Youth of both sexes. To which is prefixed a Letter of Maternal Advice. 18*mo.* 8*d.*

THERE is so great a want of prayers for young persons, that we doubt not these prayers will be very acceptable, and may be rendered much more so in another edition, by the number being enlarged by prayers on a variety of occasions, and the style a little more simplified. The authoress has in several places borrowed ideas and phrases from the liturgy of the Church of England, and we will venture to say the more closely she copies those models, the prayers will be both more excellent, and approved.

LITERARY NOTICES.

MEMOIRS of the Life of the late Capt. James Wilson, of the Ship Duff, by the Rev. Mr. Griffin, are just committed to the press.

Rev. C. Buck is about to publish new Editions of his Anecdotes, and of his serious Enquiries, with Reflections on the death of Mr. Spencer.

Dr. Pinkhard has nearly ready for publication a new Edition of his Notes on the West Indies, with Letters on the extinction of Slavery.

SELECT LIST.

ARMAGEDDON. A Poem in 12 Books. By the Rev. G. Townsend, of Trinity College, Cambridge. The first eight Books, 4to. £1. 11s. 6d.

Dissertations on Christian Baptism; in which is shewn that Antipædobaptism is in opposition to the Scriptures, &c. by the late Rev. Mic. Towgood, a new Edition, recommended by several Ministers. To which are added Notes, 12mo, 3s. 6d.

An Enlarged Series of Extracts from the Diary, Meditations, and Letters of Mr. Jos. Williams, of Kidderminster; with Notes Biographical and Explanatory, Original Letters, &c. 8vo, 14s.

Village Conversations: or the Vicar's Fire Side. 12mo, 6s. 6d.

Claude's Defence of the Reformation, with a Sketch of the Author's Life, some observations on Popery, and proper Indexes. By John Townsend, 2 vols. 8vo. £1. 2s.

Harmonies of Nature, by Bern. de St. Pierre. 3 vols. 8vo. £1. 16s.

Owen on the Hebrews, Abridged by Dr. Williams, a new Edition. 4 vols. 8vo. £2. 2s.

The True Christianity of the Venerable John Arudt, (with a Portrait,) Edited by W. Jaques. 2 vols. 8vo. £1.

Address to the Sunday School Teachers of Birmingham. By J. A. James, of Birmingham, 3vo, 6d.

Display. A Tale for Young People. By Jane Taylor, (one of the Authors of Original Poems for Infant Minds, &c.) with a Frontispiece. 12mo, 6s. bds.

A Sermon on the lamented and affecting Death of the R. H. Lady M. Fitzgerald, at Aston Sandford. By T. Scott, Rector. 8vo.

The Sabbath Improved; on the order of a pious family on that day, &c. By T. Pinchback. 12mo, 3s.

Facts and Evidences on the subjects of Baptism, a 2d Letter to a Deacon of a Baptist Church. By the Editor of Calmet's Dictionary of the Bible. 8vo, 1s.

Memoirs (with a Portrait) of Mr. J. H. Wood, late Surgeon, &c. Blackburn. By the Rev. T. Wood. 2s. 6d.

A Letter to His Royal Highness the Duke of Gloucester, President of the African Institution, for Zach. Macaulay, Esq. occasioned by Dr. Thorpe's Letter to W. Wilberforce, Esq. 8vo. 3s.

A Memorial in behalf of the Native Irish, with a view to their improvement in Moral and Religious Knowledge through the Medium of their own Language. By C. Anderson. 8vo. 2s. 6d.

The Spirit of Prayer, by N. Vincent, M. A. A new Edition by Mr. Hopkins, of Newport. 18mo, 2s.

Young Cottagers, by Rev. L. Richmond. 18mo, 1s.

Friendly Hints to Female Servants. By Rev. Mr. Watkins. 18mo, 6d.

Townsend's Address to Lying-in-Women. 18mo, 2d.—In covers 3d.

Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Eleventh Annual Meeting of this Society was held at Freemason's Hall, on Wednesday, the 3d of May. At twelve o'clock, his Lordship, the President, took the chair; and, with the occasional assistance of the Rev. William Dealtry, read to the Meeting the principal parts of the Report, it being found necessary, from the great extension of the Society's exertions during the year, to reserve many of the details for the press.

It appeared from the Report, that the issue of copies of the Scriptures from March 31, 1814, to March 31, 1815, had been

126,156 Bibles. | 123,776 Testaments.

Making a total issued from the commencement of the Institution to that period, of

516,479 Bibles. | 718,778 Testaments.

In all, 1,235,258 copies, exclusive of a very considerable number circulated at the charge of the Society abroad.

The receipts of the year have been,

Annual Subscriptions	L. 3272	10	6
Donations and Life Ditto.	2429	9	11
Congregational Collections	1406	7	8
	7108	8	1
Legacies	1312	18	0
Dividends, &c.	1703	10	0
Contributions from Aux. Societies	61848	11	9
Sale of Bibles and Testaments, the greater part of which were purchased by Bible Associations	27560	6	5
Sale of Reports, &c.	361	1	3
	27921	7	8
Total	99894	15	6

The expenditure of the year	81021	12	5
Obligations of the Society, including orders given for Bibles and Testaments, about	33,000	0	0

The Report having been read, his Lordship, after stating that the Lord Bishop of Salisbury would have attended, but for urgent business, and the Lord Bishop of Cloyne but for sickness, addressed the Meeting with his accustomed judgment and piety, —asserting, in strong terms, the elevation of the Society above all interference with the politics of the world, and its proposal to all the friends of man, to unite in one common effort of mercy. "Wherever," said his Lordship, "the British and Foreign Bible Society moves, it confers and it receives blessings. It is holy in its object: it is pure in its means: and it is charitable in its ends—for its object is, the glory of God: its means, the Bible: and its end, the temporal and eternal welfare of all mankind."

The Hon. and very Rev. the Dean of Wells, in moving the adoption of the Report, took an able survey of the great efforts and the future prospects of the Society; and especially congratulated the Meeting that Britain had communicated to restored Holland, the blessing of a sacred zeal for diffusing the Scriptures—a country from which, she herself had received the restorer of her civil and religious liberties. He feelingly adverted to the President's early and long connection with the East, and the delight with which his Lordship must have read that portion of the Report which stated the successful operations of the Society in India—a country deeply indebted to his Lordship's efforts and example for all that it now enjoys.

Edward Stackhouse, Esq. one of the Vice-Presidents of the Cornwall Auxiliary Society, having in a few expressive words seconded the motion of the Dean of Wells, the Report was unanimously adopted.

The Rev. Mr. Kierulf, Minister of the Danish Church in London, gratefully expressed the thanks of his country for the benefits conferred on it by the Society. He stated that nearly all the people in Denmark can read, and that a Bible Society was wanted to furnish them with the Scriptures, for the establishment of which, they were indebted to the example and encouragement of the British and Foreign Bible Society.

His R. H. the Duke of Kent, while he thought himself called on to listen rather to those clergymen who had uttered such pious sentiments as he had just heard from the Rev. Dean, did not think it derogatory to one

who had the honour to be a soldier to say, that the knowledge and use of the Bible is the best support of a soldier in the field—the soldier who mounts the breach with the almost certainty of meeting death, or those wounds which may lead to death, will do his duty with courage, when he feels that he is obeying that book which commands the steady and faithful discharge of every duty, and which opens to the Christian immortality beyond the grave.

Sir Thomas Dyke Acland, Bart. in a very feeling and delicate manner seconded the Royal Duke's motion of thanks to the noble President of the Society.

Robert H. Inglis, Esq. in moving thanks to the Vice-Presidents, paid an eloquent and feeling tribute to the memory of the late Treasurer of the Society, Henry Thornton, Esq. He urged the extension of Bible Associations, by the consideration, that if but one person in thirty could be induced to contribute his weekly penny, a sum of £100,000 would be secured annually to the Society.

The Rev. Dr. Collyer, in seconding thanks to the Vice-Presidents, repelled the insinuation that the Members of the Society had entered into a conspiracy against the Establishment and the State—a 'conspiracy, at the head of which,' said he, 'I find their Royal Highnesses the Dukes of York, of Kent, of Cumberland, of Sussex, and of Cambridge: a conspiracy, in which I see combined the Right Rev. Prelates of Norwich, of St. David's, and many others; a conspiracy, in which I see the liberator of Africa, and the pacificator of America: a conspiracy, in which the opposition and the ministry are agreed—a conspiracy never to be overthrown by that mode of attack which is employed against this Institution.'

The Bishop of Norwich, in proposing thanks to the Royal Dukes for their continued patronage, paid a warm tribute of respect to his Royal Highness the Duke of Kent, in particular, for his support of many charitable Institutions, and especially of the Bible Society. His Lordship observed, 'If we did not but too well know that prejudice has neither eye nor ear, it would be difficult to conceive how this Institution could find an enemy in this country. Yet we have found an enemy; who, by aid of distorted facts, ill supported by inconclusive reasoning, has succeeded in raising suspicion, in some quarters, against the Society. I am happy to say that a reverend friend near me has within these few days published an answer, which if it do not make a convert of every man in the kingdom, will at least secure us from the attacks of ignorance, prejudice, or malevolence.'

Captain Hawtrey, in seconding the Bishop, gratefully acknowledged his obligations to his Royal Highness the Duke of Kent, when serving under him at Gibraltar; and feelingly expressed his delight in now beholding him, not only the protector of the widow and the orphan, but the patron of the outcasts of Israel, and the friend of the Bible. When in the army himself, he had found a Saviour by the means of the Bible alone, and he could not but heartily congratulate the Society on its successful labours.

Robert Grant, Esq. traced in a very forcible manner, the importance which the objects of the Society derived from a comparison with the fleeting and changing scenes of the world; and paid an eloquent tribute to the memory of departed friends of the Society—of Professor Jowett—of the Rev. Thomas Charles—of Rev. Dr. Buchanan—of the Rev. Dr. Brunmark—of the Rev. David Brown—of the Rev. Henry Martyn—'And as the march of a victorious army,' said he, 'may be traced by the graves of its heroes; so may the swift progress of the Bible Society be marked by the tombs of these its friends which rise in far distant regions of the earth, and which connect this Institution with the remotest regions.'

The Rev. Dr. Thorpe, as the representative of the Hibernian Bible Society, communicated much important information respecting the progress of that Institution. Before the establishment of the Society, the Scriptures could be purchased only in a few principal towns of Ireland, at a high price: now the Society has opened depositories for their sale in more than a hundred towns. Dr. Thorpe stated many interesting facts, in proof of the increasing demand for the Scriptures throughout Ireland, and that among the Roman Catholics themselves,

Mr. Wilberforce, in moving thanks to the Treasurer, Mr. John Thornton, bore a most affecting testimony to his late venerable predecessor. His long friendship, and revived recollections which almost overpowered him. He eloquently traced the delight of such meetings as contrasted with others, often jarring and unrighteous.

The Right Hon. Lord Headley having seconded Mr. Wilberforce,

Mr. John Thornton, in acknowledging the thanks of the Meeting, expressed himself persuaded that the Society would rejoice to hear that the word of God, which, in the minor as well as the greater concerns of life, had been his uncle's guide, was his support in the hour of death, and is now the consolation of his widow and family.

Thanks to the Secretaries being moved by John Thornton, Esq., the Rev. Peter Roe, Minister of St. Mary's, Kilkenny, in seconding the motion, assured the Meeting that a great moral improvement had taken place within a short period in Ireland, chiefly by the circulation of the Scriptures; and stated some affecting proofs of the influence of superstition over the minds of multitudes.

The Rev. C. F. A. Steinkopff expressed his gratitude to the Society, for the kind notice taken of his labours; but more especially his unfeigned thankfulness to Him, who had deemed him worthy to be employed in so noble a work.

The Rev. Joseph Hughes earnestly wished that his claims were but equal to the expression of the thanks of the Meeting. If he could in any manner assist the deliberations of the Committee, or promote by journeying in summer, or in winter, the objects of the Society, he trusted he should ever remain their willing servant.

The Rev. John Owen apologized for the Secretaries occupying but a short portion of the important time of the Meeting; and expressed thanks to the Right Rev. the Bishops who had condescended to watch over the deliberations of this great Religious Assembly. He thanked in particular the Lord Bishop of St. David's, for his Lordship's patronage and protection of the Society. He would himself persevere in his labours, because he considered that he was doing right, and because he was convinced that he was doing good to the never-dying souls of his fellow-men.

Baron Anker, from Norway, could not, even upon a superficial view of the proceedings of the Society, but feel for it great veneration. Very little had yet been done for Norway; as, however, he was returning thither, he offered his services to promote its object in that country.

The Bishop of Norwich moved thanks to the Presbyteries in Scotland —every one who prefers his own views of the Bible, must nevertheless rejoice at the blessed effects that have resulted from the union promoted by this Society.

The Rev. Hugh Pearson seconded the motion.

The Rev. William Dealtry, in moving thanks to the Auxiliaries, noticed the increase of £8000. in the contributions of those Societies, during the past year, and also the reduction in the number of Bibles and Testaments drawn in return from the depository of the Parent Institution, as shewing that a larger portion of their funds was left disposeable for foreign purposes.

The Right Hon. Lord Gambier seconded the motion.

Thanks to the President being moved by Baron Anker, were seconded by Rev. John Owen, as the representative of the Chancellor of the Exchequer, a letter from whom he held in his hand, stating, that, notwithstanding previous arrangements, business had unavoidably prevented his attendance at the present Meeting.

Thus ended the eleventh Anniversary Meeting of the British and Foreign Bible Society: a Meeting inferior to none that preceded it in general interest, notwithstanding the abridged form in which the Report was necessarily presented, and when the same shall appear at full length, that interest will doubtless be greatly augmented, from the immense scope of the Society's operations in every quarter of the globe during the past year; increasingly manifesting the necessity and importance of such an Institution, whose sole object is to benefit mankind by diffusing throughout the habitable globe those sacred Scriptures 'which were given by inspiration of God, and are profitable for correction, for reproof, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto every good work.'

PRAYER BOOK AND HOMILY SOCIETY.

On Thursday, May 4, the Anniversary Meeting of this Institution was held at the Albion Tavern, Aldersgate Street, Lord Gambier in the Chair. The great room was filled with a highly respectable company, a large portion of which consisted of ladies. This Society was formed in May 1812; and from that time up to May last, it has distributed from its depository no less than 11,160 Prayer Books, 980 Psalters, and 176,847 Homily Tracts. The Society's Annual Reports, contain many testimonies to the usefulness of the Homilies, from which we select the following:—One clergyman writes:—'The Homilies printed in separate tracts, are likely to do a great deal of good among the people. There has been a want of them: I have always found a difficulty in selecting plain and suitable tracts, such as the poor can digest, and such as are safe to distribute.' He adds in another letter: 'The Homilies printed separately, are in great demand among my hearers: they like them and understand them.'

The business of the day, was opened by the Chairman, in a short speech, expressive of his Lordship's regard for the objects of the Society, and the pleasure he felt in rendering them every degree of service in his power. The Report of the Committee was then read by the Secretary, and was received with deep and affectionate interest. At the Cape of Good Hope, Isle of France, Bengal, Sierra Leone, and New South Wales, much good had been produced by the labours of the Society. Relative to New South Wales, the Report was extremely interesting. The Society were desirous to send Prayer Books and Homilies to that colony, and to promote the use of them there. T. Babington, M. P. one of the Vice-Presidents of the Institution, personally applied to Lord Bathurst to facilitate this very important object, and His Lordship lent his powerful aid with the utmost readiness and zeal. A letter was read from the Rev. Mr. Edwards, Chaplain to the *hulk* in which we understand the unhappy persons condemned to transportation are confined at Portsmouth. Among other means, this gentleman had distributed some copies of the Prayer Book and Homilies among the convicts. He states the extreme difficulty he had, for a long time, to make any serious impression upon them. At length a little congregation of the convicts was formed. The result was, that many of the convicts felt an abhorrence of their former life, that gaming was given up, and that prayers were read on every deck. The Report contained many other testimonies of good done by the exertions of the Society, in various instances of individuals awakened to a moral and religious feeling by the perusal of the Homilies. It then proceeded to notice particular Benefactors to the Institution, among whom was T. Bates, Esq. a gentleman of fortune residing in Northumberland, who, it was incidently stated, set aside £3000. per annum, for charitable purposes.

T. Babington, M. P. moved that the Report be adopted, and printed under the direction of the Committee. He prefaced the Resolution by a speech that evidently produced much sympathy throughout the whole Assembly. He approved of the labours of the Bible Societies; but other Institutions were well calculated to go hand in hand in promoting its noble purposes. It had pleased God to second his word by ordaining the preaching of the gospel; and it must be well pleasing to Him to see his Word attended by such companions as the Prayer Book and the Homilies. The honourable gentleman alluded to the good that had been done by the Institution in foreign parts; and spoke with much respect and affection of the countenance afforded to its object by Mr. Vansittart, and other Members of Government.

The motion was seconded by the Rev. Is. Saunders. He spoke of the Society's influence as a rising tree, under whose shade thousands and tens of thousands would come and repose in peace.

The Society's accounts were then read, by which it appeared that great exertions had been made, and a large expenditure incurred.

The Rev. Mr. Simeon moved the thanks of the Meeting to Mr. Serjeant for the sermon preached on the occasion, and that he be requested to print it. He spoke in terms of high estimation of the Homilies, and observed that their sweet pervading

spirit of love would unite all hearts and minds in the service of God.

Lewis Way, Esq. moved thanks to the President and Vice-Presidents. Dr. Adam Clarke in seconding the motion, spoke most ably and zealously in behalf of the Homilies.

W. Wilberforce, M. P. in returning thanks in behalf of himself and his colleagues, commenced a very animated and eloquent speech by a most elegant eulogium on Dr. A. Clarke. He then proceeded to notice the amazing and desirable change which the various Religious Societies had wrought in public feelings and manners.

The Rev. Daniel Wilson moved thanks to the Secretaries and the Committee, in one of those powerful and persuasive speeches which characterise the eloquence of this gentleman.

Mr. Freshfield, in behalf of himself and his colleagues, returned thanks in a very animated speech. He hoped to see the Prayer Book and Homilies familiar in every hulk, and every poor dwelling in the kingdom, and concluded, by moving thanks to the clergymen who have preached sermons, and the persons who have formed Associations in behalf of the Society.

The Rev. Mr. Basil Wood returned thanks in behalf of his brethren, in a speech that was received with very great applause. He took occasion to say, that he had been a member of that ancient and venerable Institution —the Society for promoting Christian knowledge, for 35 years. He had a great reverence for that Society. But the multiplication of Religious Societies aid each other; they act and react upon each other.—He detailed, in a very pleasing manner, a little history of his methods of endeavouring to distribute the Homilies. He always carried some of them in his pocket, and took occasion to introduce them wherever he had the opportunity.

The Rev. Mr. Rose, of Kilkenny, moved thanks to the Chair, and addressed the Meeting in a speech of uncommon energy. He blessed God that he had been present on that occasion. He should go home refreshed. The Protestant Church in Ireland had been in a most depressed condition. But he hoped it would rise like a Phœnix out of its ashes. He had been regularly educated in Dublin College for the Church; but he had never received any ray of spiritual light: on the day of his ordination, he was as unfit to take charge of a Parish, as he should now be to command the Duke of Wellington's army. He scarcely knew, at that time, that there were such Books as the Homilies of the Church of England. He hoped the flame kindled here would spread to Ireland, and concluded by suggesting the utility of establishing Auxiliary Societies, for distributing the Prayer Book and Homilies, in Dublin, Cork, Kilkenny, and other places in Ireland.

Lord Calthorpe, after a short introductory speech, seconded the motion for thanks to the Chair, which was carried by acclamation.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMOMG THE JEWS.

THE Anniversary of this Institution was held, on Friday last; Sir T. Baring in the chair. The company was numerous, and extremely respectable.—The Duke of Kent was to have taken the Chair, but Mr. Wilberforce stated, in his name, that some indispensable business demanded his presence in another quarter.

The Chairman opened the business of the day in a very able and earnest address both to the hearts and understanding of the Assembly. The Report of the Committee was then read by the Secretary, and was found to be highly interesting. It appears, there had been some original defects in the constitution of this Society, which stood in the way of its popularity and success. These, the Committee were happy to state, had been removed.* The present arrangements, (as announced by the Report, and touched upon in the speeches of several of the Members,) were received with universal satisfaction; and the prospect is, that the interesting purposes of this Society will be prosecuted with new vigour.

The Report was unanimously adopted, and ordered to be printed under the inspection of the Committee.

A German Gentleman was introduced by Lewis Way, Esq. whose presence, and whose address to the Meeting, excited great sensation.

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* See our last Number, p. 203.

It appears, that a Society, with similar objects to this, had existed, many years ago, at Halle, in Saxony; and, among other means, had collected a large number of books to be distributed among the Jews. These the gentleman had recently bought, had translated, (no progress having been made in that by the German Society,) and presented to the present Society.

Among the Resolutions that passed were—thanks to his Royal Highness the Duke of Kent, for his gracious and continued support of the Institution; to the Right Hon. the Chancellor of the Exchequer, and other of the gentry, for their patronage; to the Presidents, Vice-Presidents, and other Officers of the Institution; and to the Rev. J. Cunningham, and the Rev. W. Dealtry, for the excellent Sermons they severally preached on the occasion of this Anniversary.

NAVAL AND MILITARY BIBLE SOCIETY.

THIS very important Institution held its Anniversary Meeting, at the Crown and Anchor Tavern, Tuesday, May 9, his Royal Highness the Duke of Gloucester in the Chair.

His Royal Highness having briefly stated the purposes for which they were assembled, the Report of the Committee was read by one of the *Secretaries*, containing much interesting information relative to the objects of the Society. To make any serious impression on the minds of our Seamen and Soldiers, to make them in any degree partakers of the mind and habits which result from an acquaintance with the Bible, is to render them a service with which none other can stand in competition. This has in part been effected; and there is reason to hope that this great public and private good will continue to be extended from day to day.—The Report was adopted with universal approbation. Various Resolutions were passed, among which the most important was—that the Duke of Wellington be requested to accept one of the high offices of the Society. This Resolution was moved by W. Wilberforce, M. P.—With that vehement eloquence which no less distinguishes his advanced years than the days of his youthful career, he infused into the minds of the persons assembled even a new and increased enthusiasm for the Cause of the Bible.

The Rev. D. Wilson, in moving thanks to the Ministers who had made collections for the charity, and others who had given their aid to it, observed that the labours of this and similar Societies eminently verified the Proverb—'Virtue is its own reward.' These Societies had generated that spirit of mutual love which is the charm of society, and given us deliverance from that selfishness which is the bane of human happiness.

General Brotherick, in seconding the above motion, noticed the universality of the application of the benign spirit of the Scriptures to all professions and circumstances. He said, in the words of the Liturgy—'In all things they teach a right Spirit.'

On Lord Calthorpe moving thanks to the Chair, Lord Gambier observed, that he believed the company would unanimously rise, and vote the Resolution with acclamation.—This was instantly done.

The assemblage was numerous, and highly respectable, and many Naval and Military characters of rank were present.

HIBERNIAN SOCIETY FOR ESTABLISHING SCHOOLS AND CIRCULATING THE HOLY SCRIPTURES IN IRELAND.

ON Friday Morning, May 12, this Society held its Annual Meeting at the City of London Tavern, which was very respectably and numerously attended. After prayer, by the Rev. Wm. Walford, one of the Tutors at the Homerton Academy; Samuel Mills, Esq. was called to the chair, and the 9th Annual Report of the Society was read. It is impossible, in the present instance, to enter into any detail of the important information and lively encouragement which were contained in the Report—but it may be observed, that a considerable increase was stated to have taken place in the number of the Society's Schools, and the Children taught therein, in the course of the last year. In the last Report they were stated to be 145 Schools, and 8342 Scholars; in the present 242 Schools, and 11,906 Scholars; also—that a public increase is confidently expected—that all the Schools are subjected to a most mi-

nute inspection, and to regulations which preserve them in the greatest order and efficiency — and that the Holy Scriptures are read, and made the foundation of religious instruction in every one of them.

After the Report, a part of the intelligence which has been received from the principal agents of the Society in Ireland, was read; and it contained information so encouraging, and facts so impressive and affecting, regarding the powerful operations of the word of God on children and on their parents, that the assembly were filled with admiration and delight. Even these feelings were increased by the communications which were made in the impressive and most eloquent speeches of — Hume, Esq. the Hon. Capt. Pakenham, of the Royal Navy, and C. S. Dudley, Esq., and others, which included several highly gratifying facts respecting the progress which has been made by the Irish children in reading and committing the Scriptures to memory; the desire which their parents evince to hear their children read to them of the love and mercy of God in Christ Jesus, as revealed in the New Testament; and the influence which has already been felt, and the effects which have followed, in disposing the people to think and act for themselves in the great business of religion, notwithstanding the efforts which are made to keep them enslaved by the power, and enveloped in the darkness of Popery.

A very striking observation having been made by Mr. Dudley, the most pleasing and happy effects followed. Mr. D. divided the sum which has been expended by the Hibernian Society during the last year, by the number of children educated in its Schools;—it was found that the cost *of each child was only about three shillings and four pence*, and from this circumstance he most impressively urged the facility with which every person present, and also every individual who had regard to the best interests of Ireland, and the spiritual and eternal happiness of her rising generation, might contribute to educate a child, or one or more children, in our sister country. The result was such as might be expected, and was highly gratifying. Silver, gold, and bank notes were immediately and very liberally handed to the Treasurer, and a considerable sum was contributed by donations and subscriptions for the support and existence of this valuable and important Institution.

Some of the striking anecdotes which were related in the course of this Meeting, will be given in a future Magazine, and as they highly delighted those who heard them, they will surely be very gratifying to every one who shall peruse them, and will greatly interest the public in favour of a Society whose plans and operations are so benevolent and successful.

RELIGIOUS TRACT SOCIETY.

ON Thursday, May 11th, the above Society held its sixteenth Annual Meeting, when a Report was presented by the Committee, which exhibited their proceedings in a more interesting view than any which preceded it; inasmuch as the operations of the Society, which at the first were but as the cloud seen by the servant of the prophet, as small as a man's hand, now extended to every quarter of the globe, diffusing the genial influence of divine Truth to instruct, to comfort, and edify the human race.

Upon the European Continent, through the influence of the Religious Tract Society, or by its funds, the circulation of Religious Tracts is carried on very extensively by Societies at Basle, in Switzerland; Elberfeld, Hanover, and Nurenberg, in Germany; at Berlin, by some associated Christian friends; at Rotterdam, by the Missionary Society; in Sweden, by the Evangelical Society at Stockholm, which has been recently aided by the Religious Tract Society for the purpose of commencing a series of Tracts adapted for circulation by *hawkers* throughout the kingdom.

In the Russian empire a vast field has been opened by Divine Providence for the circulation of Religious Tracts, and no less than 23 of the Society's publications have been translated and printed in the Russian language, which are read with avidity by persons of all classes; are distributed by dignitaries of the Russian Church; and some Cossacks in a remote part of the empire, have been induced by reading them to apply for the Holy Scriptures, in order that they may be further instructed in the way to eternal life.

The return of the immense number of French prisoners of war in the spring of 1814, afforded the means of sending Religious Tracts to a vast number of families in France; which, together with gratuitous distributions to American prisoners of war, and to the army and navy; to workhouses, hospitals, and in other channels, the importance of which demanded the attention of the Committee, have incurred an expence to the Society of more than £600.

During the short interval of free communication with *France*, a considerable number of the Society's Tracts have been distributed in that country, as well as in Flanders: and at the close of the campaign in Spain, a number were circulated there by a minister who visited that country, and also by a pious captain in the transport service.

In *America*, the object of the Society has received attention in the United States; and the Committee has taken measures to encourage the Institution of Religious Tract Societies in Upper and Lower Canada, by the promise of pecuniary aid. In several of the West India islands, the Tracts have also been circulated with good effect.

In the *East Indies* the publications of the Society are distributed at the charge of the Institution, by judicious and suitable agents; and a most interesting field of operation has presented itself among the numerous Chinese Settlers in several islands of the Indian seas; whose continual intercourse with their native country affords the opportunity of diffusing divine truth among the many millions of the vast Chinese empire. The Committee, encouraged by the countenance which this object has received from the public, have authorized Rev. Messrs. Morrison and Milne, to draw as occasions may require for the promotion of this work to the extent of £400.

The *domestic proceedings* of the Society have been enlarged by the co-operation of Auxiliary Societies, now amounting to 124 in number, which beginning more generally to feel the importance of aiding the funds of the Parent Institution, have many of them contributed liberally; among these, that of Leeds holds the most distinguished place, having furnished no less than £100 during the last year for general purposes, and £38 2s. for the distribution of Chinese Tracts. The Committee has endeavoured to co-operate with these, their coadjutors, by affording greater facilities for supplying hawkers with Tracts at very reduced prices, which has occasioned a vastly increased circulation through the important medium of those persons who were heretofore 'carrying the apples of Sodom throughout the land.' The benefits of the Institution have also been increasingly extended to Ireland, where a judicious distribution of Religious Tracts will, we trust, have a most beneficial effect upon the morals of society, as well as in the promotion of their spiritual welfare.

Upon the whole, we never attended an Annual Meeting of the Religious Tract Society with greater satisfaction or with a fuller conviction of its increasing importance; as it places within the reach of the poorest, as well as the most opulent, the means of extending the knowledge of divine truth, or of directing and comforting the believer in Christ, and is progressively extending these essential benefits to every part of the habitable globe.

LONDON FEMALE PENITENTIARY.

THE Annual Meeting of this Institution was held Tuesday, the 9th of May, at Freemasons' Hall. The Rt. Hon. Ld. Carrington, the Pres., took the chair, and Joseph Butterworth, Esq. M. P. and Benjamin Shaw, Esq. M.P. two of the Vice-presidents, also honoured the Meeting with their attendance and services, together with several clergymen and other ministers, and a most numerous assemblage of ladies and gentlemen. The Report of the Committee was read by the Secretary, and it contained the most satisfactory and encouraging statements of the progressive efficiency of this Institution in its benevolent and merciful purposes and operations —to relieve the wretched—to cherish the penitent—to turn the sinner from the error of her ways into the paths of true religion and virtue—and to restore to their kindred and friends those females whose vicious conduct had separated them from the charities and enjoyments of social life.

The Report stated the following

facts, which have occurred *in the course of the last year*:

Number of women who have applied for admission upwards of	300
Number that have been received	74
Reconciled and restored to their friends	16
Placed in respectable situations in service	23
Died	2
Remain in the Penitentiary	73

It was truly gratifying to the meeting to learn that so great a number as 39 females had been restored to society, and to their friends and relatives in the space of twelve months, from the very depths of vice and misery, and to be informed of the apparently sincere repentance and humble, but lively hope in the mercy of God, thro' Jesus Christ, which had been manifested by the two women who had died in the course of the year. It appeared that the pecuniary concerns of the Penitentiary were in an improving state; that the industry of the females in the Asylum was increasingly productive towards its support; that good order and a regard to economy prevailed in the house, and that those circumstances had been satisfactorily witnessed by 2681 persons, who had visited the Penitentiary on the days appointed for inspection since the last Report.

Very eloquent and most impressive speeches were delivered by the Rt. Hon. President, the Vice-presidents, and by several of the ministers and others who attended on this occasion, all tending to excite increasing liberality on behalf of this Institution, in order that the remaining part of the advances which had been made by several gentlemen of the Committee by way of loan, may be repaid, and that the permanent funds of the Society may enable the Committee to receive as great a number of females as the enlarged premises can possibly accommodate. Several very generous benefactions were presented, and a handsome collection was received at the close of the meeting. On the same evening the Rev. Dr. Thorpe, of Dublin, advocated the cause of the Society, in an excellent sermon, at St. Lawrence Jury Church, near Guildhall, and the numerous congregation contributed very liberally to support and extend the benefits and blessings of an Institution which affords an asylum to some of the most pitiable and wretched objects that can present themselves to the generosity of the opulent, the benevolence of the humane, and to the Christian charity of all. The Report will soon be printed, together with an Appendix containing some interesting letters and very affecting details.

IRISH EVANGELICAL SOCIETY.

The first Annual Meeting of this Institution was held at the New London Tavern, on Tuesday evening, May 9th, and was in the highest degree interesting to the friends of religion, and encouraging to the members of the Society. The room was crowded to excess, and though preceding the Missionary Meetings, yet there has been seldom collected a more respectable assemblage of ministers and gentlemen from all parts of the kingdom.

Thomas Walker, Esq. in the Chair. The Rev. J. P. Allen, of Exeter, offered a solemn and appropriate prayer, introductory to the business of the evening. The Report of the Committee was then read by the Rev. Mark Wilks, one of the Secretaries; from this it appeared, that Auxiliary Societies have been formed in Dublin, Belfast, Sligo, Cork, and Youghal; that many preachers had been engaged in different parts of Ireland; that several persons were ready to enter the Theological Academy; and that the Tutor, the Rev. Thos. Loader, was already on his way to superintend the first Institution of the kind that has been attempted in that country. For the particulars, we must refer our readers to the Report itself, which we presume is printed for circulation.

The reception of the Report was moved by the Rev. A. Waugh, who in a very impressive manner called the attention of the Meeting to the neglected state of Ireland; to the liberal plan on which the Society was formed; to the benefits which it had already communicated; and to the importance of the Academy for preparing a well educated ministry, which he should hail as the *rising sun* of Ireland.

The Rev. R. Hill said he had visited Ireland thrice in the course of his life, and when preaching, he had thought the time would come when that coun-

try would revive; jealousies and dessions had disappointed his hopes; but from what he had heard, appearances were never so promising as at the present time; old Bigotry seemed to be on his last legs; or, to use a military term, the breach which had been filled, was opened wider than ever, and they had nothing to do but march on and fire away—he should therefore second the motion.

A motion of congratulation to the friends and members of the Society in Ireland, was proposed by the Rev. G. Jerment: he considered the necessity for sending the gospel not only to the Catholics, but to the Protestants, many of whom were equally wicked, or professed another gospel, 'which is not another;' and concluded by expressing his desire that the shamroc, the thistle, and the rose, with the plant of renown in the center, might long be seen bound together with the silken cords of Christian love.

The Rev. H. Townley followed; he wished to vindicate himself from the charge of apostacy from the cause of Ireland, and the Irish Evangelical Society: Providence had hedged up his way to that country, and had directed him to the many millions inhabiting the east; but absent in the body, he should yet be present in spirit and in heart: he had already given something to the Society, but he begged to present another mite (£50). Mr. T. related several anecdotes of his journey in Ireland, and made a forcible appeal to ministers on the importance of going themselves to preach the gospel in that country.

The Rev. Dr. Smith was sorry that the Meeting did not terminate with the impression made by the last speech, warm on every gentleman's mind; but he had to propose a resolution which ought not to be omitted; it respected a communication to the Rev. Thos. Loader, on his appointment to the Tutorship in the projected Academy: he paid some handsome compliments to the character of that gentleman, and regretted that he had not formed with him a more intimate acquaintance before he removed to so great a distance. The Rev. Dr. also expressed his conviction that the Irish and Hibernian Societies were not rivals, but Auxiliaries in one holy cause.

The Rev. T. Davies, of Dublin, supported the resolution, and entered very eloquently, and at length, into the obligations on this country to promote the spiritual emancipation of the sister isle, the happy consequences which had resulted already from the formation of the Society, the great prospects of success that opened to its future exertions, and especially from the Academy under the superintendance of such a man as was his friend Mr. Loader.

Thomas Wilson, Esq. moved the thanks of the Meeting to the Auxiliaries and Congregations for their prompt and liberal support, and presented £50. from the Auxiliary at Hoxton, to which he is Treasurer; he was particularly happy at the formation of an Academy. Academies had been the life blood to the Churches of this country, and he hoped that ere long we should hear Irish eloquence from our pulpits, rousing to do more than we had yet done for the cause of Christ.

R. H. Marten, Esq. had not yet subscribed to this Society, because he wished to know more of it, but he hoped he might now have that privilege; he thought it was high time to conciliate our countrymen, and he admired the tone of the Meeting, and of the Report, which did so much credit to those who produced it. With respect to the Academy, he recommended gentlemen to look over their libraries and see what books they could spare, and to send as many good volumes as they could to the library of the Irish Seminary.

The Rev. Matthew Wilks said he was requested to speak a few words on this question, because they said he was a financier. Now the vessel was launched, and they had an excellent pilot, who was on his journey; but he was financier enough to know that without the ballast of their money the vessel would soon overset; they were obliged to the Auxiliary Societies and other friends; but the income was yet very scanty, and ministers should subscribe, and their example would produce a wonderful effect; he highly approved of the hints about the library, and in fact had an odd £50., obtained in an odd way, which he meant to devote to that object; for it would be a strange sort of Academy without books.

The Rev. Dr. Bogue moved thanks

to the Committee for their faithful execution of their trust: he thought their plans were wise, and that they had done the best that could be done; the Academy was a noble object, and as to the Tutor, whom he had known from 14 years of age, he merited every word of commendation that had been uttered; he was an excellent man, and he did not doubt that the divine blessing would succeed his labours.

The Rev. W. Roby, would not only second this motion, but the efforts of the Society also. Manchester had not been indifferent to the state of Ireland, though information of the operations of the Committee had not arrived in time for any thing to be done this year; if the Secretary would visit Manchester, he did not doubt but he would have warm support.

The Rev. J. Townsend said, those who where on the Committee knew how constant and indefatigable had been the attention of their excellent Treasurer, and he was sure that a motion of thanks to him would be heartily received; he had often contended in another Society for the importance of preaching the gospel, and he was therefore happy that a Society existed which prosecuted that object with so much vigour.

The Rev. W. Brown, of Belfast, spoke with great feeling on the state of Ireland, where he considered it an honour to have laboured for 15 years, and where his affections were strongly fixed; he admired Bible and Missionary Societies, but he thought this Society embraced an object of the highest importance, and which would repay their exertions.

The Rev. J. Slatterie was sure that he should have their support in acknowledging their obligations to the Secretaries, whose labours had contributed so essentially to the progress and prosperity of the Society, and he thought that between this and the Hibernian Society, Ireland had the prospect of that improvement which all hearts must desire.

The Rev. T. Blackburn stated some interesting facts connected with his labours in Ireland, and the Rev. J. Griffin, in proposing thanks to the Chairman, took occasion to assure the Meeting that Portsea would not neglect to assist a Society calculated to do so much good.—Mr. Burder and several other gentlemen were obliged, from the lateness of the hour, to retire.

Letters were read from Dr. Haweis, Mr. Dewar, Mr. James, and others, regretting their inability to attend the Meeting; various sums were announced by the Secretaries, and the Meeting broke up under impressions the most encouraging and delightful.

CHURCH MISSIONARY SOCIETY.

THE 15th Anniversary of this Institution was held on Tuesday, May 2d. The Rev. E. T. Vaughan, of Leicester, preached before the Society, in the morning, at Blackfriars Church, from 1 John v. 11, 12, and argued very ably, that *the reception of Christ is essential* to salvation; thence urging the lost condition of the Heathen, and the duty of attempting to enlighten them by the gospel. The collection amounted to £219. 4s.

At 2 o'clock the Annual Meeting was held at Freemason's Hall; the Right Hon. Lord Gambier, President, in the Chair. This great room was completely filled, by a most respectable assembly of the members and friends of the Society; from 12 to 1400 of whom were present.

It appeared from the Report that the income of the Society had advanced from £11,000., which was the produce of the 14th year, to £16,000.; and that the exertions of the Committee were keeping due pace with the augmentation of the funds.

The Dean of Wells, Mr. Wilberforce, Mr. Stephen, the Rev. Dr. Thorpe, of Dublin; the Rev. Messrs. Simpson and Cowan, from Bristol; Rev. Mr. Simeon, of Cambridge; Rev. Mr. Beachcroft, of Blunham; Rev. Dan. Wilson, Rev. B. Wood; Mr. Lewis Way, and Mr. J. Thornton, took a share in the business of the day.

Mr. Wilberforce was more than usually elevating and impressive; and Mr. Stephen made a most powerful address on the retribution of divine justice against the nations which obstinately persisted in the slave trade. The spirit of all the speakers was most truly Christian, and diffused itself over the whole assembly. There are seasons, as one of them well remarked, when Christians meet, not to influence one another with a false and

furious zeal; but to kindle and cherish a sacred fire which may animate them through the year in their private devotions and retired exertions.

A measure of great promise was brought forward at this meeting. The magnitude of the Society's concerns in Western Africa, and the still greater efforts which it is about to make on that coast, requiring more regularity and commodiousness of intercourse than can now be obtained, a separate fund has been opened for the establishment and maintenance of such intercourse by a *Missionary Ship*, to be named, after the distinguished friend of Africa—'The WILLIAM WILBERFORCE.' This fund was opened at Bristol, which, with its characteristic munificence, has already contributed to it nearly £900. The Society's objects will be attained, by the proper application of this fund, without entering into any mercantile pursuits, or incurring any shipping risks: so that the friends of Africa may contribute to the object with the fullest confidence that their charity will be applied directly to a great and most important Missionary purpose.

This fund will be kept distinct from the general funds of the Society. About £90. was collected in aid of it at the doors of Freemason's Hall. The President has given £30., and various Clergymen ten guineas each. All contributions thereto will be thankfully received by the Secretary, the Rev. J. Pratt, at the Church Missionary House, Salisbury Square, London. A list of all contributions to this fund will be printed, and sent round to the respective parties.

METHODIST MISSIONS.

Thursday evening, May 4, was held the Anniversary of the Methodist Missions, at their Chapel, in the City Road. The meeting was opened with prayer by the Rev. Mr. Benson, after which the Rev. Dr. Adam Clarke was called to the chair, who apologized for the Society being called together so soon, when six months had not elapsed since their former meeting; but the number of ministers now in town, on account of the District Meeting, and the public attention excited on the subject by other Societies, made this to be considered as the proper period for their anniversary. Mr. Buckley, the Secretary, read the Report, and Mr. T. Marryott gave a statement of the accounts, by which it appeared that the sums collected and subscribed since the last meeting amounted to £405. 14s. 4d.; that 130 Missionaries were employed by the Society; that their foreign members amounted to about 26,000, of whom more than 16,000 were blacks; and that their stated congregations amounted to about 160,000.

Mr. Walter Griffiths, from Yorkshire, observed that Missionary-work was not new to this Society; that their founder had gone out in that capacity to America; that they had long employed Missionaries abroad, and that now the door was opened for them in many parts of Europe and America. He moved to receive the Report, which was seconded by Dr. Hamilton, of London, who stated his having been in the connexion more than 50 years. He remarked on the utility of Bible Societies, &c.; but stated it as his opinion, that where one was converted by reading the word of God, that twenty were converted by its being preached.

Mr. M'Donall, Missionary from Newfoundland, stated his being sent thither as a Missionary, in 1808, when they had only 80 members in communion; but that they had now increased to 400. Mr. Jabez Bunting eloquently defended the cause of Missions; and in the course of his speech introduced the following anecdote:—A benevolent friend (Quaker) undertook to plead the cause of a person reduced by misfortunes to extreme distress with a man of great affluence. The rich man repeatedly confessed how much he felt in his *mind* on this occasion, but offered to do nothing; till at last the good Quaker said—Friend, wilt thou feel in thy *pocket*? The application of this anecdote is not necessary to be added. That money was not wanted in the country for acts of benevolence, he argued from the statements lately made in the public prints, that the receipts of one only of the theatres of this metropolis amounted to above £150,000 in the two last seasons. An affecting circumstance was related of one William, a pious Negro of Antigua, who had been remarkably useful among

his own colour; and on the death of his master, and his Negroes being sold, expressed a great desire to go back to preach the gospel to his countrymen in Africa. A sum was therefore raised by the pious people there, thought fully sufficient to purchase his release; but he was sold so high on account of his *moral and religious character* that his friends were defeated in their object. Mr. Rudder, Mr. Mc Nicol, Mr. Wood, and several other ministers spoke on the subsequent motions, and it was finally resolved that Missionary Societies should be formed in every district of the connection.

SUNDAY SCHOOL UNION.

On Wednesday morning, May 10, the Annual Meeting of this Society was held at the City of London Tavern, Bishopsgate Street; Joseph Butterworth, Esq. in the chair. The Rev. Mr. Hartley, of Lutterworth, opened the meeting with prayer; after which a pleasing Report of the transactions of the Society was presented, and extracts of a very interesting nature were read from the Reports of Auxiliary and Country Sunday School Unions; forming a most animating body of intelligence, and proving the flourishing state of Sunday Schools in this kingdom, and their progressive establishment abroad.

The Report with an Appendix, containing extracts of correspondence, will speedily be published.

The meeting was fully attended; and addressed by the chairman; the Rev. Messrs. Hillyard, of Bedford; Campbell, of Kingsland; Slatterie, of Chatham; Dunn, of Pimlico; Allen, of Exeter; Johnson, of Farnham; Fennell, of Penton; Upton, Charles Hyatt, James, and Blackburn, of London; and by Messrs. C. S. Dudley, Marriott, Lloyd, and Coombs.

GERMANY.

Letter from Rev. Mr. Steinkopff, April 21, 1815, to the Editor of the Evangelical Magazine.*

Rev. and dear Sir,

I have lately received a letter from several truly pious persons in Elberfield, a city distinguished by the number of its serious inhabitants, in which they most earnestly call upon their British fellow-Christians, to assist them in their prayers in the present awful crisis. They more especially invite them to join with them, at seven o'clock in the evening, in fervent supplications to the God and Father of our Lord Jesus Christ, that he might spare his people, and command the sword to return to its scabbard.

'As for us,' say they, 'we have determined, (1). In imitation of the excellent example set us by the prophet Daniel, to confess our own sins, and those of our people; and humbly to acknowledge our ingratitude to God, amidst so many mercies which we have received from his hands; and to implore his pardon and forbearance, not trusting in our own righteousness, but in his infinite mercy through Christ.

'(2). To remain standing before the Lord, like Abraham, Moses, Samuel, and other distinguished characters of the Old and New Testament, saying in the words of Abraham — 'Wilt thou also destroy the righteous with the wicked? that be far from Thee: Shall not the Judge of all the earth do right?' Spare, Lord, according to thy promise, for the sake of ten and more righteous, which still are to be found, not only in whole kingdoms and provinces, but also in single towns and villages.

'(3). Let us also plead the Lord's promises. Even in the worst of times, he has graciously promised to his church a place of refuge in the wilderness, where she shall be nourished.

'(4). Let us sincerely thank God for all the favours hitherto bestowed upon us; yea, let us unitedly offer praise, that we may continue to experience his salvation.'

If you should think proper to insert this in the Evangelical Magazine, you would not only personally oblige me, but thus fulfil the request of some excellent people in foreign parts, who having already felt all the horrors and calamities of war, are of course most tenderly alive to the approaching storm which threatens to fall on them with redoubled severity.

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* Received too late for insertion in the May number.

PROVINCIAL.

HARROWGATE.

It is unnecessary to insist on the desirableness of having a place for worship, and the preaching of the gospel at every watering-place. The want of these had been seriously felt and often expressed in reference to Harrowgate, by many who were prevented from resorting thither in the summer season on this account. A place has now been obtained, and the ministers in the neighbourhood have shewn their willingness to aid the design—but the pecuniary resources are inadequate to its support. The friends of the gospel resident at Harrowgate, will raise about £25. a year, besides this at least £70. will be annually necessary. Unless the religious public, and especially those that resort to Harrowgate in the season, will afford assistance, the place must be discontinued. *This appeal is therefore made to them, and it is sincerely hoped it will not be made in vain.* Subscriptions and donations will be most thankfully received by Mr. Stott, of Harrowgate; Geo. Ranson, Esq. Leeds; and R. Steven, Esq. London.

CONGREGATIONAL SCHOOL.

To the Ministers, Deacons, and other Members and Friends of Congregational Churches.

Christian Friends,

The Committee appointed to superintend the business of the above Institution, having been authorized by a General Meeting, to new model the plan of boarding and educating the children, they proceeded to purchase some very desirable premises, and have elected a new master, whose character and talents are of the most unexceptionable kind.

The subscription for completing the purchase, amounts to more than £700., but it has been received principally from friends in London. The Committee therefore take the liberty of pressing the object upon the Ministers and Churches in the country, and to remind them, that unless more effectual aid is received from them, the object must ultimately be abandoned, which in the estimation of the Committee, would prove a great affliction to the poor ministers, and a serious injury to the Churches. They do therefore hope they shall receive prompt and effectual assistance. Signed in the name, on the behalf of the Committee,

May 15, 1815. JOHN TOWNSEND.

NOTICES.

The Annual Meeting of the Hoxton Academy will be held at the New London Tavern, on Wednesday morning, June 20. Breakfast at half past 7 o'clock precisely.

The Anniversary of the Newport Pagnel Evangelical Institution is unavoidably postponed to Tuesday, June 6th.—The Rev. Dr. Collyer has engaged to preach on the occasion.

The Annual Sermon for the benefit of the Cornwall Auxiliary Missionary Society, will be preached at Bodmin, on the *Tuesday before* Midsummer day, (June 20th,) and not as stated in our last Number. The preachers mentioned, are Rev. R. Cope, of Launceston, and Rev. J. Bounsell, of St. Colombe.

The Annual Meeting of the Beccles District Association in aid of Missions, will be holden at Halesworth, on Wednesday, July 26, when the Rev. Messrs. Bogue and Burder are expected to preach on the occasion.

BAPTIST MISSION SOCIETY.

The friends of this Society, and of religion at large, will learn with deep concern, that the Rev. ANDREW FULLER, of Kettering, a man of great eminence as a preacher, an author, and Secretary of this Society, died on Sunday, the 7th of May, in his 62nd year. We received some particulars of his death too late for insertion in this Number. Suffice it at present to say that his last illness, though but of a few weeks, was very distressing; and his final conflict, as respects his bodily sufferings, remarkably severe. He expressed his reliance on 'great and sovereign grace;' but was not able to hold any conversation with his friends.

We are desired to state that on account of the lamented death of Mr. Fuller, Dr. *Ryland* has been requested by the Committee to act as *Secretary* to the Baptist Mission until the Meeting at Northampton in October next.

THE ANNIVERSARY

Of this Society will be held on Wednesday, the 21st instant; when Mr. *Hinton*, of Oxford, will preach at Spafields Chapel in the morning, and Mr. *Birt*, of Birmingham, at Sion Chapel in the evening.

The Annual Meeting of the *Baptist Itinerant Society* will be held on Wednesday morning, at 7 o'clock, at the New London Tavern, Cheapside, and that of the *Irish Baptist* Society, on Tuesday morning, at 8 o'clock, at the same place.

Missionary Chronicle

FOR JUNE, 1815.

THE TWENTY-FIRST GENERAL MEETING OF THE MISSIONARY SOCIETY,

Held in LONDON, on the 10th, 11th, and 12th May, 1815.

THE Anniversary of this important Institution was attended, as usual, by a great number of ministers and Christians of various denominations, whose zeal to promote the glorious object of evangelizing the heathen world appeared to be unabated, and which, we doubt not, has received additional fervour from the interesting services which took place on this occasion.

SURREY CHAPEL.

The first assembly for devotional exercises was held at Surrey Chapel, on Wednesday morning, May 10th. This spacious edifice was filled to excess at an early hour. The Rev. Rowland Hill read the prayers of the Established Church with his accustomed pathos: after which the Rev. Henry Townley (who has generously devoted himself to the Missionary work) prayed in the pulpit. An excellent discourse was then delivered by the Rev. Angus Mc INTOSH, Minister of the Parish of Tain, in Rosshire, North Britain. This discourse was founded on that appropriate passage in the 17th chapter of John's Gospel, verse 3.—'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.' The preacher proposed, 1, To offer some observations tending to illustrate the nature, excellency, and importance of that knowledge which is mentioned in the text. 2, To consider the means by which this knowledge is to be attained: here he referred particularly to domestic instruction, to schools, to the distribution of the sacred Scriptures, and especially to the divine institution of preaching the gospel. 3, An improvement of the subject was made suited to the occasion of the meeting; and in which the following *inducements* to a vigorous prosecution of the plans of the Society were proposed:—The divine determination that the gospel shall be universally spread—the present miserable condition of the heathen—the success which has already followed the efforts of this Society—the establishment of many Auxiliary Societies for the support of its funds, and the seasonable supply of Missionaries. The Rev. Mr. Davies, of York Street Chapel, Dublin, concluded the service with prayer.

TABERNACLE.

In the evening an immense congregation crowded this large place. The house being full, the service commenced before the appointed hour. The Rev. Mr. Prattman, of Sheerness, prayed; the Rev. Mr. BODEN, of Sheffield, (who offered up the first prayer at the first public meeting of the Society, in September, 1795) preached from those words in the 6th chapter of Zechariah, and the 15th verse.—'And they that are far off shall come and build in the temple of the Lord.' After some general observations on the prophetic reference to gospel times, the preacher proceeded to observe, That, *under the dispensation of grace, God has resolved on the erection of a spiritual temple.* This temple is the gospel church; represented by the inspired prophets and apostles under this pleasing emblem; and on which, as in the temple of old, Jehovah reveals his glory.—That this sacred building is the peculiar residence of Jehovah Immanuel, God with us, revealing at once the supreme glory of Christ as the true Shechinah, and the exalted privilege of the church as the habitation of God.—That the temple of God is of such large extent, as to comprehend all who receive the gospel, hold Christ the Head, obey his holy commands, and, in the observance of divine institutions, worship the Father in spirit and truth.—That, extraordinary magnificence and beauty distinguish and adorn this sacred edifice.—That, the plan of this holy building was laid by infinite wisdom, and that all its parts correspond

with the archetype, existing in the mind of God from eternity.—That this temple is reared not under the superintendance of an angel, or any created being, but of the eternal Son of God; who esteems the church as his own house, and the erection of his own hand.—That the evangelical temple is placed on the person and work of the incarnate God and Saviour, as on an immoveable foundation.—And that the completion of this temple is reserved for the world of glory; when the head-stone will be brought forth with shouting, crying grace, grace unto it.

He then illustrated the important fact, that, *in the execution of his gracious design, God will employ such as have been strangers and apostates.* The Gentile nations are thus described in contradistinction to the community of Israel.—That the employment of Gentiles in the erection of the first and second temple, must be considered as a prophetic fact, designed to cherish and confirm the pleasing assurance entertained in the text.—That the first stones in the gospel temple were laid by Jewish master-builders, but that—The work, though commenced by Jews, was soon transferred to Gentile hands; to whom the messages of Christ were delivered, and to whom the apostles confided the ministry of his gospel.—That the incorporation of the Jews with the Christian church is to be accomplished by Gentile instrumentality.—That in consequence of the promise of the text, the Missionary Society was this day convened, having for their object the erection of a holy temple, to the name, and for the residence of the king of glory—And that the extension of this temple among all nations will crown the exertions of the Missionary Society, and those of their Gentile fellow-labourers. After noticing the pleasing reports from Africa, and expressing a hope that on some future occasion the friends of the Society might be gratified by the presence of Hottentot, Hindoo, or Chinese ministers of Christ, telling in broken accents, what God had done for their souls, and wrought through their means, he then glanced at the glorious changes in the moral and spiritual state of the world contemplated by the Society; urging all present to contribute according to their ability, for the accomplishment of these purposes by the mercies of an indulgent Providence—the necessity of a perishing world—and, above all the dying love of the Saviour. The Rev. John Burder, of Stroud, in Gloucestershire, concluded with prayer.

A great number of persons being unable to gain admittance into the Tabernacle, the Rev. Mr. Griffin, of Portsea, preached to them in the spacious yard adjoining.

CITY CHAPEL.

The Annual Meeting of the members of the Missionary Society was held at the Rev. Mr. Buck's (the City Chapel) on Thursday morning. This place was also excessively crowded. Thomas Wilson, Esq. Treasurer of Hoxton College, gratified the wishes of many by taking the chair and presiding on this interesting occasion. He introduced the business of the Meeting, by some observations on the progress of the Society, which he compared to the waters of the sanctuary, mentioned in Ezekiel's vision, which at first reached only to the ancles, then to the knees, and at length to the loins, deep enough for the swimmer. He also adverted to those useful institutions which took their rise from the Missionary Society. The Rev. Mr. Roby, of Manchester, offered up suitable petitions for the presence and blessing of God on the meeting and on the Society in general: after which the original PLAN of the Society was read by the Rev. Mr. Platt, together with the FUNDAMENTAL PRINCIPLE of Christian liberality on which this Society was founded, and in which it stands as a *Missionary* Society unrivalled and alone. That it may not be lost sight of or be forgotten by our readers we shall subjoin it*. The Report of the proceedings of the Directors during the past year, including, of course, the present condition of the numerous Missionary Stations supported by the Society was read by the Rev. Mr. Burder. The Re-

* 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.

port embracing such a variety of matter could not be very brief, but for the sake of saving time it was considerably abridged in reading. The Chairman gave a general account of the state of the Society's Finances, which it appeared, from the Report of the last year, ending March, 30, 1815. amounted to £19406 7 0
Disbursements..... 15984 16 7
Leaving a balance in favour of the Society of 3421 10 5

Mr. Bogue rose to move the acceptance of the Report. He referred to the commencement of the Society, and the wonderful interest then excited in the public mind, together with the happy effects it had produced, not only at home but abroad, in the Netherlands, in Switzerland, in America, &c. He mentioned also the increase of zeal to promote the knowledge of the gospel by village preaching, in a degree beyond any period in the English history, previous to the establishment of this Society. Tens of thousands now hear the word, who did not before, and the attention of multitudes is now directed to religious subjects.

Besides these indirect effects, its own energies deserved particular notice. Mr. Bogue then glanced at the different stations, and dwelt much on the advantages which have been obtained by the translation of the Scriptures into various languages of the East by our Missionaries, particularly in China; and the probability of the wide diffusion of divine knowledge in the most populous countries. Mr. B. observed, that it is the peculiar province of Missionaries to translate the Scriptures, in preference to the attempts of the Heathen themselves, who without the knowledge of Christ, would produce but poor translators.

Mr. B. next adverted to the Divine Sovereignty, which had been remarkably displayed in our concerns; for a long time it seemed as if nothing could be effected by the labours of the brethren at Otaheite, but when God said, 'Let there be light, there was light; the truth extended into the mind of one, and of another, until about 50 of them felt the influence of the gospel. In Africa by the exercise of the same sovereignty, hundreds had been converted. Can we boast, said he, of such an effusion of the sacred Spirit among ourselves as has been poured out among the Hottentots and others? and he observed from the success of the word in that quarter that there remains no longer the slightest foundation for that objection which the adversaries of Missions make to attempt the conversion of uncivilized people. Facts declare the probability of their becoming real Christians.

The general prospects of the Society were next referred to. It had been said by some, in the early days of the Society, that it was only a fit of intemperate zeal, and would soon die away. But Mr. B. said, I reasoned thus, It is a Christian principle to seek the salvation of the souls of men, and the longer it continues, the more it will prevail, as it has done, and continues to do; so that a spirit of benevolence has become a part of the constitution of the mind; and let this be an encouragement for the future, and put an end to all doubts about further prosperity.

Mr. B. noticed with great satisfaction, that a greater number of promising young men than at any former period had offered themselves for Missionary labour. You hear, said he, of increased funds, and you find there are also increased Missionaries, who will increase still more, and employ all your funds: Yet, he observed, it is absolutely necessary that some fund should be retained, while so many families are dependent on the Society.

The state of persons, not absolutely Heathens, but destitute of the clear knowledge of the gospel, was mentioned; and Mr. B. requested the Society to consider whether it was not their duty to send Missionaries to them also, to stir them up, and put life and soul into them, by the fervent preaching of the word—this he recommended, not as a prime, but a secondary object of attention.

Young men and young ministers were exhorted to offer their services. 'Come,' said he, 'and we will increase our funds, in order to your support: to be a Missionary of Jesus Christ, is to perform the most glorious duty in the world.' I hope this Society will ever prosper. Those who are advanced in years, cannot expect long to behold its triumphs; but the work is going on in a more successful manner than was ever known in former times, and we trust will increase and prosper yet more and more.

The resolution for the approval of the Directors Report was seconded by the Rev. Dr. Haweis, of Bath, whose appearance once more among his Missionary Brethren was extremely gratifying, especially to those who witnessed his zeal for the first establishment of the Society twenty years ago. The Doctor spoke to the following effect:—I rise with delight and exultation after what we have heard, to second the motion. When first, it will be remembered, we assembled, we were in-

deed in little expectation of what it has pleased God to do for us: had one of our brethren then told us that we should be able to convey the everlasting gospel into Africa, into Asia, into America, and to the vast dominions beyond the Pacific Ocean, and that we should have employed more than a hundred Missionaries, we should have concluded that he was out of his senses. Could we have supposed that there was a shadow of hope of being able to carry on so extensive a work? You have now heard the success which attends your labours, and it encourages the confidence that we shall go on till the whole earth is filled with the light of the gospel. There is not, I will venture to say, a man in this company who is not on the tiptoe of expectation that the earth shall be covered with truth everlasting. I think I see the cherubim lifted up from the earth; I see the coals bursting into a flame—I look around and see many ready to scatter these coals throughout the world. The Lord grant that you may continue with great delight the labours you have so laudably commenced, and let us transmit it in charge to our children that they never forget to support this blessed work.

Mr. James, of Birmingham, in an admirable speech, proposed the thanks of the Society to the Directors, for their great exertions during the last year, and for the interesting Report which they had produced; he considered it as more encouraging than any which had preceded it, as one of the most important documents ever presented to the human race. He took a general view, first of the several Missions in Africa, whose inhabitants now begin to rise from their wretched state of degradation, and are conducted by our hand into the church of God, where peace and concord unceasingly reign. He then referred to Otaheite, which by some had been considered merely as a dark speck, but which he trusted would hereafter appear as a bright gem, adorning the diadem of glory, which encircles the head of our Redeemer. On the Chinese Mission, Mr. James dwelt with peculiar delight, and gloried in having been the fellow student of Mr. Morrison; and observed that, having witnessed the translation of the Scriptures into the Chinese language, he might fancy he had lived long enough, and quit the stage of action, exulting in the language of Simeon, 'Now lettest thou thy servant depart in peace, &c'. He adverted to Mr. Milne's placing three copies of the New Testament in a Chinese temple, and hoped that as Dagon fell before the ark, the Pagan idols would totter on their thrones.

Mr James expressed his great satisfaction in finding that other Missionary Societies as well as this are in a flourishing state; for if, said he, this Society, in its increasing power and opulence, should by its influence have cast a shadow on similar institutions, he should not be able to rejoice in its present success; but in its ascension, like the vertical sun, it casts no shadow; yea, it catches upon its wing other institutions, and bears them aloft. He deprecated any thing like envy among the different Societies—we are all sattelites revolving round the same glorious luminary—the word of God; and although we revolve in different orbits, yet we revolve in harmony and concord, performing in the ear of an attentive world—"the music of the spheres."

The speaker observed, that were he not fully perspaded that this cause was supported by divine power, he should dwell in sadness on a name not more endeared to Christians for his efforts in defence of the gospel, than it will be for ages to come, to converted Pagans—the name of Andrew Fuller. Were it not for the idea that the residue of the Spirit is with God, I should feel unmingled sadness. May the Lord grant that that Mission may sustain no permanent injury from the loss of so inestimable a friend.

Mr. James congratulated his brethren on the peculiar circumstances of the times in which they were entering on the duties of their office. We have stepped upon the stage just at that moment when the angel charged with the everlasting gospel is passing over our heads: we almost feel the motion of his wings; his trumpet conducts us, and his commission directs us. My venerable fathers around me have kindled a fire on the altar of Emmanuel, the care of which they have entrusted to their younger brothers, and we should deserve a worse death than the Romans inflicted on the Vestals, should we ever permit the sacred flame to be extinguished.

[We are sensible that, from the imperfection of our notes, we have not done justice to this address, which we hope our friends will candidly excuse. Indeed, the same apology is due to all the other speakers.]

Mr. Elias, of Anglesea, said, I am compelled, my dear friends, to stand up for a moment to represent our brethren in Wales, and to speak a word, although through my ignorance of your language, I cannot do it with propriety. This I can say, that there are thousands in Wales who possess the same principles of love to our Lord Jesus Christ and zeal for the salvation of the heathen that you do: multitudes of whom contribute daily to the support of this glorious work out of their little

stock: for many of them live on barley broth, yet they are willing to give all they can to carry on this work. We have meetings monthly to pray for its success; and though we cannot converse with you, we can meet before the throne of grace, and hope to meet before the throne of glory when all the confusion of Babel shall be done away.

Mr. Campbell moved the appointment of new Directors for the following year; and took occasion to make some observations on the affairs of Africa. He admired the wisdom of God in deferring that great revival we lately heard of till after his departure from that country; for had he been able at the last annual meeting to have recited what has since taken place, the whole glory might not have been given to God as it ought. Mr. C. mentioned that some months after he had left Latakkoo, messengers were sent from thence to Griequa Town, making anxious inquiry whether the Missionaries promised to them were arrived; which shews the probability of their being well received. Mr. C. considered the work at Griequa Town as peculiarly important, as it is a central place, where the Missionaries will have an opportunity of conversing with strangers who came to visit the Great River. He mentioned the conversion of one man who was so extremely wicked that his banishment from the place seemed expedient; but God had manifested the riches of his grace, as in the case of the persecuting Saul. Remarks were also made on the great revival at Bethelsdorp, and several other places. The conversion of two interpreters at another station was a peculiar mercy, as also the conversion of a Mahometan in Cape Town, who is now an instructor of his brethren.

Mr. Steinkopff seconded the motion, and referred to the time when, 15 years ago, he received the first letter from this Society, and the joy it occasioned in Switzerland! since which many thousands of Christians there, and in Holland, had taken the most lively interest in the concerns of the Institution, and several had become useful Missionaries. He promised to get Mr. Campbell's tracts translated into the German language, and that should he proceed this summer to the continent, he should not fail to report the pleasing prospects of this Society.

Dr. Collyer observed that such was the excellent matter contained in the Report, and so much to the purpose had already been said, that he should feel it an act of injustice to take up much of the time of the meeting. He observed that when the Institution was first established, there were two sorts of prophecy afloat; one on its behalf, and the other against it: and it was our conclusion, said he, that the prophecies on its behalf came from God, and those against it from the malignity of men. It was easy to see when the predictions were made which of them would prove true and which false; the calculations made on the part of the Society proceeded on the general principles of truth, and those against it from local and ignorant prejudices. It was affirmed, that the fire kindled 20 years ago was but a little of the remains of that which still burned on the altar of Whitfield and his associates; and that as they died off, all the zeal for this work would die too: but I can say, that from the earliest period of my recollection, and I believe I can answer also for other young ministers, we felt it our duty to endeavour not only to equal our fathers, but to resolve that our little fingers should be larger than their loins: we never could have drawn this conclusion from an allusion to our own strength, but merely from the consideration of the noble cause in which we are engaged. It was objected by others, that in the various combinations it united together, the incongruous materials would of themselves become the seeds of destruction; but it appears to me that this Society has entered into that spirit of union which is the bond of peace, while it requires the sacrifice of no principle. But it was imagined that it was an absurdity for a handful of men to pretend to instruct the world—forgetting the small beginnings of the gospel, and with this inconsistency, that every man who acknowledged the benefits of our labours believed that the gospel would spread, yet wished us to do it without means. With regard to the motion I am to submit, I shall say very little. It is a motion of thanks to our excellent Treasurer. We all feel our great obligations to his services; and if they had not been so great the last year as before, it was consequence of the circumstances in which he was placed; and I am sorry to say, the state of his health prevented him from doing all that his heart prompted. Our best thanks are due to him; and we should give them with the same fervour as if he were now present. I will not withdraw without saying, that if this Society has not more distinguished patrons with respect to rank, it is only because it has not sought that patronage, and has been satisfied to go on that broad and plain plan which God has so much blessed; but we have the satisfaction to know that we have a government whose hearts are with us, and inclined to give all possible facility to carry our object into effect; and we know that we have princes who would willingly assist such an Institution, and would plead its cause in the highest courts of the land. I mention this, because it might appear that there was not that zeal for the welfare of this Society which had been shewn for others. If such a notion had taken possession of any mind it was totally unfounded.

Robert Steven, Esq. seconded the motion; and referring to the Report, said he conceived that there could be but one sentiment—gratitude to God who had sanctioned the proceedings of the Society; but he reminded the meeting that we should consider the work as but merely commenced; that very much yet remains to be done; and he hoped that though the present Directors were going off the stage of life, their successors would not forsake the contest, but carry it on, till He who alone has right to reign shall have the universal dominion. Mr. S then read a very impressive letter from a foreign country, stating, that in a very respectable and dignified assembly, where a letter from one of the Directors of this Society, stating the success of our undertaking, was read, the most lively joy was depicted on every countenance, and it was resolved to publish the good news throughout the country.

Rev. Mr. Waugh spoke to the following effect:—I feel my mind involved in difficulty, Mr. Chairman, in bringing forward the motion of thanks to our worthy Secretary. I never could love my friend with half a heart; and I must this day suppress my feelings, and measure my words. The restraint is the more oppressive, because, from the opportunity which my situation has afforded me of witnessing his worth, I know no man who is better enabled to bear faithful testimony to his claims on our gratitude. I could dwell on his candour and liberality of mind, on the gentleness and sincerity of his manners, so happily fitted to soften the asperity of our tempers, to conciliate our hearts, to combine our energies. Much I could say on his unwearied industry and ceaseless labour. —But I have promised not to wound his feelings. He neither seeks nor needs our praise. His record is on high. One of my brethren has, in terms and in tones which have left a deep impression on this assembly, adverted to the death of the Secretary of another Missionary Institution. Will you allow me to introduce a supposed address of the departed spirit of that excellent man, to my dear friend—an address that shall not hurt his feelings, but may do good to his heart? 'Could I this day remove the vail that covers the heavenly world, the exalted spirit of Andrew Fuller would say, 'could I place you upon the summit of one of the luminous hills of paradise; could I impart vigour to your visual faculties, and extend their powers to the almost intermenable regions of the blessed; could I raise your eye to the Lamb in the midst of the throne from whose countenance beams the felicity of the redeemed; could I open your ear to the songs of the conquerors, and the acclamations of the martyrs, which, swelling in the majesty of thunder, ascend through the expanse of heaven, and fill with acceptance the the ear of God; could I cheer your heart with the sight of multitudes entering, in blessed succession, through the meditaion of Jesus, from Hindoostan, from Africa, and the islands of the southern sea, the trophies of divine power, the purchase of the Saviour's blood, the gems that shall ever sparkle in the Mediator's crown, the first fruits of Missionary labours—what inspiration would the glorious objects impart to your soul! Work, O, work while it is day. Whatever your mind finds to suggest, whatever your hands find to do, do it now. No device, no work in the grave! Turn your moistened eye to my yet unburied corpse, and let the sight arouse, animate, and sustain your exertions. I did a little; and if my constitution sunk under the pressure, I regret my nerves were not nerves of brass, and my limited measure of three-score and two years, did not extend to an antedeluvian age. Should your heart ever feel languor invading her powers of action, hasten to Calvary. There, redeeming love will invigorate your fading faculties, and constrain you to put forth all your strength in the cause of Him who bled for you. Look forward to the eventful hour when the Son of God shall pronounce over you the sentence that shall ever form your destiny of blessedness, 'Well done good and faithful servant, enter thou into the sight of thy Lord.'—

Under the influence of these sentiments may you my loved friend and brother, ever act, and then, year after year, shall your claim to the grateful acknowledgements of the Missionary Society become more powerful.—Your claim however, this day, for your laborious and willing services, we all most feelingly recognize, and every heart and hand will second the motion I have the honour to make.

Mr. Henry Townley, referred particularly to Hindoostan, which contains 100 millions of souls, and the great need of labourers in that extensive field; he referred to the sloth of those who are crying "a little more sleep, a little more slumber?" and dwelt on the various encouragements we had here to work for God. Mr. T. adverted to a curious anecdote, related by one of the Missionaries in India. He visited a place where formerly he had seen an image, which the people worshipped. This was gone; and enquiring what had become of their god, they answered, that the white ants had eaten him up. Well then, said the Missionary tell me; did your god make you, or did you make your god? Does not this story, said he, say, 'Go to the ants, thou sluggard, consider her ways: and be wise?' Does it not say, If *you* will not go forth to instruct the idolaters,

God will send the white ants to convince them. Adverting to the millions of inhabitants in India, he stated that there is not one preacher of the gospel to one million of souls; and what would you think, said he, were there but one preacher of the gospel to the million in London? He then warmly exhorted young ministers to come forward, and venture all for Christ; intimating also, how desirable it is that some of the senior ministers should head the cause in India. Mr. T. then, apologising for apparent egotism, announced that he had offered to the Society his own personal services in India, for a few years, and that they had been accepted. On the subject of the motion, he said he had been enjoined silence; and he had submitted to the prohibition, both because he thought that inlargement was superfluous, and that he was incompetent to the task. Mr. T. thought it an act of justice to the Chairman (treasurer of Hoxton College) to bear testimony to his tender and generous conduct to him, respecting his becoming a Missionary: he had certainly stated the claims of the congregation at Paddington to his services, but he used no means to divert his attention from India. I shall part with my friend said he, loving him more than ever; and when in a distant land I will bow my knee before the Lord Jesus Christ, and pray him to pour down blessings on my kind friend and all his family.

Mr. Burder gratefully acknowledged the honour conferred upon him by the vote of thanks, and observed, that so glorious is the work in which the Society is engaged, that angels would think themselves highly honoured to be employed in it. From a regard to the time of the audience, he forebore to dwell on those congratulations which he would gladly have offered on the prosperous state of the Society; particularly in the accession of young men of education, and above all, in that of the gentleman who spoke last, who, for the service of Christ among the heathen had cheerfully relinquished his pleasing connections and prospects in England. He adverted feelingly to the lamented death of Mr. Fuller. 'We all knew, said he, and loved him; we knew him to be a man of sterling sense and of eminent piety; an admirable preacher, an excellent writer, and a most useful officer of a sister Society.' Mr. B. concluded with returning thanks to the Society, and assuring them that as long as they should require his services, and his strength should be continued, he would esteem it his privilege to promote the Missionary cause.

William Alers Esq. rose to move thanks to the ministers, and other Christian friends, in England, Scotland, Wales and Ireland, and in foreign countries, who had promoted the welfare of the Society by subscriptions, donations, congregational collections, or by Auxiliary Societies. Mr. Alers made some very judicious remarks on the funds of the Society, and ably refuted the objections made by some persons on account of the capital possessed by it. Mr. A. shewed that were all the stock of the Society sold out at the present price, the amount would only be equal to the expenditure of the Society for a year and a quarter, and which expenditure is rapidly increasing,—that in several former years the expenditure had exceeded the income!—that a great part of their present fund was derived from legacies and life subscriptions, which were intended by the donors to form a fund—that credits to a great amount were necessarily lodged with mercantile houses in foreign countries, in behalf of our Missionaries, and that such was the reputation of our Society, that a draft on the treasurer would be accepted by captains of ships, and others who might furnish our Missionaries with assistance equally with notes of the Bank of England. We regret that want of time, and the withdrawment of many, in order to be present at the succeeding service, prevented this very interesting address from receiving the attention it deserved; and this is the more to be lamented, as unfriendly insinuations have been thrown out, tending to restrain the liberality of the religious public; but it will be obvious to all candid persons that the exertions of the Society keep pace with the contributions of its friends, and that the great increase of Missionary students, and of Missionaries lately sent abroad, and of others who will soon be sent out, will require the unremitted augmen- exertions of all its friends.

Mr. Wilks observed, that as the time was far advanced, and many persons were retiring, he would not lessen the collection by making a long speech; he most heartily united in the vote of thanks to ministers and Auxiliary Associations, to whose exertions the Society owed so much of its prosperity. Mr. W. expressed his cordial regard to the Institution, and, alluding to Queen Mary whose concern for the loss of Calais made her say, 'When I am dead you will see Calais written on my heart,' said, and when I die you may find the Missionary cause inscribed on my heart—for it is the cause of the blessed Son of God, who came to save us from hell, and place us at his right hand in glory.

Mr. Hill moved the thanks of the meeting to the Chairman; and referring to the journey of Mr. Campbell in Africa, observed how necessary it is that Missionaries to that country should be able to civilize as well as evangelize the people, and that pious and useful mechanics should be sent thither, who could cultivate the ground, and add to the comforts of the poor natives; and that we must look to ministers in the country rather than in town for the selection of such persons.

Mr. Griffin considered it an honour to second Mr. Hill's motion, and paid a just, though brief tribute of praise to the Chairman for his services rendered to this Society and to the religious world at large.

Mr. Wilson returned thanks, and noticed the unexpected testimony of respect which had been paid to him by Mr. Townley, whose welfare and success he earnestly desired.

The increased interest which the friends of the Society take in its affairs, will, we presume, render it necessary for the Directors to find some more capacious place of meeting for business next year, where a larger number of persons may be accommodated; it is also the wish of many persons that some alteration may be made in the arrangement of the services, so that the meeting to hear the Report, the discussions which take place, and the correspondence from abroad may occupy a larger portion of time. We doubt not that the public would readily dispense with one of the sermons for this purpose; or one of them might be delivered on the Tuesday evening, or else two discourses might be preached at the same hour, in remote parts of the metropolis.

TOTTENHAM COURT CHAPEL

Being excessively filled at an early hour on Thursday afternoon, the service commenced three-quarters of an hour before the appointed time. The prayers of the Established Church were read by the Rev. Mr. Geary: after which the Rev. Mr Innes, of Edinburgh, presented the supplications of the great assembly; the Rev. Jno. Hyatt then delivered a discourse from Isaiah lv. 10, 11.—'For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' After an exordium, it was observed that—the analogy between the rain in the natural world, and the word of God in the moral word, is the doctrine of the text. Noticed four things wherein they are analogous. 1. Both exhibit the sovereignty of Jehovah .2. Both are efficient in their influence. 3. Both are advantageous in their effects. 4. Both display the glory of the divine perfections. Under the first head it was observed that two things exhibit the sovereignty of God in the rain that cometh down from heaven; first, the *time* of its descent. Secondly, the *place* upon which it descends. So the *time* when God sends his word to any of the human race, and sending it to one part of the world, whilst others are not favoured with it, display his sovereignty. Under the second head, it was observed that, both the rain and the gospel *must* be efficient in their influence. The promise of God—the death of Christ—and the engagement of the Holy Ghost, insure the success of the word of salvation. Under the third head, the preacher illustrated the temporal benefits which are enjoyed by means of the rain, and the spiritual benefits which are enjoyed by means of the gospel—and lastly, it was proved that the glory of the divine perfections is illustriously displayed in both, particularly in the sanctification of souls by the influence of the gospel under the agency of the Spirit of God. Concluding observations. 1. The gospel cannot be preached in vain. 2. The extent of the success of the gospel is immutably determined by the Almighty. 3. When the word of God is widely circulating, we may encourage hope that much good will be done. 4. The genuine influence of Christianity will produce in its subject an ardent concern for the salvation of the Heathen. 5. We live in eventful times. 6. Those who are zealously employed in sending the gospel to the Heathen world, must soon quit their stations in the Church of Christ upon earth, but God will raise up others to occupy their stations. We must die, but the cause of Missions shall live and flourish.—It is the cause of all others most dear to God.—It is the cause which a gracious Providence has fostered in all ages.—It is the cause whose success a race of holy prophets foretold and anticipated.—It is the cause for which a noble army of martyrs cheerfully submitted to expire in flames.—It is the cause for which the Son of God agonized and died.—It is the cause that will bring the largest revenues of glory to the triune Jehovah—and *must* prosper.

When Mr. Hyatt was drawing towards the close of his sermon, it happened that a lady near the pulpit fainted or pretended to faint; several persons carried her out with much noise, the cause of which was known to few. At this moment it is said that some ill-disposed person or persons gave the alarm of FIRE! the terror spread rapidly through all the parts of this great building, and the confusion, which became general, was augmented by the well-meant efforts of those in the gallery, &c. who knew that there was no occasion for apprehension, to restore peace. The noise was terrific beyond description, and the preacher was obliged to sit down. At length, however, reason resumed its place, and the great body of the people became calm; when many voices exclaimed, 'Let the preacher go on.' He did so, and with a collected mind finished his discourse. Many, however, had left the place, and some had got through the windows of the vestry behind the pulpit into John Street. Mr. Campbell and Mr. Wilks addressed a body of people in the burial place who could not get admittance into the chapel. The Rev. Mr. Tracy, one of the Secretaries of the Society, concluded the service of the evening with prayer.

ST. LUKE'S CHURCH.

Friday morning. This spacious church being readily granted by the minister of the parish for the use of the Society, a very large congregation assembled; when the Rev. Mr. Towers, the Curate of the Parish, read the prayers with psalms and lessons judiciously adapted to the occasion; the Rev. Mr. WHISH, Rector of St. Mary Redcliffe, Bristol, and Prebendary of Salisbury, preached on St. Matthew xxviii. 19, 20.—'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world.'—After an affectionate salutation to the audience, and expressions of gratitude to God for the providential mercy of the day, in which he had at length been permitted to enjoy the privilege of 'going to his house with the multitude that kept holy-day;' the preacher introduced as a fit subject for the purposes of the day, and as equally applicable to the mixed character of the Meeting, the *nature and extent* of the Commission given by the blessed Author of our holy religion in the 28th chapter of St. Matthew, 19th and following verse—from whence it was shewn, how truly it was the duty of *all Christians*, and especially of those who had been called to the ministry, to extend *universally* the blessings and privileges of the gospel kingdom—that the *means* to be adopted, as far as they were made known to us, were the dispersion of the lively oracles of truth, together with their concomitant attendant, an evangelical ministry, and the obligation of unremitted exertions to extend the blessings of Christianity 'as far as winds can waft, or waters roll them.' He concluded with briefly touching on the motives from policy and justice, as well as those of humanity, to engage us in this blessed labour of love, and urging the peculiar claims this Society had upon the religious world, from the *comprehensiveness* of its character, its large and *disinterested* views, recommending itself by the native simplicity of its object to the impartial eye of every Christian, whose elevation of character is too independent in its nature, to be affected by the minor questions of forms or modes of church government.

The ministers whose names follow assisted in the devotional parts of the several services by reading those sacred songs which enlivened the hearts and expressed the best feelings of many thousands: the Rev. Messrs. Smith, Sloper, Blackburn, Kent, Prankard, Brown, Smith, (Threlkeld, Ellis, Mead, Reeve, Missionaries,) Priestley, Reed, Gore, Platt.

MISSIONARY COMMUNION.

For several years the sacramental service was confined to Sion Chapel, which, however spacious, was too small for the accommodation of those very numerous friends, members of churches of various names, who desired to enjoy this feast of love. To accommodate a greater number of communicants, and without the inconvenience arising from extreme pressure, two other chapels in different parts of the metropolis were chosen.

AT SION CHAPEL,

Dr. Haweis presided; Mr. Perrot prayed; an introductory address was delivered by Dr. Smith, Theological Tutor of Homerton College; the bread was distributed by the Rev. Messrs. Brooksbank, Evans, Finlay, Golding, Howard, Jones, Kerby, Lloyd, Phillips, Redford, sen. Seaton, Sloper, sen. Towne, T. Williams, and D. Williams; an address was delivered by Mr. Cockin; the wine was distributed by the Rev. Messrs. Arrow, Boden, Davies, Elvey, Evans, Emblem, Golding, Hill-

yard, Howard, Millwood, Mitchell, Redford, jun. Sloper, Towne, T. Williams, and D. Williams. An address to the communicants was delivered by Mr. Hamilton, of Leeds, and another to the congregation at large by Mr. Wilks; Mr. Towne offered the concluding prayer.

At an adjourned Meeting of the Society, held at Sion Chapel, in the afternoon of May 12, thanks were voted to the ministers who preached on this occasion; to the Rev. Rowland Hill, and Rev. Mr. Towers, for reading prayers; to the Rev. Rowland Hill, John Wilson, Esq. Isaac Smith, Esq. the Rev. C. Buck, and the managers of the other chapels; and to the Rev. Rector and the Churchwardens of St. Luke's Church, for the use of their several places of worship.

ORANGE STREET.

The Rev. Mr. Bogue presided. Prayers were offered up by the Rev. Messrs. (Dr.) Winter, Waters, and J. Townsend. Addresses were given by the Rev. Messrs. Steinkopff, Dacres, and Slatterie; the elements distributed by the Rev. Messrs. Atkins, Kent, Maslin, Wood, Bowden, Cobbin, Strutt, Oates, Day, Adams, Griffin, Turner, Clout, Creighton, Roby, Morrison, Hunt, Dunn, White, Smith, Collison, Greig, Geary; hymns by the Rev. Mess. Lewis, Leifchild, Jackson, &c.

The liberality of the public on this occasion has been very great. The amount of the collections is not indeed equal to that of the last year; but this may be satisfactorily accounted for, by the number of Auxiliary Societies in London recently established, the contributions of which have been very considerable*.

Collections at the Annual Meeting, 1815.

	£	s	d
Surrey Chapel	380	19	1
Tabernacle	191	13	0
Tottenham Court Chapel†	231	1	9
City Chapel	92	17	6
St. Luke's Church	134	8	0
Sion Chapel	140	0	0
Orange Street Chapel	70	3	4
Silver Street Chapel	46	5	9
	£1287	8	5

Thus terminated the Twenty-first General Meeting (including that at its formation) of this noble Institution, which, beside having excited a far greater general interest in the welfare of Zion than was before known, and having given occasion to the Institution of many other laudable and useful Societies, has by the blessing of the Great Head of the Church, risen to a high degree of prosperity, which we cannot better express than in the words by which the Directors concluded their last Report:—

'They hope it will appear that the great and glorious work in which all our hearts are engaged, is proceeding in an encouraging manner. In the islands of the South Sea, the darkness, we trust is past, and the true light begins to shine. In China and the neighbouring countries, many are now reading, "in the tongue wherein they were born," that holy book which is able to make them wise unto salvation. In India, multitudes are listening to the voice from heaven, and begin to despise their senseless idols; and in South Africa, a great number of Hottentots, Griquas and other natives, have not only heard the joyful sound, but have found it to be the power of God to their salvation; a great revival has been experienced in four different places, and about *fifty* in each appear to have been lately converted to God. Savages, once ignorant and ferocious as the brutes around them, have been civilized; and instead of being wandering plunderers and cruel murderers, they now live peaceably, comfortably, and usefully in Christian society. Schools for the Christian instruction of the children of the Heathen, as well as of the descendants of Europeans, are, in many places, established, with the most pleasing prospect of success. Our Missionaries in every quarter are calling upon us for additional labourers; new fields for Missionary efforts are continually pointed out to our view; pious and promising young men come forward saying, "Here are we, send us:" while our affectionate friends, throughout the United Kingdom, as well as in foreign parts, are replenishing our funds with

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* The *Female Auxiliary* Societies alone of London, raised more than £600.; the amount of all the Auxiliaries in London and its vicinity is more than £2000.

† The collection at this place was no doubt much diminished, in consequence of the disturbance wickedly excited for the purpose of depredation.

their bounty. What shall we say to these things? Shall we not humbly and thankfully say—"The Lord of Hosts is with us, the God of Jacob is our refuge."—"To Him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen."

MISSIONARY CONTRIBUTIONS.

[*Collections and Anonymous Donations, from 16th April to 16th May, inclusive.*]

				£	s	d
Lincoln Penny Society, by Rev. G. Gladstone					9	2	6
Rev. Thomas Skeene and Congregation, Hammersmith					10	13	3
A few friends at Topsham, by Mr H. Cox					3	0	0
Hull Juvenile Missionary Society	£103	3	5				
Ditto Branch at Market Weighton	5	4	4				
Ditto ditto at Barton	2	2	0				
					110	9	9
Penny Subscriptions of Teachers and Children at Lady Huntingdon's Chapel, Bath					8	0	0
Oswestry Male Auxiliary, by Mr. Hilditch	8	6	10				
Ditto Female ditto ditto	3	18	4				
					12	5	2
Children of Mulberry Garden Sunday School, Pell Street, by Mr. Holgate					1	8	0
Rowell Auxiliary Independent Congregation, by Mr. W. Scott					1	0	0
Rev. G. Redford and Congregation, Uxbridge	20	14	10				
Ditto Penny Society, ditto	6	8	1				
					27	2	11
Collection at Dartmouth, by Rev. T. Stenner					8	9	6
Legacy by the late Rev. B. Blomfield, Malta					15	0	0
Hibernian General Missionary Society, by Rev. J. Carlisle					19	2	1
Donation of Miss Pringle's School, Wrentham					2	0	0
Sunday School at the Rev. Mr. Buck's, City Chapel					0	17	0
Rev. T. Humpage and Congregation, Winchmore Hill					15	0	0
Rev. C. Howell and Friends, Alton					13	10	0
Weekly Subscriptions at the New Chapel, Guildford, by Rev. S. Percy					18	4	1
Salem Chapel Woolwich Auxiliary Society, by Rev. J. W. Percy					18	0	0
Bristol Juvenile Missionary Society, 3 quarters, by J. Talbot					45	0	0
Collection at Bishop's Stortford, by Rev. Mr. Chaplin					22	0	0
A Family of Children, by Rev. W. Clayton, Saffron Walden					1	0	0
Gosport, by Rev. D. Bogue.							
Collection	36	11	6				
Subscriptions	62	10	6				
Friends at Portsmouth	5	3	3				
Weevill Aux. Missionary Society, by Mr. Hill	6	0	0				
Rosshire Militia	13	0	0				
Female Auxiliary Missionary Society	20	0	0				
Sunday Children, by Mr. T. Hoskins	2	10	0				
					145	15	3
Auxiliary Society at Falkirk, by Rev. H. Belfrage					10	0	0
Hampstead Auxiliary Society, by Rev. T. Lewis					25	14	0
Friends at Preston, by Mr. Hamer					3	0	0
Donation by the Deacons of Leather Lane Chapel, by Rev. T. Smith					5	0	0
Staines Auxiliary Society, by Rev. Mr. Yockney					15	14	0
Rev. Mr. Green and Congregation, Uppingham					16	0	0
Rev. Mr. Morrison and Friends, Barnet					7	1	3
Rev. Mr. Elvey and Congregation, Wandsworth					24	14	0
Sunday School Girls, ditto					3	6	0
Donation from Mill Hill School, by Mr. Joseph Bunnell					24	0	0
A Friend, by Rev. Mr. Hopkins, Linton					20	0	0
Monthly Subscriptions by Rev. Mr. Kent and Friends, Gravesend					15	0	0
Juvenile Friends to Missionary exertions, by ditto					6	10	0
Rev. J. Woodward and Friends, Pinchbeck					4	16	0
Rev. Mr. Waters and Friends, Twyford					5	0	0
Rev. Mr. Hersant and Friends, Beaconsfield					9	0	0
Rev. Mr. Sleigh and Congregation, Salisbury					30	0	0
Collections by Rev. Robert Ellis, Mold.							
Mold	20	0	0				

	£	s.	d.	£	s.	d.
Kilken	3	2	0			
Llanarmon	1	6	0			
Dyffryn	1	6	6			
Gyllffor	2	10	2			
				28	4	8
Rev. J. Preston and Congregation, Witton				20	0	0
Rev. Mr. Savile, Colchester Juvenile Society				17	0	0
A Club, by ditto				3	0	0
Juvenile Society Bethnal-Green, by Miss Esther Haye				6	2	1
Bradford Auxiliary, by Rev. Mr. Vowler				10	0	0
Windsor Juvenile Auxiliary Missionary Society, first half year, by Rev. A. Redford				15	0	0
The Teachers and young Ladies of Mrs. Fryer's Boarding School, Langley, Bucks, by ditto				3	11	6
Mr. Mackley and Friends, Cleveland Street				5	15	7
Children of Salim Chapel Sunday School, Highgate, commenced January 1st, 1815				2	1	0
T. Brook and a few Friends				3	0	0
Collection at Newport, Essex, by Rev. R. Hill				10	5	6
Sleaford and Helpringham, by Rev. T. Keyworth, at Lady Huntingdon's Chapel				12	12	0
R. Z. by Rev. Mr. White, Lymington				5	0	0
Mesdames Sutherland and Rose's School, Stepney				5	0	9
A Baptist, by Rev. M. Wilks				6	0	0
Auxiliary Society, Chatham, by Mr. Higgins				17	2	6
Sunday School at Dorchester, by Rev. M. L. Hall				0	16	0
Female Auxiliary Society, by Miss Blyth, Sherrard Street				3	2	3
Rev. Messrs. Field and Keynes, and Congregation, Blandford				25	0	0
Rev. M. Goulty and Friends, Godalmin				3	0	0
A Lady, by the Rev. Mr. Parker, Ashburton				5	0	0
Southampton, by Rev. T. Adkins.						
Annual Subscriptions	43	13	0			
Collections	18	19	6			
A Penny-a-Week Society	7	10	4			
Young Ladies at Mrs. Matthew's School	3	3	0			
				73	5	6
Rev. E. J. Jones, of Islington.						
Children and Teachers of Silver Street Sunday Schools	43	5	0			
Silver Street Penny Society	51	1	2			
Ditto Praying Society	7	9	2			
Children and Teachers of Islington Sunday Schools	24	9	7			
Islington Penny Society	34	8	1			
Occasional Contributions of some Children and young Friends	1	4	8			
A few Friends at South Ockendon, by Mr. Brown	3	0	0			
A few Boys in Mr. Innes's Academy	1	12	0			
A few young Persons at a Biscuit Bakers	2	11	6			
				17	16	2

The Collections from Anglesea, and many others, are deferred for want of room. So is also a considerable portion of Foreign, Provincial, and London Intelligence, which may be expected in our next.

RECENT DEATHS.

MAY 1, the Rev. James Wraith, of Hampstead, in his *eighty-first* year; who lived universally respected, and finished his course with joy. The funeral sermon was preached to a crowded audience, by the Rev. Jacob Snelgar, from Luke ii. 29, 30. The discourse, with extracts from a memoir written by himself, will, by particular request, be printed.

ON Lord's day morning, April 30, departed to rest, the Rev. Richard Herdsman, Pastor of the Independent Church at South-Petherton, Somerset. He had been for several years the subject of much debility through a paralytic seizure, but continued to labour in his Master's vineyard as far as his enfeebled state would admit, until a few months previous to his dissolution, which took place in consequence of a severe attack the day before. He was a man of stirling piety, and extensive usefulness. A memoir of this faithful servant of Christ may be expected at a future period.

R. WILLIAMS, PRINTER, LONDON.

PROTESTANT SOCIETY

For the Protection of Religious Liberty.

WE now state, with pleasure, the proceedings of this Institution; which has obtained greater benefits for the Friends of Religion, during the short period of its existence, than they had been able, since the Reformation, by all their successive and united exertions, previously to procure. The Fourth Anniversary Meeting was held at the New London Tavern, Cheapside, on Saturday, May 13. The attendance was numerous. Dissenting Ministers, of every denomination, from all parts of England and from the mountains of Wales, associated with Laymen of great respectability, to express their gratitude for the past labours, and their interest in the future prosperity of a Society, whose birth they had witnessed, but whose rapid growth and early usefulness had surpassed their hopes. The Meeting recollecting the constant and the useful assistance of SAMUEL MILLS, Esq. in the great cause, which they were assembled to promote, unanimously requested him again to preside upon this occasion.

MR. THOMAS PELLATT, one of the Secretaries, then read the Minutes of the numerous and important proceedings of the Committee, during the past year. He was followed by Mr. JOHN WILKS, the other Secretary, who analyzed those proceedings, and explained their nature and results in a long but very interesting Address. During that Address he referred—

1. TO THE CONTINUED REFUSALS of some CLERGYMEN to read the BURIAL SERVICE of the Established Church, over the bodies of those who had not received Episcopal Baptism. The Law upon that subject was ascertained, by the decision of Sir John Nicholl, in the case of Kemp against the Rev. Mr. Wickes: and it was now known, that it is the duty of every minister of the Church of England to bury in the manner prescribed by the Book of Common Prayer the corpse of any person who had been baptised, even by a Layman, with an Invocation of the Trinity, and who died in, or was a parishioner of, the parish, in which such minister officiates, on reasonable previous warning being given, and reasonable proof being afforded of such Baptism, if such proof be required. The law, as so declared by the Ecclesiastical Courts, was also admitted and enforced by the bishops, to whom it had been necessary for the Society to apply. In all the cases to which their attention had been directed, they had obtained from the clergymen, acknowledgments of their error; and as these cases, during the past year, had generally occurred in the principality of Wales, whose inhabitants, retaining the characteristics of ancient Britons, in their Love of Liberty and their assertion of their Rights, would not submit to such refusals, he hoped that all those clergymen would speedily understand and obey the law—and that this source of vexation would therefore disappear.

2. *To the demand of* TOLLS at TURNPIKE GATES on SUNDAYS from persons attending their places of Divine Worship. As no general exemption existed under any general Statute, the right of exemption depended on each particular Act, and was limited or extended according to the precise words which each Act might contain. In many Acts the expressions adopted were, that no Tolls should be required "from any person going to, or returning from their *parochial* church, chapel, or other place of Divine Worship." Those words, Toll-collectors and Trustees had often attempted to restrict to Meeting-houses situate within the parishes wherein any persons claiming such exemption should reside. But a case, decided at the Suffolk Assizes, had refuted that exposition, and had declared, that persons were entitled to the exemption, on attending at any other places of worship, although situate without the limits of their respective parishes. A case at *Melford*, in Northamptonshire, introduced by the Rev. Benjamin Hobson, had required the interposition of the Committee, and that interposition had obtained for the deacon of the congregation at that place, speedy and satisfactory relief.

3. TO THE DISTURBANCES OF PUBLIC WORSHIP and riotous and violent procedures. That those disturbances appeared to increase in number and degree would excite astonishment, but for the perception that all the augmented efforts made to promote universal instruction—to diffuse the Holy Scriptures—and to evangelize neglected hamlets, peopled by the prejudiced and by the poor, would naturally generate augmented opposition. Encouragement afforded or discountenance withheld by clerical magistrates and other persons "dressed in a little brief authority," promoted these results which the Committee had endeavoured to repel. At

Mortlake and Woodford, villages in the vicinity of the metropolis, where Meeting-houses had been erected and were supplied by the useful, invaluable, and persevering labours of "The London Itinerant Society," depredations had been committed on the chapels, and insults offered to the congregations, which had required the advice of the Society, and which they understood had subsequently ceased. At the large and opulent Borough of Windsor, where the theatre had been converted into a chapel, alarming interruptions, had occurred.—In January last, *Thomas Smith*, the door-keeper of the chapel, was assaulted, knocked down, and ill-treated---detonating balls were thrown into the chapel—mobs were collected around the doors—and much alarm prevailed. A Letter, written by the Secretaries, had aided the applications of the Rev. Mr. Redford, the excellent minister of that place—had stimulated the mayor and magistrates decidedly to interfere and to afford protection—and had thereby extinguished the sparks of evil which might otherwise have occasioned great inconvenience and expence. At Canewdon, amidst the wilds of Essex, a small Baptist congregation had been collected by the exertions of the Rev. Mr. Austen, and a determinate spirit of opposition had appeared. Mild remonstrances and cautionary expositions had been tried in vain. On September 11th, *William Whitwell* and 50 other persons, collected without the meeting-house, interrupted the devotions of the people by horrid noises and more horrid imprecations. On October 30th, this ringleader increased in boldness, and entered the place---insulted the minister---assaulted the people---and compelled them to discontinue the religious service in which they were engaged. He was apprehended, but found bail; boasted of his property, and defied all punishment. On the eve of the Sessions however, when he found that indictments were prepared, and that witnesses were collected to attend—his resolution disappeared—he acknowledged his guilt---supplicated pardon---paid £5. to be distributed by Mr. Austen to the poor of the parish, and £10. towards the charges incurred---and signed an apology, dictated by the Secretaries, which was inserted in two county papers for the encouragement of other ministers, and for the terror of other offenders. In the same county, and in the populous town of Braintree, a disturbance had been made at the chapel of the Rev. John Carter—whose intelligence and zeal, although the windows of his house had been broken, it was proper to notice and applaud. *Samuel Smee*, on November 6, 1814, threw a black cat from the gallery, on the heads of some respectable females in a pew beneath.—The interruptions which had previously occurred—the contumacy with which the offender treated several applications—and the decided support which he derived, actually, even if intentionally, from the justice, being the rector of the parish, induced the Committee to interpose.—They had indicted the offender at Chelmsford Sessions for an assault; the bill had been found contrary to the expectations and predictions of the magistrate; the case had been removed to a higher Court, and remained until the next Assizes to be tried:—and although the final result was, therefore, unascertained, it was satisfactory to state that, since those proceedings have been adopted, the congregation have enjoyed more freedom from noise and disturbance than they had known during several preceding years. *The* Baptist *congregation* at Princes Risborough, in the county of *Bucks*, under the pastoral care of the Rev. J. Hester, had also been compelled to apply for aid. The church and minister have provided meeting-houses in several contignous villages. At Longwick, on Sunday evening, November 20, 1814, the congregation were repeatedly alarmed, by bricks and stones thrown against the door and windows of the meeting-house, and by external shouts and clamour interrupting—vehement—and tumultuous. *George Stevens*, the principal offender, was apprehended. After that apprehension, the windows of two other meeting-houses in that parish were destroyed. From respect to a suggestion of Lord Carrington, who manifested that just indignation at such conduct, which his known benevolence and liberality would ensure, and from information of the poverty of the supporters of religion in that district. The Committee had also undertaken that prosecution. An indictment had in that case been preferred and found, and remained for trial and judgment at the next sessions for that county. The Rev. William Seaton, and the friends of piety at Andover, in the county of Hants, had also justly complained of riots at Abbotts Ann, a village on the great western road, with-

in three miles of that place, even more systematic---outrageous---and alarming, than had occurred during many years, and which required proportionate and energetic resistance. On March 2d, 1815, thirty persons, headed by the bailiff of the clergyman of the parish, being a magistrate for the county, assembled before the meeting-house, with horns, fifes, kettles, tambourines, and pieces of iron---disturbed the congregation---and followed the minister and people, after the conclusion of the service, for two miles, not only insulting, but assaulting them with stones and dirt. These offences and assaults were renewed with augmented violence on March 9th, 1815. A supper for some of the rioters was provided at the house of the clergyman—a lanthorn was knocked from the hands of one of the congregation, and kicked to pieces —an effigy of Mr. Seaton was exhibited--rotten eggs and stones were thrown into the place and at the people—and the coat of Mr. Seaton was torn, and his head beaten with a stick. Encouraged and emboldened by impunity, on March 17th, the violence of the party was increased. Mr. Seaton was so much beaten and kicked as to be unable to preach on the ensuing sabbath-day: the assaults on some of the people endangered their lives, and inflicted wounds from which they have not yet recovered—and scenes were exhibited, for several miles in the public turnpike-road, which it was not possible to describe. To such complaints the Committee had afforded the most prompt and anxious attention. Three indictments had been preferred at the last sessions for the county of Southampton, one against 10 persons, another against 16 persons, and the third against 12 persons, who had been engaged in these atrocious proceedings. All the indictments were found and removed by certiorari. Notwithstanding the apathy and opposition of the Magistrates, all the offenders have been apprehended; and although the expences of the prosecutions will amount to several hundred pounds, the Committee had determined to persevere until the most compleat justice shall be procured, and the most perfect security and tranquillity shall be obtained. From events so distressful, Mr. Wilks referred, with satisfaction,

4. To the *efforts* of the Committee to obtain an ACT *for exempting places exclusively appropriated to Religious* WORSHIP from Assessment to the Rates for the Poor. The evils resulting from such assessments had been repeatedly stated by their correspondents, and declared by the Society. The Committee had manifested great anxiety upon that subject. To various congregations, as well Methodist, Baptist, as Independent, they had given advice and assistance. They had incurred the expence of successfully resisting three attempts to assess Surry Chapel to those rates. But as the law was uncertain, and such proceedings were expensive and vexatious, they had, during the last session of Parliament, procured the insertion of clauses of exemption in several local acts, and, by the advice of Government, had also introduced a general clause of exemption into a bill for amending the Poor Laws, submitted to Parliament by Sir Egerton Brydges. That bill, however, did not succeed; and, even to a clause so just and equitable, great opposition appeared.—The Committee became convinced that the avowed interposition of Government would most effectually promote their success. They had prevailed upon the present Administration kindly to introduce a Bill *to exempt churches, chapels, and other places of religious worship---and places appropriated to gratuitous instruction, not only from assessments to the poor, but from all parochial rates.* This Bill Mr. Wilks then read and explained. The Committee had also prevailed upon the principal Members of the Opposition in Parliament also, and with equal kindness, to promise their support. With such sanction, that Bill had been, on the preceding Wednesday, read in the House of Commons; and as persons of the greatest influence with all parties had expressed their approbation, a successful result, notwithstanding individual opposition, was confidently hoped. As those hopes might, however, be disappointed, no exultation should be displayed, and even success ought only to excite additional gratitude to that Divine Protector who had so conspicuously prospered the past endeavours of the Committee, and crowned them with his benediction.

5. To the EXERTIONS of the *Committee* to prevent *the insertion of clauses* prejudicial to Dissenters, to Ministers, and to public worship, in Turnpike and Local Acts, by watching their progress, at great expence; whereby they had in many instances not only averted meditated injuries, but established precedents calculated for future utility.

6. To their INTERFERENCE to prevent the MISAPPROPRIATION OF PROPERTY held in TRUST for Congregations:—which, in several cases, and especially at Alveston in Derbyshire, had been happily successful, and had been gratefully acknowledged. But although in such cases the Committee had interfered, under particular circumstances, they disclaimed every intention to interpose in congregational and doctrinal disputes; as such interposition was incompatible with the objects of an institution, established, not to usurp party and internal authority; but to afford protection to all Religious Societies, and to open to them an universal asylum from external oppression.

Having thus analyzed the labours of the Committee for the past year, he alluded to the consideration afforded by them to the great measure of promoting, at the Congress at Vienna, the ral religious liberty of British subjects in all those parts of the world which had so long occupied the attention of that Congress; and to the satisfaction which must be felt, amidst the gloom which overspread Europe and the world, and which the proceedings of that assembly had rather tended to deepen than to disperse, that a general regard to the rights of conscience had been professed, and that assurances had been given, that, in all the projected transfers of territory, the religious liberties of all people should obtain inviolable respect. The importance of that liberty he then illustrated, as well as the essentiality of universal instruction, to the attainment and maintenance of freedom. To deficiency of knowledge he attributed the want of influential and commanding public opinion, and those consequent violations of liberty which, during the past year, all the friends of human happiness and of genuine religion must have observed with regret. To that cause he ascribed the alarm which, during the short peace, began to pervade the Protestants of France—the outrages which superstition had dictated in Flanders against protestant travellers—the attempted re-establishment of the Jesuits—the absurd and oppressive edicts which had been issued by the Papal Government at Rome—and the revivification of the execrable Inquisition in that Spain, for whose deliverance England and Ireland had shed the best blood of their bravest sons. By the progress of instruction throughout the world, he hoped the degrading fetters which even in England continued to be imposed on Dissenters, would be finally broken—that the empire of truth, freedom, and piety would universally prevail—and that then they might chant the requiem of that institution without reluctance, and notice its dissolution amidst universal joy.

But until that period arrived, the past advantage and continued utility of the Society, which the experience of the past year had additionally confirmed, must pronounce its eulogy; and principle and interest, gratitude and hope, must unite to perpetuate and promote its existence and energy. The comprehensive and catholic principles which were the foundation of the edifice, required that it should be maintained by a benevolence equally extensive, and as Dissenters and Methodists, Pædo-baptists as well as Baptists, from whom Mr. Wilks stated that the most numerous applications were received, participated its protection, irrespective of all doctrinal distinctions, and as gentlemen of all religious denominations were associated in its Committee, it deserved and should indubitably obtain increasing and unanimous support.

The state of the finances of the Society were then explained. It appeared that they possess a funded capital of £3,500. This capital, as a security against future emergencies, it was thought indispensable to preserve, and to appropriate the interest only towards the payment of the current expence. But it also appeared, that the expenditure of the two last years had considerably exceeded the whole income, as well arising from the annual congregational subscription, as from such interest of the stock.

The Rev. Messrs. CLOUTT, of London; COCKIN, of Halifax; GUMMER, of Avebury; ROWLAND HILL, of London; JACKSON, of Stockwell; MATTHEW WILKS, of London; COLLISON, of Hackney; PARRY, of North Wales; J. TOWNSEND, of Rotherhithe; J. BURDER, of Stroud; HUNT, of Chichester; PRANKARD, of Sheerness; and SEATON, of Andover, and JAMES KIRKPATRICK, Esq. of the Isle of Wight; WILLIAM BATEMAN, THOMAS WILSON, THOMAS WALKER, and THOMAS MUSTON, Esqrs. of London, proposed the following resolutions.

"1st. That the statement made to this meeting of the proceedings of the Committee of this Society, during the past year, cannot but excite both regret

and satisfaction:—*Regret* that, at this period, and in so many places, violent opposition should continue to be manifested to religious freedom, and to the progress of instruction and piety; and *satisfaction* that such acts of persecution have been resisted by the Committee with that promptitude and energy which the violence and increase of those acts obviously required.

"2d. That this Meeting particularly approve the undeviating attention manifested by the Committee to the principles of this institution, by affording protection to Baptist and to Pædo-baptist congregations, and to all persons of all denominations whose religious liberties have been infringed;—and that such liberality of principle should be encouraged and perpetuated by equally liberal, and by universal, support.

"3d. That this Meeting also applaud the firmness with which the Committee have withheld their interference from all internal congregational disputes, and express their hopes that applications for such interference will never recur.

"4th. That convinced of the numerous and great evils which would result from the continuance of the present state of the law as to the assessment of places of religious worship to the parochial rates, and which this Society have repeatedly expressed. This Meeting receive with pleasure the information that his Majesty's government have kindly complied with the applications of the Committee, and have introduced to Parliament a bill for exempting places of worship from such future assessment;—and that they record with satisfaction the gratitude they feel to the administration who have originated the measure, and to all the members of the legislature who have already expressed their concurrence, or promised that future assistance which they hope will ensure its success.

"5th. That the utility and importance of this Society having been this year additionally demonstrated, this Meeting learn with surprise and sorrow that any congregations should withhold the small annual sum which by the plan they were expected to transmit:—that all ministers present and throughout England and Wales be requested to commence, or continue their annual subscriptions---and that at all county associations the propriety of such assistance shall be carefully explained and constantly enforced.

"6th. That the successful exertions of the Committee of this Society to resist Lord Sidmouth's bill---to diminish our causes of complaint by the repeal of the Conventicle Act, and by the new act which they obtained---to promote the facilities of sending Missionaries to India---to liberate congregations from the new burdens of parochial rates,---as well as to afford effective and constant protection to the persecuted and oppressed, entitle them to the renewed and most cordial thanks of this Society.

"7th. That the following gentlemen, including 15 ministers and 15 laymen, of different denominations, constitute the Committee for the ensuing year:—

Rev. Messrs. BROOKSBANK,
CHAPMAN,
COLLISON,
CLOUTT,
GREIG,
HILL,
HUGHES,
HUMPHREYS,
JACKSON,
PLATT,
TOWNSEND,
TRACY,
WATERS,
MATTHEW WILKS,
MARK WILKS,

Messrs. BATEMAN,
BROOKS,
ESDAILE,
HAYTER,
MILLS,
OLDHAM,
PRITT,
POOK,
STEVEN,
WALKER,
T. WILSON,
WATSON,
WONTNER,
YOCKNEY and
YOUNG.

"8th. That ROBERT STEVEN, Esq. the *Treasurer*, be requested to continue in that situation, and that he be assured of the unabated esteem of this Society.

"9th. That this Meeting also renew with pleasure their expressions of attachment and gratitude to THOMAS PELLATT, Esq. and JOHN WILKS, Esq. the gratuitous *Secretaries* to this Society, for their indefatigable, disinterested and important exertions.

"10. That to SAMUEL MILLS, Esq. who has presided as *chairman* at the present and former meetings of this Society, this Meeting repeat with satisfaction the acknowledgments of his im-

partiality, candour, and intelligence which they have already frequently expressed."

Necessity restrains our inclination to detail the impressive and appropriate addresses by which these propositions were introduced and supported, as well as the judicious and eloquent observations of THE CHAIRMAN, THE TREASURER, and MR. PELLATT. We can only insert some imperfect hints. The *first* resolution afforded an opportunity to Mr. KIRKPATRICK to express his pleasure at the progress of religion in England and in Ireland, and his satisfaction at the establishment of an institution by which, in England, the obstacles which prejudice and jealousy had opposed to that progress had hitherto been overwhelmed. The Rev. Mr. CLOUTT seconded that Resolution, and happily illustrated the connection between liberty of conscience and real religion. He regarded the persecutions which the Committee had detailed as dark and lowering clouds, like the clouds that during the Meeting had obscured the sun, but which truth, freedom, and piety, like the sun would finally disperse. But the aid of this Society was intermediately required; and, from the fables of the bundles of sticks separately broken, but irrefrangible when united; and of the boy in the tree, inattentive to requests and apples, but obedient when stones were thrown, he demonstrated the necessity of union, and of the existence of an institution, able not only to solicit, but to compel, from opponents respect for religious institutions, and obedience to the law.

The reference to IRELAND, by Mr. KIRKPATRICK, induced the Rev. MARK WILKS pleasantly to state several interesting anecdotes which demonstrated that, amongst the population of that too-long neglected and calumniated island, liberality was manifested towards Missionaries and Meeting houses--which the reports of this Committee unhappily evinced, that the magistracy and population of many parts of England had not yet learned to display.

The Rev. J. COCKIN, who proposed the *second* resolution, expressed with great effect the mingled emotions of pain and pleasure which had agitated his mind as he listened to the narratives he had heard. He recollected the period when in Yorkshire, the place of his long residence, persecution also raised her horrid front. Now persecution was there unknown: but as she appeared in other places, this Society, which would palsy her energies and restrain her malignity, should continue to experience his recommendation and his aid. But that such assistance should be universal, and that here, as in the Bible Society, all denominations should cordially unite for the promotion of the general benefit.

The Rev. Mr. GUMMER, a general baptist minister, by whom that resolution was supported, regarded this institution as the bulwark and surrounding protecting wall to all those other Societies, whose commencement—progress—and prosperity, produced such just and general delight, and thought that it should therefore be upheld by their concurrent strength.

The Rev. ROWLAND HILL, with his usual vivacity and eloquence, proposed the *fourth* resolution. He congratulated the Christian world on the establishment of this Society. The liberal and comprehensive principles he approved and cherished; for he did not approve either *baptist*, or *independent*, or *episcopalian* restrictions. Lord SIDMOUTH, by inducing its establishment, had unintentionally conferred a benefit at which future generations would rejoice. He particularly acknowledged the persevering assistance which he had received in his efforts to resist the reiterated attempts made by persuasion and by force, to induce him to submit to the assessment of Surry Chapel to the poor. These attempts he had resisted, not on account of the pecuniary importance of these demands to his congregation, but because he would not permit the establishment of a precedent which less opulent congregations might deplore. The unaided labours of the Society to originate and ultimately to procure the bill depending in Parliament, and thereby to remove for ever that source of vexation he could not but notice with applause: nor could he withhold from government his praises and his gratitude for the attention they had kindly manifested, and the disposition to afford relief, from just complaints, which they had so repeatedly displayed. He afterwards announced, amidst the plaudits of the meeting, that he was authorized by the ministers of the *Calvinistic Methodists* in NORTH WALES to assure the Society of an ANNUAL contribution of FIFTY POUNDS; because although their ministerial labours were gratuitous, and their congregations were poor, they could not permit an institution so use-

ful to languish, but cheerfully tendered all the assistance which their scanty means would permit them to supply.

Thomas Wilson, Esq. who seconded that resolution, also acknowledged with gratitude the effectual assistance which he had received, in procuring the remission of the Poor's Rates on Paddington Chapel, and expressed his delight that the judicious efforts of the Committee to procure the useful bill now depending would be probably attended with success.

The Rev. Matthew Wilks considered the financial deficiency of the annual income of the Society as a disgrace, which all congregations should be anxious to remove. If their ministers were unassailed by opposition, sympathy for other ministers, missionaries, and itinerants, should prevent them from withholding the annual mite they were expected to supply. Such ill-judging parsimony would indicate a forgetfulness of the past, and an insensibility to the general rights and the general welfare, which could not exist. He must therefore attribute the diminished supplies to inconsideration, forgetfulness, and delay, which an hint only must terminate and prevent. He concluded by reading an impressive letter which he had received from the Rev. John Dagley, pastor of a recently established and poor congregation in Warwickshire, remitting their annual subscription, and expressing "the trials they had undergone from the threats of a magistrate, and the reproaches of persons who envied their liberty and success; but stating, that since their union to this Society had been announced, the mastiff dog had ceased to bark, and the snarling curs had retired to the lap of Lady *Prejudice* to seek their former repose."

The Rev. Mr. Jackson stated that he had discovered with astonishment, during his numerous journies, an apathy to this institution, which he had attempted to remove. To three objections he had been frequently compelled to attend. 1. That this institution had already effected so much, and so essentially extended the limits of toleration, that no objects now remained to demand exertions. To that objection the proceedings of the past year presented an unanswerable reply. 2. That the funds of the Society were too ample to require addition. A mournful but decisive answer had been also this day supplied to that remark; as it now appeared that the total annual income had not been sufficient to discharge scarcely half of the unavoidable expence. And 3. That the poverty of congregations and their own necessities prevented them from remitting even the small annual payment of two pounds. He admitted the inadequacy of compensation for their invaluable labours which many ministers were compelled to accept. But as he could suggest, that if *nine* persons in each congregation would subscribe only *one penny per week*, the annual sum of two pounds would be thereby provided, and eight pence remain to pay the postage of the remittance. He hoped that the apology of poverty would disappear, and that subscriptions would be cheerfully, generally, and permanently supplied.

The Rev. George Collison had watched with great interest the progress of the Society. He could never forget—that when, from the measures of Lord Sidmouth, a cloud black and awful impended over the friends of evangelical religion of every denomination, and especially over those pious men whose active itinerant labours had revived the languishing interests of piety. The present officers of this Society, then non-existent, and several gentlemen, now members of the Committee, had by their vigilance—their talents—and their energy, prevented the overhanging ruin, and dispersed the portentous gloom. Amidst the storm, others were indifferent, or despaired. This Committee had taken the helm—invited assistance—promoted union—procured hundreds of petitions with unprecedented, and unequalled expedition—and, aided by the divine blessing—had navigated the Christian vessel into the haven of security and honour. Nor could he forget—that, when that threatening evil was removed, other evils existed and increased. It was then that magistrates usurped the power to admit or reject Dissenting ministers, by asserting a judicial and discretionary authority to administer or to refuse the necessary oaths, —and to expose them, by their refusal, to the penalties, imprisonment, and proscription which the Five Mile and Conventicle Acts imposed. But these claims this Committee had resisted and scattered like chaff:—and had procured the Act by which Toleration had been expanded to an unprecedented extent and the foundations of religious liberty had been deepened and enlarged. Nor could he forget—that every succeeding year had witnessed succeeding and successful labors. India demanded aid. Her supplications were not neglected. This same Committee had been most prompt to secure the means of her relief. Their just influence with Government

obtained from the Administration all the assurances in favor of missionaries which they required, and has facilitated a communication which may finally plant the Christian faith in the plains of Asia, and there produce the soul-reviving fruits at which Europe has rejoiced. Nor could he forget—the statements which he then had heard. Encouraged by their past success, the Committee appeared to consider nothing as effected whilst any thing remained undone. They had this year protected those small congregations who could not protect themselves—wherever dangers threatened they were present to afford relief—the vexations, intended to be inflicted, under the pretence of collecting parochial rates, would be removed for ever by the Bill which they were endeavouring to procure:—and magistrates and clergymen would be finally taught, by this Bill and by their former Acts, that those Methodists, Sectarians, Fanatics, and Dissenters, whom they were accustomed proudly to contemn or capriciously to oppress, possessed intellect—opulence—resources—and influence which it was hopeless to oppose. The liberal and comprehensive minds of the Committee had also felt an interest in the proceedings of the Congress, and in the promotion of the future religious freedom of their countrymen throughout the world. Never could he forget the obligations which the Committee, by their zeal combined with prudence, and their activity—unostentatious but perpetual, had conferred upon the present generation and upon posterity:—and that those obligations might be acknowledged and recorded, he proposed the *sixth* resolution which he believed that the Meeting would adopt and posterity confirm.

The Rev. WILLIAM SEATON detailed the dreadful outrages which he had witnessed and suffered at Andover, and offered his tribute of praise to the Committee for the promptitude and decision of their advice and support. Notwithstanding popular tumults and magisterial opposition, he had thereby been enabled to persevere. To the circumstances stated in the narrative of the Committee he added, that, the owner of the place of worship at Abbotts Ann being a Smith, their opponents had introduced another Smith into the village to obtain his trade, and thereby to compel his departure. But those efforts had failed. The plain poor man was neither to be terrified nor bribed; and for himself, although he had been the subject of such repeated persecutions, he should not count even his life dear in such a cause.

The Rev. Messrs. J. BURDER, PARRY, and HUNT gave their testimony to the useful consequences which had resulted from the existence of this Society, in *Gloucestershire*, in *Wales*, in *Sussex*, and in *Hampshire*, and enumerated several cases in which bishops, deans, and magistrates, taught by its past exertions, had referred to its energy and efforts, and reluctantly abstained from evils and complied with just demands, which they appeared otherwise disposed to inflict or unwilling to bestow. Mr. Hunt also assured the Society that to the County Association of which he was Secretary, his opinion should be carefully, and he hoped successfully expressed.

Sanctioned by such facts, and by such arguments, the resolutions were adopted, not only with unanimity, but with enthusiasm. Additional conviction of the importance of the Society inspired those who were previously convinced. Those ministers, whose zeal had become languid, felt their langour disappear. The spirits of the ancient Nonconformists and Christian confessors seemed to have revived. Their hatred to oppression—their love of liberty—their desire to remove all illegal and degrading obstacles to the evangelization of the country and of the world, reanimating the persons present at the meeting, must not only attract to this Society their personal attachment, but will impel that active exertion of their ministerial and local influence in its behalf, by which its continuance and increasing prosperity must be certainly ensured.

That the indulgence of such sentiments may not be prevented by want of information, we additionally state, that TWO POUNDS are the amount of the annual contribution expected from each congregation in England, and one pound from every congregation in Wales;—that such subscriptions became due at Lady Day, and that they and the arrears may be transmitted by friends or by the post to the Treasurer, ROBERT STEVEN, Esq. Upper Thames Street, London; or to either of the Secretaries, THOMAS PELLATT, Esq. Ironmongers' Hall, and JOHN WILKS, Esq. Finsbury Place, London; to the latter of whom applications may be addressed;—and that any country ministers or their friends will always be received with pleasure at the meetings of the Committee, which occur, at half-past six precisely in the evening, on the last Tuesday in every month, at the New London Tavern, Cheapside.



Rev.d Mr. Harrison.
Woburn, Bucks.

Pub.d by Williams & Son, Stationers Court 1 July 1815.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JULY, 1815.

MEMOIR

OF

THE REV. CLAUDIUS BUCHANAN, D. D.

LATE VICE PROVOST OF THE COLLEGE OF FORT WILLIAM, BENGAL.

[*Continued from our last, page* 223.]

Since the publication of the First Part of our Memoir, we have been favoured with some very interesting particulars of the early part of Dr. Buchanan's Life, which we have every reason to believe authentic. We shall, therefore, retrace our steps as far back as to his emigration from his native country; of which we have received the following account: —

A YOUNG gentleman of fortune having finished his education at one of our universities, proposed to make the tour of Europe; previous to which, however, he wished to examine Great Britain, and travelled as far north as the Highlands of Scotland; which are to that country as Wales is to England. — Coming to a place where two roads meet, and observing a young Highlander employed in attending two cows, which were feeding by the road-side, he called out to him, in Latin, by way of jest, as it should seem, to know which road he should take; and was greatly surprized at receiving an answer in the same language. He now made a halt with his companions; and on conversing with the youth, found that he had received a liberal education, and was remarkably intelligent. — Inquiring into his situation, he learned that his employment was little more than attending these cows; on which he expressed an inclination to take him with him on the tour of Europe, and then to take upon himself the charge of his future fortunes.

Young Buchanan was delighted with the proposal, provided it should meet the approbation of his father, who lived in a cottage at a little distance. Conducted thither, the gentleman informed the father of the circumstance that brought him; observed to him, he had a son of considerable talents, which were altogether buried in that desolate situation, and mentioned his inclination to take him to travel with him for two years; and then to place him in a situation, in which he might be able to assist his parents in the decline of life. After farther conversation, and proper enquiries on the part of his father, consent was given; and Claudius set off, well pleased with the prospect now before him.

After finishing the tour of Britain, the travellers embarked at Yar-

mouth, or Lowestoff (we are not certain which) for Amsterdam; and from thence visited the principal parts of Europe. On their return, Mr. B.'s patron, faithful to his promise, procured him an appointment, either in Canada or Nova Scotia; but as it was necessary that he should acquire a degree of legal knowledge to fit him for his situation, for that purpose he was placed under Mr. D. a respectable attorney in the city, as mentioned in our last. It was during this period that Mr. B. walking through one of the principal streets of London (we believe Cheapside) met an old Highlander, who was an intimate acquaintance of his father; and, for the sake of conversation, they went into a public-house and took some refreshment.

Young Claudius gave his countryman a very animated description of his tour, and of the wonders he had seen upon the Continent. The old man listened with attention to his narrative, and then eagerly enquired whether his religious principles had not been materially injured by mixing among such a variety of characters and religions. 'Do you know what an Infidel is?' said Buchanan. "Yes," was the reply. 'Then' said he, 'I am an infidel; and have seen the absurdity of all those *nostrums* my good old father used to teach me in the north; and can *you* (added he) seriously believe that the Bible is a revelation from the Supreme Being?' — "I do."— 'And pray tell me what may be your reasons?' — "Claudé," said the good old Highlander, "I know nothing about what learned men call the *external* evidences of revelation; but I will tell you why I believe it to be from God. I have a most depraved and sinful nature, and, do what I will, I find I cannot make myself holy. My friends cannot do it for me, nor do I think all the angels in heaven could. One thing alone does it, — the reading and believing what I read in that blessed book,—that does it. Now, as I know that God must be holy, and a lover of holiness, and as I believe that book is the only thing in creation that produces and promotes holiness, I conclude that it is from God, and that he is the Author of it."

Buchanan affected to laugh at this, but the argument reached his heart; and though he would not confess it to his companion, he could not get rid of it. He purchased a Bible, therefore, and determined to read it for himself. The perusal excited fearful apprehensions of his state as a sinner against God, and most gladly would he have enjoyed another conversation with the pious Highlander, but he could not find him; and, at that period, he had not one serious acquaintance in England, to whom he could unbosom his mind. While thus ruminating on his situation, he recollected his father having mentioned a Mr. Newton, an excellent clergyman, who resided in London, and made enquiry among all his acquaintances where Mr. Newton preached; and at length found a young man who conducted him both to St. Mary Woolnoth, and to White Row Meeting (as stated in the first part of this Memoir) where himself usually attended.

On hearing Mr. Newton preach, young Buchanan was much affected; and stated his case on the back of a letter, requesting Mr. Newton to preach on it the following Lord's Day evening. This note was given the pew-opener, to be conveyed into the vestry, and his request was readily complied with; after sermon Mr. N. stated having received a note, begging him to preach on that subject; and requested the writer to breakfast with him the next morning, in Coleman Street-Buildings. This must have been about the year 1790.

On Mr. Buchanan's arrival to breakfast, Mr. Newton was much struck with his appearance; and

more with the acuteness of his conversation. After some time attending on this excellent man, Mr. B. was completely relieved from his despondency, through a believing view of the atonement of Christ; and led to admire the grace of God in recovering him from vice and infidelity. One morning he mentioned to Mr. Newton, that on this ground, it seemed to him a duty he owed to his great deliverer, to preach the faith which he had so lately laboured to destroy. Mr. N. suggested, that as his appointment in America seemed to have come in a providential way, he should be very cautious of giving it up, as in that capacity he might have great opportunities of usefulness. For several weeks after this interview, Mr. B. disappeared, which gave much uneasiness both to Mr. N. and to his family, by whom Mr. B. was held in much esteem; and they knew not where to seek him. At length he re-appeared, and before he sat down, Mr. N. enquiring what he had done respecting his appointment, found he had given in his resignation. Mr. N. then enquired what plan he had formed for his future life; and was told that he had resolved to go to Cambridge. What funds had he to support him during his studies? was the next question. With these he was unprovided; but confidently relied on Providence. After breakfast, Mr. Newton withdrew, and wrote a note to the late benevolent Henry Thornton, M. P. and at Mr. B.'s going out, requested him to drop it in at King's Arms Yard as he passed by, and as he might like to see so eminent a character, he might enquire if there were any answer; and if so, put it into his pocket, and give it to Mr. N. the next time he came. Mr. B. did as directed; and in a few minutes after delivering the note, Mr. T. came out, and desired Mr. B. to walk in; and then informed him that his friend, Mr. Newton, had told him of his situation: — that he might go to Cambridge as soon as he pleased; and that he should settle on him a sufficient sum for his annual support while there. This information much surprized Mr. B. who had no suspicion of the contents of the letter he had delivered.

Mr. B. accordingly went to Cambridge, as we have already related, when he was about 23 years of age; there he was, as we are informed, eminently useful to some of the students; and just before he left, obtained the medal for a prize essay.

We have thus been enabled to fill up a blank in our Memoir of Dr. B. which was to be regretted; and we now take an opportunity to correct an error into which we had fallen, for want of better information *. We refer to the supposition of Dr. B.'s father having died in his infancy, which, it seems, must have been a mistake, as he was consulted in his son Claud's engagement to make the tour of Europe, previous to his coming to London.

In our next we shall pursue the subject of our narrative in his labours and travels in India.

* It is to this Gentleman, and the extraordinary circumstances we have detailed, that Mr. Cecil refers in his Life of Mr. Newton, though his memory seems to have failed in some particulars. See Cecil's Memoirs of Newton, p. 182.

[*To be concluded in our next.*]

ADDENDA
TO OUR MEMOIR OF
THE LATE REV. W. BULL,
Inserted in our Magazine for April last.

Lord's Day, July 31. — The remains of Mr. Bull were deposited in a tomb which had been formed during the preceding week, under the pulpit, in which for so long a period this venerable servant of Christ had, with such faithfulness and success, preached the doc-

trines of the Cross. The corpse was followed by the mourning relatives, with as many of the present and former students of the Newport Academy and neighbouring ministers as could possibly attend, to pay their last tribute of respect to their revered tutor and respected friend.

The pall was supported by the late Rev. C. Stephenson, Vicar of Olney; the Rev. C. Kipling, Vicar of Newport; and four dissenting ministers.

The Rev. S. Hillyard, of Bedford, delivered a short but very solemn address at the burying-ground; after which the service commenced in the meeting-house, which was crowded to excess. Mr. Hillyard preached the funeral discourse (from whence our Memoir is extracted) from Ps. xvi. 9, 'My flesh shall rest in hope;' — the Rev. S. Jackson, of Wold, in Northamptonshire (who, as well as Mr. Hillyard, had formerly been one of Mr. Bull's students) preached in the morning, from Heb. xii. 23, 'The spirits of just men made perfect;' — and the services of the day were closed by a very suitable exhortation in the evening, from Heb. xiii. 7, 'Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow.'

Funeral sermons for Mr. Bull were also preached by the Rev. Mr. Sibree, at Surry Chapel; Rev. Mr. Davis, of Wellingborough; Rev. Mr. Singleton, at Biggleswade; Rev. W. Chapman, at Greenwich; and by several of his former pupils and other ministers.

A neat Tablet, executed by Mr. Bacon, has since been erected to the Memory of this excellent Man, with the following Inscription: —

Beneath this Tablet are deposited the Mortal Remains of
THE REVEREND WILLIAM BULL,
who was ordained Pastor of the Church assembling in this place,
October 11, 1764;
and gently breathed his soul to rest,
July 23, 1815, in his 76th Year.
To him, his Friend — the immortal Cowper — bears this testimony:
'He was a Dissenter, — a liberal one, a man of letters and genius,
master of a fine imagination, — a man of erudition and ability.'
These talents he happily employed in preaching Christ Jesus,
and Him crucified,
and in training up Young Men for the Gospel Ministry.
His Church and Congregation,
thankful for the faithful and successful labours of half a century,
have erected this small Tribute of their Gratitude and Affection.

THE CHRISTIAN
A COMMON GOOD.

Christians are generally despised and hated by the world around them. Manifesting a different spirit, and following a different course, they are, very sensibly, the reprovers of wicked and ungodly men. Notwithstanding this, they are indeed a blessing to the world, and particularly to the places where they live. On this account, they are denominated by Him, from whom they derive all that is excellent in their character, *the Light of the World*, and *the Salt of the Earth*. They give light to all around them, 'holding forth the word of life,' in a holy profession and practice. They are also the means of seasoning others, and preserving them from that entire corruption to which they tend.

Under the blessing of God, Christians, whether in a more public or private sphere, are frequently the means of 'turning sinners from

darkness to light, from the power of Satan to God,' and from the love and practice of sin to the love and practice of true holiness. That truth, which Christians exhibit and recommend by its influence on their practice, is often embraced by others, upon whom it likewise exerts its beneficial and sanctifying influence. True believers are 'the epistles of Christ,' — giving a just representation of the doctrine and religion of Him to whom they are devoted, — to be known and read by all who observe them. It is a beautiful character given of the true Israel of God, by the prophet, when he speaks of them as in the midst of many peoples, 'a dew from the Lord, and as the showers upon the grass;' refreshing, beautifying, and fructifying in their influence.— Mic. v. 7.

Besides, Christians are often the means of bringing down the blessing of God on those among whom they live, or with whom they are connected. In answer to the prayers of his people, he who is the hearer of prayer is pleased to bestow his Holy Spirit, in his saving influences, on many who were before destitute of the grace of God, and living *without him* in the world. When at any time God pours out his Spirit in the most abundant and liberal manner, for rendering the gospel effectual, it is usually in answer to the importunate prayers of Christians. It may be added too, that judgments are frequently averted, and the ungodly spared on their account, or in answer to their requests. Wicked Sodom would have been preserved from ruin, in answer to the prayer of Abraham, if only *ten* righteous persons had been found in it. All the company who were with Paul in the ship, which, after it had been long tossed on the stormy deep, was wrecked on the shores of Melita, were, on his account, rescued from temporal death, though the danger was imminent to the last degree.

What reason then have the world, instead of hating and despising the godly, to hold them in high esteem, — and to consider them as distinguished blessings? It is said of Xerxes, that when Themistocles came over to him, he was so transported with joy, that he cried out in his sleep, 'I have got Themistocles, the Athenian!' In a similar manner would the men of the world be affected, did they duly appreciate the excellence and usefulness of the godly. Instead of avoiding, they would cultivate fellowship with them, and would seek with earnestness a correspondence of sentiment and character, an union of interests, and a participation of their happiness. Let us reckon it a singular mercy, that God has preserved and perpetuated in every age that holy seed, which is the substance, the strength, the beauty, and glory of this lower world. When the number of them is completed, and God's purposes of grace towards them are accomplished, this world shall come to an end, and be dissolved; and a final separation shall take place between the godly and the wicked, in the misery and ruin of the latter, and in the perfect everlasting blessedness of the former. — Mal. iii. 18.

Stirlingshire. J. C. A.

On the Arts employed by the Ancient Heathen to delude their Applicants, on the Subject of Oracles.

Sir, *To the Editor.*

It is not necessary to remind you of the controversy formerly raised on the question, Whether the heathen oracles were the offspring of Imposture, or of diabolical suggestion?—but, it appears to be somewhat singular, that since Heathenism has been happily abolished, and the oracular temples destroyed, no examinations have been made into the remains of those buildings, for the purpose of discovering by what means the delusions practised

were accomplished. Such discoveries would contribute effectually to settle the question of imposture or not. I have, therefore, transcribed for your insertion, if agreeable, an account of the remains of a Druidical Structure, still existing in Ireland, which is instructive as well as curious. I propose also, in a second letter, to communicate the discoveries on this subject, made by Dr. E. D. Clarke, in Greece. Should any of your Correspondents, in the course of their journies, have received any information on such subjects, they will greatly oblige me by communicating them; and will contribute towards whatever remarks may be proper after the evidence adduced.

I am, Sir, yours, &c. T. C.

DRUIDICAL STRUCTURE.

In the parish of Finroy, in the county of Antrim, is a Druidical altar, or cromlech, beyond the top of Craig's Rocks, and above a mile east of the New Glebe House in Finroy: it is commonly called *the Broad Stone*. It is a slab of black, hard, and heavy stone, ten feet long, above eight broad, and one foot thick; raised originally on five other stones, set edgewise, as pillars. The foremost supporters are still standing in their first position; but one of the back ones has been taken away; and the stone, by that means, has sunk from its horizontal level. The front pillars are more than four feet high and one foot thick; and, by being a foot asunder, give an entrance to the chamber which is below. This chamber, though now filled with small stones, was deep enough to allow a middle-sized man to stand upright in it; and communicates, by spaces left as doors, with two other chambers, which run out northward behind it. These are more than seven feet and a half broad and seven long; and were evidently arched over. The great stone projects southward in front three feet and an half; and to the front are annexed, at the distance of a foot, two other narrow slabs of five feet and a half long, and about two feet high, which thus form, with the foremost supporters, a semi-hexagonal front. One of these side-stones has been taken away in the memory of the occupying tenant. The fore-edge, as well as the eastern and western ones of the broad stone, are nearly right lines; but the northern one slopes off until it becomes only three feet. The whole stands within a circle of 45 feet in diameter, which appears to have been excavated to form in the middle the chambers under ground, and a cavern which seems to have ran round the whole inclosure. The view is bounded by rising grounds to the south, and by the adjoining crags on each side; but extends so far northward as to command a view of the sea, Knockhead, and Coldagh-head.

As to the design of this cromlech, the people of the country say, that a giant was buried under it; and think that some of his most distinguished followers were interred beside the three upright stones in the same neighbourhood. From black earth and bones found in such places, and the solitariness of their situations, it would seem they were altars, where religious rites and sacrifices were performed. The writer has been told, but will not vouch it as true, that the upper stone in some of these cromlechs was so placed upon its supporters (like log-stones) as that a Druid or Pagan priest could move it at his pleasure. He has met with an account of a large black stone at Durham, which by twining [turning] on a private pivot, enabled the priest of the place to try the penitence of his votaries by their moving it *when he chose*, as a token of the forgiveness of their sins.

Something like this, or at least like Latinus consulting the oracle of Faunus, in Virgil, may have been practised here in times of old. The arched chambers under ground

induce the writer to think that such places have been applied to these purposes. This application of stones and altars seems to have been universal before the time of Christianity. Lucian says, 'But now every stone and every altar utters oracles, which has been sprinkled with oil, and has been crowned, and has got an impostor.' The elegant, tho' much-decried, author or translator of Ossian, mentions such places as were believed to be haunted by the spirits of the dead: — 'The horrid circle of Brumo, where often, they said, the ghosts of the dead howled round the stone of Fear.'

In the chamber below, the Druid might have his familiar (*i. e.* his crafty confederate) who, by hollow and awful sounds coming, as it were, out of the bowels of the earth, might confirm his words of prophecy or forgiveness. In such solitary places and dark rooms, those who came to consult the oracle and dive into futurity, might lie alone all the night, until Terror would set their imaginations to work, and dreams be taken for divine inspiration.

Rev. Sir, *To the Editor.*

Underneath, I send you a transcript, from originals in my possession, of two interesting Letters, which have never, I believe, been printed. The one is from the Countess of Huntingdon, whose name is precious in the churches, to the Rev. Dr. Doddridge; and the other from that highly honoured servant of Christ, the Rev. G. Whitefield, to the late Rev. Jon. Scott. The time when Lady Huntingdon's letter was written is uncertain, as it bears no date.

Liverpool. Yours, &c. J. B. W.

To the Rev. Dr. Doddridge,
NORTHAMPTON.

My most excellent Friend,

Since my last to you, I have received a letter from my beloved Duchess of Somerset, who thus writes, in speaking of you: — 'I should be very glad to see any sermon of Dr. Doddridge; and should look upon a letter from him as an honour, provided he will write to me as a person who wants both instruction and reproof; but not as one who has attained any share of that Christian piety and self-denial, without which all pretension to the name of a Disciple is vain.'

I could not satisfy myself till I had sent it, as it will not only encourage you to write to her, but shew you, in a degree, how amiable and humble a disposition you have to address. I pray God improve this friendship to you both; and I shall then think myself of *some* use, since I have only now to lament my great unfruitfulness. — My kindest respects to Mrs. Doddridge, and the young gentlemen who were with you here, and to Mr. Jones, whom I shall be extremely glad to see, whenever he has an opportunity of coming my way. You have, you ever will have, my prayers, poor and bad as they are; alas! you do not want them,—your lively and active heart is ever soaring towards Heaven; from whence you look with transport for the Lord Jesus. O may he for ever rejoice in you, that you may delight yourself eternally in him! — and may the last trumpet sound, 'Arise, my love, my fair one, come away!' This may we hear; and till then, love, watch, pray, and endure, till every cloud vanishes before us! — We are now confessing him: he will then confess us, and all our sorrows will be lost in endless day! — Bright morn! O hail, thou blessed, thou transporting thought! — thou glorious and celestial world, fraught with all the joy God has to bestow on creatures so redeemed! Farewell. I am running beyond Time too fast. My friend, forgive; and live assured of a most unworthy, but best meaning affection of your sincere friend, S. Huntingdon.

again welcome him into the field of battle. I must again entreat him to keep his rank as Captain, and not suffer any persuasions to influence him to descend to the low degree of a common soldier. If God will choose a red-coat preacher, who shall say unto him, What doest thou?

Prevent thy foes, nor wait their charge;
But call the ling'ring battle on:
But strongly grasp thy sevenfold targe,
And bear the world and Satan down.

Strong in the Lord's almighty pow'r,
And arm'd in panoply divine,
Firm may'st thou stand in danger's hour,
And prove the strength of Jesus thine.

The helmet of salvation take,
The Lord the Spirit's conqu'ring sword;
Speak from the word, in lightning speak;
Cry out, and thunder from the word.

Thro' friends and foes pursue thy way,
Be mindful of a dying God;
Finish thy course, and win the day,
Though call'd to seal the truth with blood!

Gladly would I come, and, in my poor way, endeavour to strengthen your hands; but, alas! I am fit for nothing but, as an invalid, to be put into some garrison, and now and then put my hand to some old gun. Blessed be the Captain of our salvation for draughting out some young champions to reconnoitre and attack the enemy. You will beat the march in every letter, and bid the common soldiers not halt, but go forwards. Good Lady Huntingdon wishes you much prosperity. Pray write to her at Brighthelmstone, Sussex. She will most gladly answer you; and I assure you, her Ladyship's letters are always weighty. Hoping one day or another to see your face in the flesh, and more than hoping to see you crowned with glory in the king-

HOW TO ENJOY THE SUMMER.

Every one will readily own that summer affords many of the best natural enjoyments of life; yet it is to be lamented that many, in the prime of their days and in health, through ignorance, indolence, or the love of sin, do not receive all those pleasures and benefits from summer of which they otherwise might partake. For the good of such, I shall distinctly point out some of the principal requisites, in order to enjoy this delightful season, namely,

1. *An Enlightened Mind.* The natural senses of the most ignorant are regaled during spring and summer with the fragrance of many productions of nature, and the beautiful variegated colours of others; yet, for want of intellectual improvement, they pass by many without sufficiently admiring them. It is true, indeed, that those who reside in the country, tho' illiterate, are better able, from observing the gradual procedure of Nature, to admire it in this prime season; but even such persons would have more enjoyments from it, if their minds were better cultivated: and if those of refined understandings, in ruminating on the works of Creation, have a superiority over the ignorant, how much more advantageous is it to possess a spiritual mind while contemplating the natural productions of God in summer! Indeed, a true Christian Philosopher has some of the highest gratifications during the spring and summer months; which probably occasioned a late celebrated writer to remark, 'The works of God were made for man;

and man was made to admire his works. None can do this so well as intelligent Christians; and they can do it best in spring and summer. It is then that they can exclaim in rapture, Great God! how sublime how beautiful, how varied are thy works! Not the smallest blade of grass that trembles in the wind, but loudly proclaims its great Creator; the plaited daisy, the lovely violet, the blooming rose, the stately elm, and the majestic oak, all, all declare with united voice,—The Hand that made us is divine!'

2. *Habitual Temperance and Regularity.* Many have received a good education, and perhaps reside in the country; but being intemperate, their senses are so blunted or stupified, that they have no delight in meditating on the beautiful simplicity of Nature. Others are not, strictly speaking, intemperate; but having established the irregular habit of sitting up late at night, and rising late in the morning, they take no pleasure in the contemplation of natural beauties. Many come into the country in summer for the benefit of the air; but, continuing in these bad habits, are not the better, though they reside there many months; nor can it be reasonably expected. It is not enough to take exercise in the open air;—there must be strict temperance and regularity, with early rising, and taking exercise in the morning before breakfast, if possible, in order to restore health, and to have a fine relish for a close inspection of the productions of Nature during the summer months.

3. *A peculiar Delight in studying Nature.* — It must be acknowledged, that some very learned men, of regular habits, seem, by their lives and writings, to have had no great delight in studying Nature. But such authors as Ray, Derham, Paley, Sturm, and Hervey, had a particular turn for exploring and delineating Nature. So also many, who are not authors, have a natural inclination to admire rural objects; and, in general, it may be observed, that such persons are more lively than others.

4. *A Devotional Spirit.* — As every part of the Creation bears visible marks of Almighty wisdom, power, and goodness, especially during the spring and summer months, it highly becomes serious characters minutely to inspect these works, to stimulate their devotion in adoring the great Creator. The fields and gardens exhibit such a rich and beautiful variety of flowers, herbs, plants, trees, and shrubs, as not only delight the senses, but many of them afford a pleasing prospect of support through the present year, and perhaps for future years. To assist our devotion at this season, it is good to read, repeatedly, the two first chapters of Genesis, many chapters in Job, the 104th Psalm, and the 40th chapter of Isaiah, with Henry's comment on those parts of scripture; also Hervey's Reflections on Creation and a Flower-Garden.

5. *Lively Gratitude to God, with a Determination, by his Help, to be more devoted to his Service.* — As there are so many pleasant natural enjoyments during the summer, especially through the length of the days, many, who never hear the gospel, as well as nominal professors, may occasionally use some grateful expressions of thanks to the Creator; but the real Christian only can feel lively gratitude in his soul to God. He is convinced that by sin we are all totally unworthy of the continuance of any of the various blessings of the seasons, and enjoys his meditations on Creation as the works of his covenant-God in providence and grace; he is also earnestly desirous that every fresh contemplation on the variegated beauties of Nature, may increase his spiritual love to the Lord, and thereby lead him to be

more holy, and entirely given up to the will and service of his God in Christ Jesus.

I shall conclude with the following quotation from the sermons of Mr. Jay, of Bath: — 'There are very few real lovers of Nature, with a spiritual mind. Many will go almost any distance, and incur a great expence, to see a curious piece of mechanism, sculpture, or painting, while they disregard the wonders of Nature, in the spring and summer, all around them. Such may be said to leave the glorious Creator, to bury themselves in the works of the creature. A sordid mind finds little amusement, except in the world, where profit is to be obtained; but a serious or amiable disposition is known by a taste for the beauties of Nature, which are inexpressibly superior to those of Art. It is the part of a real friend to mankind to point out and recommend the pleasures of contemplating Nature, so highly gratifying, and yet so perfectly innocent. However, we must not study Nature merely as philosophers, but as Christians; and then it will remind us of better things. Thus the rising sun and its cheering beams in summer, should put us in mind of Christ, the Sun of Righteousness; the lily and the rose may remind us of the spiritual growth and prosperity of the believer in Christ; and flowers should excite us to think of the graces and fruits of the Spirit. The death and revival of the corn, must bring to the remembrance of the Christian his dying unto sin and living unto God; and the dew should stir him up to pray to the Lord to make his precious gospel very successful. In this manner, thinking of the natural similies used in Scripture, a pious and judicious observer of Nature, by a kind of holy chemistry, may extract heaven from earth, and edify and comfort himself and others.'

Buckingham. G. G. S.

INCREASE OF KNOWLEDGE.

Extract of a Sermon, preached at Dr Rippon's, Dec. 18, 1814, by the late Rev. Andrew Fuller, for the Benefit of the British and Foreign School Society.

Many shall run to and fro, and knowledge shall be increased. — Dan. xii. 4.

Two things require attention; namely, the *kind* of knowledge here referred to, and the *means* by which it is to be increased.

As to the first, we have heard much of late years of *philosophical illumination*, which, by excluding the Bible, is to ameliorate the condition of man; and we have seen some of its effects. It is something remarkable, that from the time when the Bible was to be thrown aside as useless, it has been more in request, and more extensively circulated. Partial as unbelievers may be to their own kind of knowledge, they cannot expect that its prevalence should be an object of Scripture prophecy. No: the knowledge of which the Scriptures make account, is that of which the fear of the Lord is the beginning. We may depend upon it that it is Bible-knowledge, or the Bible would not have predicted it with approbation. It is that which 'the wicked will not understand; but the wise shall understand it.' It is the knowledge of 'the only true God, and of Jesus Christ, whom he hath sent.'—With this, however, must be included the first principles, at least, of human science, as subservient to it; inasmuch as the end includes the means which lead to it.

It is the glory of Christ's kingdom that it is established and promoted by knowledge. It invites examination, and courts humble inquiry. Is it thus with Paganism, or Mahometanism, or apostate Judaism, or Deism, or corrupt Christianity? No; these are all works of darkness, for the dispelling of which many shall run to and fro, as with the lamp of truth in their hands.

We have a *written* religion; and

though it is not essential to salvation that we should be able to read and write, yet these are essential to our making any considerable proficiency in the knowledge of God. — Without being able to read we cannot 'search the Scriptures,' nor 'meditate on the law of the Lord by day and by night.' It is a great disadvantage to a hearer of the gospel to be unable to compare what he hears with the word of God. Nor is it less so to a minister, or a missionary, in addressing such auditors. It might, therefore, be presumed, that prior to the general spread of the gospel there would be a general diffusion of knowledge, even amongst the lower classes of mankind.

Secondly. Respecting the *means* by which knowledge shall be increased, 'many shall run to and fro:' that is, they that possess it shall be desirous of imparting it to others. There may be a desire to impart knowledge without possessing it. Some good men, like Ahimaaz, are eager to run while yet they have no tidings; and some vain men have an itch to be teachers when it would rather become them to learn. Those who possess knowledge, however, will do well to impart it according to their ability.

It is chiefly by means of instruction that men are 'wiser than the beasts of the field.' We are born, it is true, with capacious and immortal powers; but while the mind is uninformed, they are of but small account. Knowledge enters principally at the door of the senses. To what do we owe the gift of speech? It may seem to be natural to us; but if we are born deaf, we shall also be dumb; and if with this we were blind, there would be but little difference in point of knowledge between us and other animals. Why is man so long growing up to maturity? Other animals obtain theirs in a short time, compared with him. Is it not that there may be opportunity for instruction? What is the difference between the civilized and the savage part of mankind? Both may possess like powers; but the one is instructed, while the other is not. Many poor boys and girls in a country village, who cannot read, and never hear the gospel, nor converse with wise men, are very little, if any thing, superior to savages. Who can read the pathetic lines of Gray, when looking at the graves of the poor in a country church-yard, without dropping a tear of sympathy!

"Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands that the rod of empire might have sway'd,
Or wak'd to ecstasy the living lyre.
But Knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unroll;
Chill Penury repress'd their noble rage,
And froze the genial current of their soul!"

A portion of this evil may always continue to be the lot of the poor in the present life; but it may be considerably diminished: and when the knowledge of the Lord shall cover the earth as the waters do the sea, it will be so. Genuine benevolence will produce this effect. God hath so ordered things, that we should be blessings to one another. One generation passeth not away till it has reared another to take its place. — We might all have been called alone and blessed, like Abraham; but as, in blessing him, God made him a blessing to the nations, it is in some respects the same with us. If he give us the cup of salvation, we must hand it around. If he give us knowledge, or riches, or any other gift, we must not keep it to ourselves; but run to and fro, that we may impart it.

If it be the design of God to diffuse the knowledge of himself over the earth in these last days, it might be expected that suitable means and instruments would be employed to accomplish it. When he meant to rear a tabernacle in the wilderness, he raised up Bezaleel and Aholiab, and other wise-hearted men, in

whom he put wisdom and understanding. Thus we might expect men to be gifted and qualified for the work appointed them, and to be stirred up to engage in it. It might be expected, supposing a great work designed to be accomplished, that societies would be formed, some to translate the sacred Scriptures into the languages of the nations, some to give them circulation, some to scatter Tracts which shall impress their leading principles, some to preach the gospel, and some to teach the rising generation to read and write.

Who can observe the movements of the present times without perceiving in them the finger of God? They may not have risen just in the order above described. The institution of Sunday Schools, as they are called, for the children of the poor, took the lead about thirty years ago; since then, other institutions of various kinds have followed; but they have all risen *nearly* together, and all indicate a divine design. They form a whole; and, like the different parts of a machine, all work together.

Amongst these institutions, which have already attracted the attention of Europe, and not of Europe only, that which is now called *The British and Foreign School Society*, claims our attention. And such a society is wanted, to give success to all other institutions for the diffusion of knowledge; for if the world were full of Bibles, it would be of little avail if the people were not taught to read them. Is not the British System of Education an engine capable of moving the moral world? From what little I know of it, I am persuaded it is; and that God has caused it to be brought forward for this purpose. Its principle appears to me to be military. We all know what astonishing effects are produced in the political world by forming and organizing a number of men, every one filling the most advantageous post, and all acting together in concert. If this principle has been brought to bear in war, why should it not rather be employed in promoting knowledge, and diffusing the blessings of peace? It is of but small account, whether it originated with a BELL or with a LANCASTER, and whether the societies act in concert or not, so that they do but act. It may be a useful rivalry, and serve to provoke to good works. It requires to be supported; and I trust it will be so. If the nations of Europe, who have sent and are sending messengers to learn the principles of our operations, should perceive our hands to slacken in the use of them, it must not only sink us in their esteem, but impede the progress of the work. It is only to be a little more economical, denying ourselves of a few of the superfluities of life, and we may support all these institutions. The expense of one lust is greater than all the taxes of benevolence and religion.

I only add, amidst all our running to and fro to increase knowledge, our first concern is, that we ourselves know the only true God, and Jesus Christ whom he hath sent. Without this, the rebuke of the Apostle to a conceited Jew will apply to us: 'Thou art confident that thou thyself art a guide of the blind, a light of them who are in darkness, an instructor of the foolish, a teacher of babes, who hast the form of knowledge, and of the truth in the law: thou therefore who teachest another, teachest thou not thyself?'

THE PILLAR AND GROUND OF TRUTH.

Mr. Editor, ——

HOWEVER highly I respect the characters of Drs. Doddridge, Smith, and Collyer, permit me to say, I am by no means satisfied with the exposition of a certain passage of Scripture, which was given in your last Magazine, under the sanction of their names. The enquiry was, '*What* is the pillar and ground of truth?' The answer was given in

a critical explanation of 1 Tim. iii. 16; in which the text is pointed and explained in a way extremely different from that in our own, and, I believe all other *popular* versions. On this circumstance permit me, Sir, to remark,

1. That I am very cautious of admitting such corrections of the text as materially alter the established version, without the most urgent reasons, especially in controverted passages. 'I cannot read Greek,' said a serious intelligent man lately; 'and if I cannot trust to my *English* Bible in matters of faith and practice, it is of no use to me.'

I am aware it will be said, that this alteration is made only in the *punctuation*, and that the most ancient manuscripts are totally without; but I would beg leave to ask Dr. Smith (on whose learning and candour I have the most complete reliance) Are there any existing manuscripts pointed in the manner he recommends? Are there any early versions which adopt this punctuation? Or have any of the Greek fathers quoted the text in this manner? If not, I humbly conceive we should hesitate in adopting it on the mere suggestion of a modern critic, especially as the punctuation, so far as respects the full point, is possibly as old as the apostolic times*.

2. The *new* translation appears to me not only 'parenthetical,' but obscure and foreign to the style of Scripture. Speaking of 'the house of God,' it is said, 'Which is the church of the living God (the pillar and ground of the truth, and confessedly great is the mystery of godliness!) WHO was manifested in the flesh,' &c. (1.) Here the application of the words in the parenthesis seems harsh and unnatural; nor am I acquainted with any similar construction in the New Testament. (2.) Referring the relative WHO (the word *Theos* being given up †) to 'the living God,' as the proper antecedent, wants authority; and claims an argument for the Deity of our Saviour, which I fear cannot be maintained, and will not be granted. (3.) If we admit Griesbach's reading of the text (as Dr. Smith does) I apprehend the proper antecedent to the relative *who* or *which* is MYSTERY (as the Doctor admits ‡); and this agrees, both with the style of St. Paul, who speaks of 'the mystery of Christ;' and the terms of Pagan antiquity, in which we read of the mysteries of Isis and Osiris, of Bacchus, &c. which related to certain mythological fables and supposed incarnations. Now, to these the apostle opposes 'the great mystery of godliness' (or of the Christian religion); and informs us, that as the mysteries of those idols form the substance or essence of Paganism, so the mysteries of Christ's incarnation, &c. form the substance of the gospel.

3. I do not admit the ground of the alteration, which is to prevent the text from being exclusively applied to any particular church; for this seems unnecessary, as the text names no particular church; and might as well be applied to the churches of France or Scotland, as to those of England or Rome. We have no right to warp any passage

*The first method of making a pause in Greek was certainly by a space, the words (which were all in capitals) not being originally divided. Afterwards a full point was introduced (·) which, when parallel with the top of the letter, had the same force as we give it at the bottom; against the middle of the letter, it was equal to our colon; and at the bottom, only a comma or semicolon. These stops were introduced in the Greek schools as early as the time of Pompey, but not in common writing; yet Michaelis thinks it probable that the full stop might be used by the apostles.

The punctuation adopted by Dr. S. it seems was suggested by Vice-Chancellor Cramer to Dr. Woide; but Dr. S. seems not to be aware that it was suggested long before, in the Annotations published under the sanction of the Assembly of Divines.

† Rather too hastily, perhaps. I should have preserved the word in the text, and have given the reasons for doubting its authenticity in the margin.

‡ Sacrifice of Christ, p. 88.

to our own side to prevent others doing the same. It is 'the church of the living God' which is here named; and, doubtless, includes true Christians of all communions.

Nor must we change the text because we cannot explain it to our own minds, or bend it to our peculiar system. The Scriptures are the oracles of God, and must not be altered or perverted.

The Scriptures, it has been said, must be explained according to the *analogy* of faith, and in harmony with each other; — but is not this a dangerous position? Does it not imply that we *must* understand, or rather that we must *interpret* all the difficult texts of Scripture? Would it not be much wiser, and in many cases more pious, to confess our ignorance and inability? The attempt to harmonize the Scriptures is too frequently the endeavour to harmonize them with our own creed. I have often admired the wisdom and courage of a certain minister, who, when he came to a passage he did not understand, would say, "My brethren, we will pass this: I really am not able to explain it."

4. I do not consider this text, however, as inexplicable. The church is 'the pillar and ground of truth;' and this has been explained as if the truth derived its authority only from the church; but there are other uses of a pillar, beside support, pointed out in the New Testament. Our Lord, in his address to the Church of Philadelphia, promises, 'Him that overcometh, will I make a PILLAR in the temple of my God, and he shall go no more out; and I will WRITE upon him the name of my God, and the name of the city of my God; . . . . . and I will WRITE upon him my new name*.' Here we see that one use of a pillar is to bear an inscription, — the most important public records being anciently inscribed on pillars, or on tablets appended to them; so the apostle Paul speaks of the Corinthians as the Epistle of Christ, written by the Spirit of God on the fleshy tables (or *tablets*) of the heart ‡; and St. Peter speaks of them as 'living stones †,' built on and cemented to Jesus Christ, the foundation or corner-stone of the church of the 'living God §.'

Now, if individual believers were pillars thus inscribed, why may not the church itself be so considered? And as inscriptions were generally cut on the bases, or pedestals of these monumental *pillars*, so the church is said to be not only 'the pillar,' but the 'ground ‖,' basis, or pedestal 'of the truth.'

Should any enquire, What is the inscription here referred to? — I think we have an answer in the following verse, which is a compendium of the mystery of the gospel: 'Great is the mystery of godliness, which was (in the person of Christ) manifested in the flesh, justified in the Spirit,' &c. that is, the Son of God became incarnate,—his divine character was authenticated by the witness of the Spirit of God, — as such he was believed on in the world, —and (after his sufferings) received up into glory.

Such I take to be the sense of this disputed passage; yet I think it may possibly have a more distant reference to the two famous pillars at the entrance of Solomon's temple, named *Jachin* and *Boaz*, commonly rendered *stability* and *strength*; but into this enquiry I cannot at present enter. I flatter myself, the liberty I have taken in differing from writers I so highly respect, will not be improperly construed. I am open to correction; and if refuted, I hope I shall be able to articulate (what good Mr. Ryland used to call the three hardest words in the English language) *I was mistaken*. SHEVA.

* Rev. iii. 12.

‡ 2 Cor. iii. 3. † 1 Pet. ii. 5, 6.

§ Pillars of rude and unwrought stone were, in the first ages of the world, used as memorials of events, long before engraving was invented.

‖ Ἑδραίωμα, from Ἕδρα, a *seat*; because the bases of pillars being larger than the columns, might be sometimes used as seats.

Obituary.

THE RIGHT HON.

LADY MARY FITZGERALD.

This pious Lady, who was well known in the religious, as well as fashionable world, and related to several noble families, met with her death in an awful manner, at the advanced age of 90, at her house in Charles Street, Berkeley Square. The following account of this fatal accident may be depended on, as we extract it from the funeral sermon, by Mr. Scott, who received it immediately from the family.—*See our Review for this Month, page* 287.

"HAVING now gone through the words of my copious text, I shall only make some extracts from letters, which I have received, respecting the melancholy catastrophe, and so conclude.—'This event happened on Saturday evening, April the 8th.—Her servant had taken up her supper, and left her for the space of about five minutes; when suddenly he was alarmed with a ringing of the bell, and violent shrieks. He ran, in great terror, and saw his mistress on the staircase (to use his own expression) a pillar of fire! It was with great difficulty that the flames could be extinguished, and not before she had received fatal injury. The shock produced on her body and mind, seemed from the first to have brought on the symptoms of approaching dissolution. Her pulse could not be distinguished at the wrist, but her mind retained its usual powers, and she spoke clearly, and with much apparent strength. With her usual gentleness and politeness, to a medical friend, who staid with her till within three hours of her death, she expressed her concern that he should have been disturbed at so late an hour; and in the course of the night she said, "I could not have been long here; and I might as well go home this way as any other." At other times she frequently prayed, "Lord Jesus, save a poor vile sinner!" To some of her noble relatives who stood near her couch, she said, "Oh! if this burning is so terrible, what must everlasting burnings be!" —Afterwards she affectionately took leave of her relations and grandchildren, like dying Jacob, praying for a blessing on them; and she requested they would leave her with her attendants. Her last words were "Come, Lord Jesus, my blessed Redeemer; come and receive my spirit!" —Having thus adopted the dying prayer of Stephen, like him, she fell asleep, and waked, to keep an eternal Sabbath in the realms of glory.'—This was about six in the morning.

Mr. Scott adds, "Who can hear even this account, without breathing out a prayer, Let my soul be gathered where her soul is gathered, in whatever way I may be called out of this world!—But I shall now leave you to your own reflections, only adding, Let us all, my dear friends, give diligence, according to the word of God, in preparing for death, that it may eventually be our gain: but let us not disquiet ourselves with vain imaginations and terrors, as to the manner of our death; which God will appoint in perfect wisdom, faithfulness, and love.—'In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment, Good Lord deliver us.' Amen.

REV. ANDREW FULLER.

In our last Number we could only mention the death of this great and excellent man: the following particulars came too late for our insertion.

THIS eminent and laborious servant of the Lord Jesus, was called to his Master's joy, on Lord's Day morning, the 7th of May, in the 62d year of his age, after only a few weeks illness of a most distressing kind: but, under which, the grace and power of the Saviour mercifully preserved him from that despondency and despair which, we understand, the nature of his complaint tended greatly to produce.

The following letters will give our Readers some information of the last days of this faithful minister, till a more detailed account can be prepared.

In prospect of his dissolution, Mr Fuller thus writes to the Rev. Dr. Ryland:—

Kettering, April 28th, 1815

My dearest Friend,

We have enjoyed much together, which, I hope, will prove an earnest o

greater enjoyment in another world. We have also wrought together in the Lord's vineyard; and he has given us to reap together in a measure in his vintage. I expect this is nearly over; but I trust, we shall meet, and part no more. I have very little hope of recovery; but I am satisfied to drink of the cup which my heavenly Father giveth me to drink! Without experience, no one can conceive of the depression of my spirits: yet I have no despondency, I know whom I have believed, and that he is able to keep that which I have committed to him against that day. I am a poor guilty creature: but Jesus is an Almighty Saviour. I have preached and written much against the abuse of the doctrine of grace; but that doctrine is all my salvation, and all my desire. I have no other hope of salvation than what arises from mere sovereign grace through the atonement of my Lord and Saviour: with this hope, I can go into eternity with composure. Come, Lord Jesus! Come when thou wilt, here I am; let him do with me as seemeth him good!- If I should never more see your face in the flesh, I could wish one last testimony of our brotherly love, and of the truth of the gospel, to be expressed by your coming over and preaching my Funeral Sermon, if it can be, from Rom. viii. 10. I can dictate no more;

but am, ever yours,
very dear Sir,
ANDREW FULLER.

Mr. Burls having witnessed the last hours of his highly valued friend, thus writes:—

Kettering, 10th May, 1815.

The funeral of our departed friend is to be on Monday next. Mr. R. Hall is to speak at the grave, and Dr. Ryland to preach the funeral sermon. Respecting our dear friend, many will be disappointed as to his dying experience; so little being known of the feelings of his mind. While he was able to converse, the substance of what he said, was, he had no raptures, no despondency. His feelings were not so much in exercise as his judgment. A short time before, he was so ill that he could not see, or converse with any one: he said to one of his deacons, 'I am a great sinner; and if I am saved, it can only be by great and sovereign grace:' repeating the words very emphatically, 'by great and sovereign grace!'

In the early part of the morning of the day on which he died, he said to one of the family, just loud enough to be heard, 'I wish I had strength to worship with you.' By this he knew it was the Lord's Day. He added, 'My eyes are dim:' and he appeared to be nearly blind. For nearly half an hour before he expired he was thought to be in fervent prayer. Nothing could be made out of what he said, except two words, which were supposed to be, 'help me!' He then struggled, sighed three times, fell back, and in five minutes expired. I have thought that the peculiar trait of his character was manifest in death. You know, that when he had an important object before him, he steadily pursued it, looking neither on this side nor on the other; but steady to that one object, he pursued it with all his might. It was so with him, even in death. He had to grapple with the King of Terrors: he could think of nothing else: he felt he had nothing to do but to die; and, in his case, it was hard indeed: his sufferings were inexpressibly great: added to this, the lowering nature of the disorder, and that he suffered the more because of his great remaining natural strength to struggle with the fatal complaint. He was heard to say, putting his hand on his breast, 'Oh, this deadly wound!' At another time, 'All misery centres here!' His son said, "Bodily misery, father?" 'O yes,' said he, 'I can think of nothing else!'—Well, my brother, it is over, all is over with him. The conflict is done. His rest and his reward were to be entered upon together. Of him it may be said,

"The labours of this mortal life
End in a large reward!"

I was the first person (adds Mr. Burls) who announced his death to Mr. R. Hall. He said, 'A great man is fallen! I scarcely knew a man whose whole life has been so entirely and laboriously devoted to the cause of God.' O, my brother, may our life, under the blessing of God, be humbly, constantly, and zealously devoted to God, and our death we may well leave with him! Precious in the sight of the Lord is the death of his saints, whatever may be the circumstances attending their dying.'

The remains of Mr. Fuller were interred on Monday, the 15th of May. The Rev. Mr. Toller, pastor of the Independent church at Kettering, began in prayer; Mr. Hall delivered the oration at the grave; and Dr. Ryland preached the funeral sermon, according to the request of Mr. Fuller, from Rom. viii. 10. "If Christ be in you, the body is dead, because of sin; but the Spirit is life, because of righteousness."

Juvenile Department.

MASTER THOMAS GREEN,

Second son of J. and F. Green, of Moulsham, near Chelmsford, exchanged time for eternity, Aug. 5th, 1814, aged 16 years.

That he might have the advantage of a religious education, he was placed under the care of the Rev. T. Pilkington, Rayleigh, where he continued about seven years. Although he was well read in the Bible, natural, civil, and sacred history, had a general knowledge of the sciences, in addition to the Latin and Greek, yet it was not known till his last illness, that, even while at school, he had been taught of God to know the plague of his own heart: When he left school, he was placed on probation with Mr. —— at Maldon, where he took cold, in August 1813, which terminated in a rapid consumption.

As his disorder increased, it was deemed expedient for him to return to his parents. Being thus withdrawn from the world, he was enabled to reflect upon his past experience. His pious mother, anxious about his eternal welfare, asked him, 'how it stood between God and his soul.' With a deep sense of the importance of the question, he replied, in a solemn and impressive tone, 'I remember, when I was a child, reading those awful words, 'Who can dwell with the devouring fire? who can dwell with everlasting burnings? but I slighted the conviction, supposing it was too soon for me to think of heaven or of death. Often when at school, my heart has trembled under the word; but as soon as I have gone out to play, the impression has vanished, or I have trifled with God and myself, thinking it was quite time enough for me. But I now see myself a vile, hell-deserving sinner.'—Being asked if he had no hope, he replied, 'I know that the precious blood of Christ is sufficient to save such a wretch as I am, but I fear I am not in earnest; for when I was at school, I lost my convictions when I came to the trial; so, I fear, I should lose my present feelings if I were exposed to temptation.' The Rev. S. Douglas and other persons visited him, and endeavoured by prayer and conversation to relieve his mind; but his soul refused to be comforted.

Having often spoken of his late tutor with filial affection, he said, he thought he could open his mind to him without reserve: he was accordingly sent for, and it was an affecting interview: so changed, so emaciated his frame, thin, pale, and feeble, he appeared on the borders of eternity.

The Holy Spirit was pleased to bless the interview; he was soon after enabled to feel that he was accepted in the beloved; his doubts and fears gave way to joy and peace in believing, which at times was full of glory.

Having felt the renewing and comforting grace of God himself, he discovered a deep concern for the salvation of his relatives. To his father, brother, and sister, he repeatedly and earnestly spoke upon the worth of their souls, and begged of them to seek the Lord while he may be found, &c. The pathos and strength of his exhortations often overpowered his feeble frame; and his friends entreated him to spare himself: He replied, "I must tell you what the Lord hath done for me. I want to meet you all in glory." To his weeping parents he said, "Do not weep for me, I am happy. I know, dear father, your's are tears of grief; my mother's are tears of joy." He often prayed to be supported through the conflict, nor was he disappointed; for as he approached the eternal world, 'his chamber was privileged beyond the common walks of life.' His joy was full of glory. On the day he expired a ruptured blood vessel prevented articulation, and it was thought he would speak no more; but the physician, being in attendance, gave him relief; he again poured forth the correct and holy feelings of his soul. 'I see him, I see him! I see the blessed Jesus, with open arms, ready to receive me!" The coagulated blood again prevented utterance, but medical aid was obtained; when, with an expiring effort, he exclaimed, "O, death, where is thy sting!"—then calmly reclined his head, and died.

At the request of his friends, his death was improved by Mr. Pilkington, at Mr. Douglas's meeting, at Chelmsford, from his dying words, and the Sunday following at Rayleigh, to his affectionate schoolfellows and a crowded audience.

J. P.

Review of Religious Publications.

An enlarged Series of Extracts from the Diary, Meditations, and Letters of Mr. Joseph Williams, of Kidderminster; with Notes, Biographical and Explanatory. To which are annexed, some original Letters from Ministers, &c. occasioned by his Death. Embellished with a Portrait. By B. Hanbury, *a Descendant of the Author.* 8vo. 14*s.*

It is with more than ordinary satisfaction that we announce to the Religious Public the appearance of this valuable performance. The name of *Joseph Williams* already stands high in the list of laymen who have distinguished themselves in the cause of vital religion; and we are persuaded that it will stand higher still in the estimation of all serious persons who will indulge themselves in the perusal of this volume. The former editions of Williams's Diary were well received; but this edition is so much improved and enlarged, that it is almost a new work. The means by which the laborious editor, a great grandson of Mr. Williams, has accomplished this undertaking, deserve to be stated. He observes, in his preface, that "Time has released from any farther obligation to privacy many articles which, in the opinion of the former editor (the Rev. B. Fawcett) it was necessary to omit in his edition. But a principal part (of the *new matter*—123 articles we believe) has been derived from the short-hand manuscripts of Mr. Williams, which the possessors from time to time carefully preserved, in the hope that, although to themselves the contents were as a *sealed* book, they might possibly be decyphered at a future period:"—but the reader will be surprised and delighted to learn by what peculiar means this decyphering has actually been accomplished. Mr. Hanbury modestly expresses it thus: "The Editor having made short-hand, as exhibited by all the systems he has been able to obtain, his particular study for many years, has accomplished the deciphering of his revered great-grandfather's papers with complete success." For his ingenuity and labour, so remarkably displayed, the public are under very great obligations, and we rejoice to find the pious and industrious spirit of Joseph Williams dwelling in his descendants to the fourth generation.

It is not easy to express the value of this performance, but we shall transcribe the opinion of some very competent judges concerning the worthy author, as derived from the former inferior editions. The authors of the "History of Dissenters" have introduced a sketch of Mr. Williams's life into that work, and they justly observe, that the example of *eminent ministers* is frequently rendered insufficient to private Christians, by the notion that their superior religion was a professional excellence, which is not to be expected from those who are employed in secular affairs:" they therefore say, "It is with peculiar pleasure we introduce to our readers a *devout tradesman*, whose religion, excellent for its superiority to the ordinary standard, becomes still more valuable for the stimulus it furnishes to the great mass of mankind, who must ever, like him, be occupied with the labours of a secular calling." Noticing the peculiar excellence of his character, they add, "The solicitude which he manifested for the salvation of his children, by writing such *letters* as would *do honour to any pen*, was recompensed by the exquisite delight of seeing their early and decided piety." As to the work itself, they say, "His Diary forms his highest eulogium, and may be pronounced one of the most useful books which a Christian tradesman can read"—they might have added, or which can be read by a Christian in any situation of life.

The editor has adopted for his motto, on the title-page, a sentence from a letter written by the Rev. R. Pearsall, of Taunton, just after Mr. Williams's death, and which comprises, in a few well-chosen words, his admirable character: "Mr. Williams was one of the most extraordinary persons I was ever acquainted with. I compare him to a valuable ring, where grace, or the divine nature, is placed like a large, refulgent brilliant in the centre, while good temper, lively spirits, a constant cheerfulness, a tenacious memory, a ready utterance, and a pleasant wit,

as so many gems, surround it; and altogether made as complete a jewel as ever I knew."

There were some peculiar excellencies in Mr. Williams which cannot escape our observation. His candour, for the day in which he lived, was remarkable. While many dissenters looked askance at evangelical clergymen and irregular methodists, Mr. Williams (though decidedly a dissenter) eagerly sought their acquaintance, commended their zeal, and encouraged their itinerant labours. His readiness to enter into religious conversation with strangers, his prudence in conducting it, and the success with which such efforts were crowned, were truly admirable. His acknowledgment of God in all his ways, his improvement of the changing scenes of life, his pious observations on prosperity, on affliction, on journies, on the marriages of his relations, on the death of his friends; his just and delicate sentiments as to relative duties, his tender concern for the salvation of souls, and especially of his children—all concur to render him an example of uncommon worth, and, by the blessing of God, calculated to stir up multitudes to an imitation of his piety.

From a work in which every page is excellent, it is difficult to make extracts. We have indeed already inserted some papers, which may serve as a specimen of Mr. Williams's manner of writing, and we intend, next month, to insert a letter of peculiar excellence, "The religious tradesman."

We conclude with a most cordial recommendation of Mr. Williams's Diary, and anticipate its general acceptance and permanent usefulness with great delight.

A Combined View of the Prophecies of Daniel, Esdras, and St. John, shewing that all the Prophetic Writings are formed upon one Plan, &c. &c. By Jas. Hatley Frere, *Esq.* 8*vo.* 12*s.*

THE rapid succession of astonishing events of the last twenty-five years, on the arena of Europe, has done much towards subverting infidelity; it has led the sceptical to reverence a Providence, while it has been so visibly inflicting its judgments on guilty nations; it has also turned their attention to the inspired volume, the fulfilment of whose prophecies forms so powerful an evidence of its truth and authority. The "shakings and overturnings," the awful visitations and probable destinies of the European nations, are indeed enough to make the stoutest heart to tremble: the language of such events is awakening to all.—"Say unto God, How terrible art thou in thy works? through the greatness of thy power shall thine enemies submit themselves unto thee."

It cannot, therefore, excite surprise, that many inquisitive and reflecting minds should be led to examine and compare the prophecy and the providence of God; and indeed the wonderful events of each successive year present fresh objects of enquiry and contemplation. Among others of this class Mr. Frere has long ranked himself, and at length he walks forth with his respectable octavo in his hand. He tells us, that "he has for above seventeen years been increasingly impressed with a sense of the importance of the period of the world in which we live, and has always entertained a few ideas upon the prophecies which relate to it, peculiar to himself; but it was not till April 1813, that he began to controvert the opinion of Mr. Faber and Mr. Cunninghame, that infidel France would prosper to the end."

We greatly admire the principle on which Mr. F. proceeds, while we equally applaud the serious and dispassionate manner with which he conducts his general argument, or points out the seeming misinterpretations of his two very respectable precursors. 'The principal novelty in this work is the introduction of the rule, that in any interpretation given of the prophetic writings, *an unity of plan* should be shewn to pervade them all. By the adoption of this rule, in addition to those already established, prophecy will be admitted to be, what it undoubtedly is in reality, a perfect system; for the stricter the rules are by which a commentator is confined, the greater must be the difficulty of giving any false interpretation that shall wear the appearance of truth.'

The work contains five chapters, and to each the author adds brief remarks on the interpretations of former commentators. After introductory observations, the following topics successively pass under his examination: General Rules of Interpretation, Arrangement of the Prophecies, Symbolical Dictionary; Daniel's Vision of the

Great Image, describing the kingdoms of Babylon, Media, and Persia, the Macedonian and Roman Empires, and the Temporal Kingdom of Christ; Daniel's Vision of the Four Beasts; the little Papal Horn described in the period of its prosperity and its judgment; the Vision of the Ram and the He-goat; and the Mahometan Little Horn described; Daniel's last Prophecy; the History of individual Kings of Persia, Greece, Syria, Egypt; and the History of the infidel King.

The general Rules of Interpretation, the arrangement of the Prophecies, and particularly the Symbolical Dictionary, seem, on the whole, very ingenious and satisfactory. The first rule Mr. F. lays down is, that all prophecies must be arranged on one uniform plan: and accordingly he proceeds to illustrate the following scheme: "In examining the historical prophets, Daniel and John, we shall find two classes of prophecies; the one gives principally the temporal history of the world, and the other, the history of the church. Thus the Great Image of Daniel and the Sealed Book of John, relate to the kingdoms of this world, while the Four Beasts of Daniel and the Little opened Book of John relate chiefly to the history of the church, *i. e.* the papacy. In these two histories the time subsequent to the rise of the Roman Empire is divided into three periods, and the last in each will be found to synchronize. The periods of the Roman empire may be called, first, the period of its *strength* as a republic, and under its emperors; secondly, the period of its *weakness*, when divided into ten kingdoms; and thirdly, the period of its *destruction*. The three successive periods in the history of the church, during the same space of time, are those in which it is opposed by its three great enemies, the Pagan, Papal, and Infidel Powers. The period of the destruction of the empire is the same as the period of infidelity in the history of the church—last periods synchronizing. The temporal kingdom of Christ is also described as succeeding to the kingdoms of this world. Its periods may be called those of its commencement, progress, and perfection. The first synchronizes with the period in which the empire is destroyed, and consequently with that of infidelity in the history of the church." This arrangement and synchronism of the prophecies is well delineated in the chart which is prefixed to the work. According to this we learn, that the periods of infidelity, the commencement of the temporal kingdom of Christ, and the destruction of the Roman empire, are to terminate in A. D. 1822-3. The period of the progress of the kingdom of Christ in which Pagan and Mahometan nations are to be converted, is made to end in 1867: and this ushers in the millenium, or period of the perfection of the kingdom of Christ. But why the author should introduce the *apocryphal* vision of *Esdras's* Great Eagle, with its three heads, twelve *feathered* wings, and *eight* little feathers, &c. and this without argument or apology, is passing strange. This Latin authority contains nothing but a string of fables, dreams, and visions, we mean the second book of Esdras, and which appeared so truly contemptible, that even the wretched Council of Trent refused to own its divine authenticity. We therefore caution him against his intended collation of the prophecies of *Esdras* and John until he has made out, from *papal* or other authority, that the *prophet* Esdras was, *bona fide*, divinely inspired.

With some of Mr. F.'s conjectures and arguments we are fully satisfied; others appear doubtful and inconclusive. We cannot bring ourselves to believe, that the prophecy in Dan. xi. 19. which most probably alludes to the death of Antiochus, should at ver. 20. immediately shift to Louis 16th of France. This indeed seems to make a chasm of more than two thousand years, which appears alike contrary to the spirit of prophecy, and to the terms used in verses 20 and 21, which evidently speak of the "raiser of taxes, and the vile person," as *successors* in the estate of the prince whose end is spoken of in ver. 19. Verse 21, Mr. F. applies to the infidel king, Buonaparte; and having once introduced this "vile person" on the stage, he makes him the hero of prophecy to the end of the chapter. Some expressions of the prophet appear to suit the modern tyrant exactly; others as evidently fail in their application. Two circumstances at least are remarkable in this publication: its author declared several months before it happened, that Buonaparte would leave France, and pass over to Italy; and the other is no less singular, as the work came out in January, "that

Buonaparte will wonderfully, and as it were, *miraculously*, recover his ascendancy over the minds of men." Mr. F. also predicts, that he will place himself upon the throne of Rome, become the patron of infidelity, proceed into Judea and Egypt, plant his tabernacles in the valley of Megiddo, and there he and all his army will perish under the manifest vengeance of God. Mr. F. however, augurs well for our own country, because it is a protestant nation; and as those who highly value birth-place and their privileges, we trust we shall realize the truth of his prediction, p. 114, that we shall be taken under the peculiar protection of the Almighty, and throughout this period of trouble be made victorious over all our enemies. In a word, to close our report, we cannot but think very favourably of our author's talents and researches, and equally so of his candour and piety; and we therefore hope, that, with humility for his companion, he will persevere in his labours.

Sermons to Young People, by the late Rev. Samuel Lavington, *of Bideford, Devon, delivered at a Lecture founded by the late Capt. Young.* 12*mo.* 6*s.* 6*d.*

Two volumes of sermons by the same respectable author have already appeared, and been well received by the public; they stand deservedly high in the opinion of pious and intelligent Christians. We cannot wonder, therefore, that the Editor has been importuned to publish these annual discourses to young people. We concur with him in thinking, that "the same originality of thought, peculiarity of expression, and familiar mode of address, will be found in these as in the former sermons."

The sermons are seventeen in number, on the following texts: 2 Cor. vi. 1. Heb. xi. 24, 25. Gal. i. 15. 2 Chron. xxxiv. 3. 1 John v. 3. Prov. iii. 17. 1 Tim. iv. 8. Acts, ix. 5. Titus, ii. 6. Psalm, cxliv. 12. 2 Cor. vi. 2. Luke, xiii. 8. Ezek. xii. 3. Acts, xxvi. 28. John, iii. 7. Gen. xix. 6. Mark, x. 49.

The author's manner, in some of his exordiums, is peculiar. The first sermon, on 2 Cor. vi. 1, begins thus: "Is this a text for a sermon to young people? We expected to have heard, Rejoice, O young man," &c. The second commences with these words, "When we first heard of Captain Young's death, who would not have thought but that when the funeral was over, and the house shut up, he would be forgotten, as other people are? But he who for some years was in a manner dead while he lived, is now likely to be had (I had almost said) in everlasting remembrance. By founding this lecture for young people, he *comes* again—don't be alarmed, he comes again once a-year, and being dead, he yet speaketh." This singularity, however, we do not recommend to the imitation of young preachers. Imitations seldom succeed.

The sermons are truly excellent; perhaps they will not be thought quite equal to the more finished discourses of the former volumes. They are nevertheless very valuable, well adapted to engage the attention, and affect the hearts of the persons to whom they are addressed; we therefore most cordially recommend them to our readers.

Bible Geography: *or a brief Account of the principal Places mentioned in the Old and New Testament, adapted for young People and Schools. By a Lady. 2d. edit. revised and improved. To which is added, A short Scripture Chronology.* 18*mo.* 1*s.* 6*d. half bound.*

This work has already received our commendation (vol. xxi. p. 181). This edition claims our repeated notice, from the considerable improvements it has received. Many errors are corrected, and several new articles inserted; and it has a fair claim for admission into every juvenile and Sunday School library.

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 the late David Jennings *D.D. With a recommendatory Preface by* B. Cracknell, D. D. *3d edit.* 12*mo.* 1*s.*

The editor truly says, that "the method in which the author treats the subject is perspicuous, the style is plain and familiar, and the whole is animated by a spirit of seriousness and benevolence." The author had the pleasure of knowing, that the preaching of these sermons was attended with good success; he was therefore induced to comply with the wishes of his friends in publishing them, "in hopes that so

little and cheap a book might be read by many, who will neither be at the expence of procuring, nor at the pains of reading larger volumes." We think these discourses calculated to do much good, and know of nothing in so small a compass better adapted to general usefulness.

The Family Visitor; *or the supposed Address of a Member of a Bible Association, on a Domiciliary Visit, to promote the Objects which such Institutions have in view.* 12mo. 1s.

FROM the north we always expect good sense and piety, and we are seldom disappointed. Here they both are; and we strongly recommend this little book to all the visiting members of Bible Associations, and indeed of other religious Societies.

A Letter *to his Royal Highness the Duke of Gloucester, President of the African Institution, from* Zachary Macaulay, *Esq.* 8vo. 3s.

THIS Letter is occasioned by a pamphlet recently published by Dr. Thorpe, late Judge of the colony of Sierra Leone, entitled, 'A Letter to W. Wilberforce, Esq.' and which contains an attack on the character of Mr. Macaulay, relating chiefly to his conduct while Secretary of the African Institution. Dr. Thorpe, it appears, got possession of a number of *private*, as well as public papers, left behind him in the government house by Mr. Ludlam when he retired from office, and which he intended to remove; but they were retained by his successor as *public* papers. These contained Mr. Macaulay's private and confidential communications to his friend Mr. L., and it is suspected that his opinion of Dr. T., not very favourable to that gentleman, and his refusal to lend him a sum of money, may account for the hostility manifested in his pamphlet. Whoever is acquainted with the excellent character of Mr. Macaulay, and his zealous and disinterested efforts in behalf of Africa, will not readily believe that he had "formed a settled purpose of establishing slavery at Sierra Leone," nor that his exertions were of a selfish nature. From insinuations of this base kind Mr. M. exculpates himself in the most satisfactory manner, and we are fully persuaded, that every candid reader will not only think Mr. M. fully vindicated, but that his accuser is "not of the calmest and mildest temper in the world;" and that he has proved himself, as Mr. M. predicted, "perverse and wrong-headed."

Dissertations on Christian Baptism; *in which is shewn, that Antipædobcptism is in opposition to the Holy Scriptures, and the General Practice of the Church of Christ in all Ages. By the late Rev.* Micaiah Towgood. *A new Edition, recommended by several Ministers. To which are added, Notes and Illustrations.* 12mo. 3s. 6d.

This volume includes two or three Tracts, by the late ingenious Mr. Towgood, now formed into a Volume, with an Appendix of Notes and Illustrations. As this edition is introduced to the Public with such powerful patronage, instead of delivering an individual opinion, we think it more respectful, both to the public and to the recommenders, to give an extract from their recommendation.

"Amongst the great variety of publications which have appeared on the much controverted subject of Christian Baptism, the following Dissertations, from the pen of a learned and respectable divine, are deemed well deserving a general circulation, and an attentive perusal.

"Mr. Towgood makes a direct appeal to divine revelation and authentic history; his statements are fair and accurate; his criticisms learned and solid; his reasonings manly and conclusive: and in every part he displays the spirit and manners of the gentleman and the christian.—Although several editions of each of these treatises have already been printed separately,* yet they have never been printed as a whole; and the impressions, though repeated, have been but small, so that the work has not been circulated to the extent which its merits deserve. We therefore most cordially unite in recommending this little volume to all who wish for correct information on this subject."

Signed by

Rev. *David Bogue.*	Rev. *J. Hooper*, A.M.
J. Clayton, sen.	*S. Lowell.*
B. Cracknell, D.D.	*T. Raffles.*
J. Dupré, D.D.	*J. P. Smith*, D.D.
T. Durant.	*W. Thorpe.*
T. Hawcis, LL.B.	

* See (published by the same editor, and sold by the same booksellers) The Baptism of Infants founded on Reason and Revelation, pr. 4d.—The Baptism of Infants the undoubted Practice of the Apostles, pr. 3d.—Dipping not the only Scriptural and Primitive Mode of Baptising, pr. 4d.

A Sermon *on the lamented and affecting Death of the late R. H. Lady* M. Fitzgerald, *preached April* 22, 1815, *at Aston Sandford, Bucks, By* T. Scott, *Rector.* 8*vo.* 1*s.* 6*d.*

After affixing Mr. Scott's name to a sermon, it is quite needless to say that it is pious and judicious; but in the present case it derives peculiar interest from the melancholy occasion, which is mentioned in our *Obituary* above, p. 279. The text appropriated to the occasion is Rev. vii. 14—17.

The Theology *and* Mythology *of the* Antient Pagans, *written particularly for Female Education. By Miss* Hatfield. 18*mo. (with many Etchings).* 6*s.*

This is one of the best works we have seen of the kind for young people, and may properly be introduced in schools, since some knowledge of Mythology seems necessary to a liberal education. The cuts are less exceptionable than many, and might have been still less so if her artist had permitted—we refer to p. 135. The style wants simplicity, and we trust will receive it in a second edition; and a gross error, which twice occurs, (p. 7, and 29), should be corrected. It is not true that Bel, or Baal, is the old Hebrew word for Jehovah: it rather answers to *Kurios*, Lord.—It is an odd conceit, likewise, that when our Lord went up into a mountain, either for prayer or preaching, it was 'in compliance with the existing customs of the times:' convenience was evidently his object.

Our fair Authoress appears friendly to the truths of the Christian religion, and to its propagation in the world.

An Essay, recommending the Religious Observance of the Lord's Day. By Is. Purkis. 18*mo.* 2*s.* 6*d.*

Different methods have been taken to counteract the growing profanation of the Lord's Day. In some cases it may be necessary to recur to the laws, which in this Christian country happily favour the external observances of religion; but this can only produce a negative attention to the command—it can merely prevent that open violation of the Sabbath that injures others who conscientiously observe it, and scandalizes the profession of Christianity. The observance of it as a day of devotion can only be the result of conviction, and a serious regard to the divine authority which has enjoined it. We cannot compel men to be devout, and it would be madness to attempt it.

Mr. Purkis has our thanks for a cheap and useful little volume (neatly got up), with a view of recommending the observance of the Lord's day, both as a day of rest from worldly labour, and of employment in devotional exercises and benevolent exertions for the good of the souls and bodies of our fellow creatures: for it is certainly a great mistake to suppose that a day of sacred rest should be a day of indulgence and of idleness.

The principal Events of the Life *of* Moses, *and in the Journey of the Israelites from Egypt to Canaan. By* H. Lacy. 18*mo. with plates,* 3*s.*

A useful addition to the libraries of young Persons, and to reward books for schools. The style is good, the remarks are pertinent, and the cuts superior to many in their designs.

Utility and Advantages of Bible Associations *considered, in an affectionate Address to the Inhabitants of the Parish of Christ Church, Surry. By Is. Upton.* 12*mo.* 3*d.*

A very useful and interesting tract, well adapted to promote such associations, and the study of the Scriptures among the poor.

The Adult School, *an easy Introduction to Reading for Grown Persons.* 18*mo.* 3*d.*

The truly Christian patriotism of Mr. Freeman, in wishing his popular lessons *for Adults* to be every where widely circulated, has given occasion to this and other editions of his little work. To which are added, some directions for Adult Teaching,* and a useful Selection of some striking Extracts from the *Scriptures only*, which will be found peculiarly useful where Bibles and Testaments are scarce, and indeed in *all* cases, as they are printed in a *large* type and good paper, on purpose for those whose sight is not very perfect.

* See our Mag. for Dec. 1814.

LITERARY NOTICES.

To the Editor.

I shall feel much obliged, if any of your Correspondents can inform me of any printed Memoirs of Lady Hewley, who died some time in the reign of Queen Anne; or, if through the Evangelical Magazine they can state from what family that illustrious lady descended, what was her Christian name, the usual place of her residence, the congregation with which she generally worshipped, the time of her decease, and the place of interment. A. B.

A Northern Islander is about publishing by subscription a small volume of Poems in 8vo. the principal of which will be named *Zetland*, from his native place, and contain interesting information respecting that island.

In the press, and speedily will be published,

A new edition of Bp. Taylor's Contemplations of the State of Man in this Life and in that which is to come, in 1 vol. 12mo.

A View of the Covenants of Works and Grace. To which is added, a Treatise on Saving Faith. By the late Rev. T. Bell of Glasgow. Recommended by several Ministers.

A Selection of Sermons, from MSS. chiefly on Communion Occasions. By the late Rev. Mr. Boston. 2 vols.

Baxteriana; a Selection from the Works of Baxter, by A. Young, Esq. 12mo.

SELECT LIST.

The Character of Moses established as an Historian, according to Events subsequent to the Deluge. By the Rev. Jos. Townsend, M. A. Rector of Pewsey. Vol. 2. 4to. £1. 16s.

A new edition, in English, of Claude's Defence of the Reformation, with Memoirs of the Author, and Observations on Popery. By the Rev J. Townsend, 2 vols. 8vo. £1. 2s.

Memoirs of eminently pious Women, originally (written by Dr. Gibbons), enlarged and improved by the Rev. S. Burder. 3 vols. 8vo. £1. 16s.

The Book of Psalms, translated from the Hebrew, with Notes, by S. Horsely, LL.D. late Bishop of St. Asaph, 2 vols. 8vo.

The Bible, and nothing but the Bible, the Religion of the Church of England. By the Bishop of St. David's, 8vo. 6s.

A Theological, Biblical, and Ecclesiastical Dictionary. By John Robinson, D.D. of Ravenstone Dale. Large 8vo. £1. 10s.

Essay on the Character and Influence of the Stage, by J. Styles, D.D. 3d ed. newly arranged, and considerably enlarged. 12mo. 6s.

A Review of Mr. Norris's Attack upon the British and Foreign Bible Society. By the Rev. W. Dealtry, B.D. F.R.S. &c. 8vo. 3s.

A Special Report of the Directors of the African Institution, relative to a Pamphlet by R. Thorpe, Esq. 3s.

Sermons on Important Subjects, by the late Rev. J. Andrews, 8vo. 9s.

On the Slave Trade, and on the Slavery of Blacks and of Whites; translated from the French of M. Gregorie, formerly of Blois. With Observations and Notes by the Translator. 8vo. 3s. 6d. sewed.

Carmina Sacra: Poems on Religious Subjects. by R. Willoughby. 12mo. 3s. 6d.

May's Family Prayer Book, abridged; a new edition, 18mo.

Memoirs of the Life of Mrs. Harriett Nowell, Wife of S. N. American Missionary to India, lately deceased. By L. Woods, D.D. and a Prefaoe by W. Jacques. 12mo. 4s.

De Rancé, a Poem, by J.W. Cunningham, Vicar of Harrow. 8vo. 6s.

Ambrose's Looking unto Jesus, abridged into one vol. 8vo. by the Rev. R. Cox. 7s. 6d.

The Literary and Scientific Pursuits encouraged in the University of Cambridge. By the Rev. L. Wright, A.M. F.A.S. 8vo. 4s. 6d.

Apostolical Preaching considered, in an Examination of St. Paul's Epistles. 8vo. 7s.

An Essay on the Doctrine of the Trinity, attempting to prove it by Reason and Demonstration. By Prof. J. Kidd, of Aberdeen. 8vo. 12s.

Discourses on the Evidences of Religion. By Sir H. M. Welwood. 8vo. 12s.

An Account of the Abolition of Female Infanticide. By the Rev. J. Cormack, A.M. 10s. 6d.

A Valedictory Letter to the Rev. T. Jackson, in Reply to his 2d Letter. By J. Cockin. 8vo. 1s.

Answer to the Rev. Mr. *****, occasioned by his Address on the "Effects of Evening Meeting Houses," by F. Remy. 12mo. 6d.

Nature and Revelation combined, &c. By J. Melhuish. 18mo. 1s.

SINGLE SERMONS.

A Sermon before the University of Oxford, by R. Lawrence, LL.D. Regius Prof. of Hebrew. 2s.

Reasons of Protestantism: a Sermon, by John Pye Smith, D.D. 8vo. 2s.

The Importance of an Evangelical Ministry, at the Settlement of Rev. A. Tidman, Salisbury. By W. Jay. 8vo. 1s. 6d.

Mutual Duties of Husbands and Wives, a Sermon, occasioned by the Marriage of R. S. Esq. By W. Jay. 4th ed. 8vo. 1s. 6d.

The Importance of Religious Sentiments; at Soham, before the Ely Association. By J. Arrow. 8vo. 1s.

The Power of God in the Soul of Man; a Sermon, by Joseph Gilbert. 8vo. 1s. 6d.

Christian Courtesy, a Sermon, preached before a Monthly Association of Congregational Churches, &c. 8vo. 1s. 6d.

Christian Triumph, a Funeral Sermon for J. Wraith of Hampstead, by the Rev. J. Snelgar, 1s. 6d.

A Sermon at Leeds, on occasion of the Execution of Mr. J. Blackburn (Attorney) for Forgery; with Conversations with him during his Imprisonment. By R.W. Hamilton. 2d edition, 8vo, 1s.

Religious Intelligence.

FOREIGN.

EXTRACTS FROM THE CORRESPONDENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

From the Rev. Dr. Carey.

Calcutta, Aug. 26, 1814.

In all parts of India the call for the Holy Scriptures is so great, that every exertion to print them sufficiently fast to answer the demand, has hitherto been inadequate. The dominions of the Bible are extending daily; and new tribes hear, in their own tongue, the wonderful works of God. Beside the Tamul, Cingalese, Persian, Malayala, and Malay, (which we have not translated, but only printed,) the word of God is now translated, or under translation, into twenty-five languages by us; twenty-one of which are actually in the press, and nothing hinders the remaining four from going to press, but some trifling work to complete the founts for them. This is a work, upon the accomplishment of which my heart has been long set; whether I shall live to see its completion, I know not. But I trust a foundation is laid upon which the building will be carried forward, till the edifice is completed. There are, however, in the East, many languages still remaining, in which no translation of the Scriptures exists, and no attempt to translate into them has yet been made. I trust the Lord will smile on the work, till the whole of these also be added to the list of the languages in which the word of God is given to men.

From the Rev. M. Thompson.

Madras, Dec. 18, 1813.

The demand for the Scriptures in Madras, in the native languages, is still considerable. In the course of the present week, three *Brahmins* have come to me for New Testaments; two of them had been before; one from the country, about 20 miles off, who had received a copy of the Tamul from me some weeks ago, and who now brought another Brahmin, a neighbour, with him, for the Gentoo: he is himself a Mahratta Brahmin; and it would have delighted you to have witnessed the joy with which, on this occasion, he received a copy of the Mahratta Gospels, which I had got from Calcutta since he was with me before. The other is a Brahmin from the Black Town, to whom I had given the first part of the Tamul New Testament about six weeks before, with a promise of the second part, if, upon reading the first part carefully, and giving me some account of what he read, he should desire it. This man, a Gentoo by birth, and a Gentoo teacher, wishing for the Scriptures in that language, and finding them yet translated, in part only, into Gentoo, immediately offered himself to undertake to complete the translation from the Tamul. But as the work is in hand at Vizagapatam,* and a learned native, also, in Madras, has for some time past been employed on another for his own gratification, I left him to do as he pleased, on further reading and consideration, without other encouragement than this—that if he should do so, and would bring his translations to me, not less than a Book or an Epistle at a time, and they should be approved on examination, I might give him some reward.

DANISH BIBLE SOCIETY.

From the Danish Gazette, Aug. 8, 1814.

The Right Rev. Doctor Münter, Bishop of Zealand; the Counsellor of State, Thorkelin; the Professor J. P. Möller; the Counsellor of Justice, Frost; the Professors Thorlacius, J. Möller, and Brönstedt; also the Resident Chaplain of our Lady's Church at Copenhagen, Mr. Mynster, have made a Proposal in a memorial received at the Chancery, that as in several countries, particularly in England, Bible Societies have been established, which have laboured with success in spreading true religion, partly by having caused the Bible to be translated into and printed in languages not known before; partly by distributing several hundred thousand copies of the Scriptures, either

* By Messrs. Gordon and Pritchett, employed by the Missionary Society.

gratis or at a moderate price; several persons in Denmark are also desirous to establish such a Society, and have therefore invited others to support this undertaking; and many have already manifested an inclination thereto, after having previously solicited his Majesty's most gracious patronage: they have thereby signified, that such a Society would be very advantageous, not only because the use of the Bible would by such means be rendered more general among the people, when this book is presented to them at a reduced price, but also under the consideration that his Majesty's dominions contain countries, in the languages of which the Holy Scriptures have either not been translated, or copies have not been sufficiently multiplied. And they thus request, that the Members of the Society may be permitted to assemble under his Majesty's most gracious approbation and protection, and in due time to lay before his Majesty the laws which they propose for its institution and operations. This memorial having been most humbly submitted by the Chancery to his Majesty, he has been pleased, under date of the 28d of June last, to resolve as follows:

"With peculiar pleasure we learn, that the Right Rev. Dr. Münter, Bishop of Zealand, and several others, exert themselves to establish in our kingdom of Denmark a Bible Society, with a view of spreading religion, by distributing Bibles to the people, either gratis, or for a moderate payment. We therefore do hereby grant to the said Society, under the name of '*The Bible Society, in our kingdom of Denmark,*' our highest protection."

NETHERLANDS.

Twenty-seven Bible Societies have been established in the Netherlands in the course of a few months.

A plan has been adopted for instituting Bible Associations in Amsterdam and its environs; according to which, Amsterdam and its suburbs, comprising nearly 200,000 inhabitants, will be divided into 32 districts, in each of which a Bible Association will be formed.

IRELAND.

We have heard with pleasure, in the late public meetings of Benevolent Societies, the following anecdotes, illustrating the advantage of dispersing the Scriptures among the poor in Ireland:

In a mountainous district of the county of Roscommon, a family had been visited with sickness. In their solitude there was as little help from the world as intercourse with it. The father died, the mother was soon on her death-bed. As she felt the hand of death upon her, her agony was for her five children, almost infants, that must be left to famine; her eldest girl brought the Bible, which she had been taught to read, pointed out the promise of God to be a father to the fatherless, and soothed the last hours of her parent. She was found thus engaged by a charitable person who traversed that district, and provision was made for her necessities.

In a Blind Asylum in Dublin, five Catholic boys got a person to read the Bible to them. They in some time after refused to go to chapel. The Romish priest applied to the Committee; the boys said they would not go till they found something of his Reverence and the mass in the Bible. At the meeting of the Committee, composed of Catholics and Protestants, a Protestant Governor wishing to spare the feelings of his Catholic friends, turned to one of them with the words "Let these boys take their way; half-a-dozen poor blind beings can be no great accession to us, and no great loss to you." The Catholic Gentlemen replied, "I see, Sir, our's is a religion which can but address itself to the eye; your's is a religion which can reach the heart through the ear."

A poor man also, who had been taught to read, took so much delight in it, that he went from cottage to cottage, feeding on rinds of potatoes, and lying on beds of straw, to read the word of God to others who could not read it themselves; and so much had this good man obtained the esteem of his countrymen in consequence, that he was even more regarded than their priests; and going one day into a Catholic chapel, where the priest was performing mass, the whole congregation rose up, and said, "Come down, priest, and let Paddy O'Conner go up."

SCOTLAND.

We have received the report of the *Paisley Sabbath and Week-day Schools*, for last year, by which it appears, that the Sabbath evening schools in that

town have increased to 37 (including 2 Gaelic), beside four week-day schools, and that the number of scholars amount to 2251. We are sorry to add that the funds are exhausted, and that the Treasurer is in advance more than £200

The last report of the *Institution* for the Education of *Deaf and Dumb Children* at *Edinburgh*, just published, states the formation of an Auxiliary Society at Glasgow. It appears by the statement of accounts, that 36 children are supported and educated at the institution, at the expence of about £300. per ann. beside the allowance from such parents as are able in some measure to contribute. The funds are reduced very low, but we are happy to hear the institution is under the patronage of the Duke of Buccleugh and many of the nobility.

PROVINCIAL.

ACADEMIES.

Village Itinerant Society, or Evangelical Association for the Propagation of the Gospel.—The anniversary of this Society was held April 27, at Mr. Jackson's Chapel, Stockwell, when an appropriate sermon was preached in the morning by the Rev. Rowland Hill, from 1 Tim. iii. 2. Messrs. Innes, of Camberwell, and Richards, late of Cheshunt, engaged in prayer. In the afternoon the Society met for business. Mr. Elvey, of Wandsworth, opened the meeting with prayer; Mr. Collison, tutor of the Seminary, read the report of the Committee, which was very interesting; Messrs. Richards and Macall addressed the meeting, and congratulated the members on the signal marks of the divine approbation which have attended the efforts of the Society in reviving the cause of the Redeemer in many places where it had declined, and in introducing the gospel into many benighted towns and villages. In the evening three of the students delivered addresses on the following subjects: Redemption by the Blood of Christ, Rev. v. 9. Mr. Orchard.—Divine Influence necessary to render the preaching of this doctrine effectual, 1 Cor. iii. 6 Mr. Pawling.—Practical Effects of the Doctrine so applied, James i. 25. Mr. Ward.—Mr. Hinmers, of Guisborough, Yorkshire, addressed the audience on the good effects he had witnessed by the labours of the students from this seminary. Mr. Wilks, the Sec. and Mr. Platt engaged in prayer. The congregations were large, the collections liberal, and many departed, saying it was good to be there.

Newport Pagnel Evangelical Institution—June 8, the third anniversary of the friends of this Institution, residing at Newport Pagnel and its vicinity, was held at that place. A large congregation assembled in the morning, in the Rev. Mr. Bull's Meeting, when the business of the institution was transacted. The several resolutions were accompanied by appropriate and interesting speeches, delivered by the following gentlemen: The Rev. T. P. Bull, Tutor of the Academy; the Rev. Messrs. Aston, of Buckingham; Adkins, of Southampton; Castleden, of Woburn; Davies, of Wellingborough; Dewhurst, of Bury; Elliott, of Devizes; Gravestock, of Towcester; Hillyard, of Olney; Hillyard, of Bedford; Hobson, of Malden; Hoppus, of Yardley; Jackson, of Old; Morell, of St. Neot's; Morris, of Hockliff; Tomlin, of Chesham; West, of Harrold; W. Bateman, Esq. of London; and John Foster, Esq. Biggleswade. In the afternoon the Rev. Dr. Collyer preached to a numerous congregation, from Mark xvi. 15. The Rev. Mr. Scroxton, of Broomsgrove, preached in the evening from 2 Tim. ii. 1. The increased attendance, with the peculiar interest excited at this meeting, encourage the most lively hopes in the perpetuity of this useful establishment, which, in consequence of the death of the Rev. W. Bull, is wholly dependant for its funds on the liberality of the Public.

BIBLE SOCIETIES.

On April 12, was held the Third Anniversary of the Dunmore Branch Bible Society, which was largely attended, upwards of 600 people being provided with seats, in a place fitted up for them.

Suitable and interesting addresses were delivered by the Rev. Messrs. Nottidge, of Bocking; Arnold, of Naring; Bull, of Littlebury; West, of White Roothing, and others; also by Messrs. Chaplin, Frost, Berry, and Lynch. Above £80. was collected at the doors; and by their report it appears, about £226. last year. The Rev. Mr. Steinkopff attended, and in his usual artless manner engaged the attention of the meeting, which separated highly pleased with the manner in which

the whole was conducted. The Hon. Lieut. Gen. Sir B. Henniker, Bart. their President, was prevented taking the chair, from indisposition.

The third anniversary of the North Buckinghamshire Auxiliary Bible Society was held June 7, in the town-hall, Buckingham. On the preceding evening, there was a public meeting in the town hall, of the Bible Association belonging to this Auxiliary Society, the Rev. Mr. Gauntlett, Vicar of Olney, in the chair. A very interesting report being read, Mr. Hughes, one of the London Secretaries, addressed the young persons present, and speeches were delivered by several clergymen and two dissenting ministers. This meeting was very numerously attended, especially by young ladies, who have chiefly conducted this penny a-week Association, which began only last year, and yet produced very nearly £120. The next day at noon the public business of the Auxiliary Society began. In the absence of the president (the Marquis of Buckingham) the Rev. Mr. Neve, Rector of Middleton Stoney, took the chair, who delivered an appropriate address, and a report of the last year's proceedings was read by the Rev. Mr. Scott, one of the Secretaries. Mr. Hughes, of London, in a long but interesting address, explained the nature and benefits of the British and Foreign Bible Society. Speeches or motions were afterwards made by the following clergymen: Mr. Langston, of Little Horwood; Mr. Scott, of Gawcott; Mr. Gauntlett, of Olney; Mr. Reed, of Leckhamstead, and Mr. Pinnock, of North Marston: and by the following dissenting ministers—Mr. G. G. Scraggs, and Mr. D.W. Aston, of Buckingham; and Mr. Saunderson, of Banbury. The meeting was numerously attended.

ASSOCIATIONS.

March 28 and 29, the Associate and Itinerant Society of Sheffield and the vicinity held their half-yearly meeting at Doncaster. On the Tuesday evening (28th) Mr. Moorhouse, of West Melton, prayed, and Mr. Boden, of Sheffield, preached. On the Wednesday morning, Mr. Dunkerly, of Loxley, prayed, and Mr. Gilbert, Classical Tutor of Rotherham Academy, preached. In the evening, Mr. Mather, of Sheffield, prayed, and Mr. Richards, of Attercliffe, preached.

The Meeting for business was held publicly in the chapel, on the afternoon of Wednesday, when the different ministers and friends present were engaged in attending to the report of the Committee, moving and seconding various resolutions, and unanimously promoting the great objects of the Society. Mr. B. Boothby in the chair.—A collection was made, which did honour to the friends at Doncaster.

The next meeting of this Society will be held at Wakefield, at the Rev. B. Rayson's chapel, on the 19th and 20th of September—Subjects, Divine influence, and the Association of Christian churches.—Preachers, Messrs. Moorhouse and Mather; a third preacher to be chosen by the minister and people where the meeting is held.

On the same day was held the annual meeting of the Staffordshire Association, at Uttoxeter. Mr. Hammond preached on the Tuesday evening, from Phil. i. 27. on "The great object of congregational associations." Messrs. Chalmers and Scales prayed.—Wednesday morning, at six, met for prayer; at ten, for the dispatch of public business, and several of the ministers and friends addressed the meeting on the important objects of the union. In the afternoon Mr. Salt prayed, Mr. Cooper preached on "The Person of Christ;" Mr. Sleigh concluded. At night, Mr. Thompson, of Burslem, prayed; Mr. Brook preached from Phil. iii. 8. At the Administration of the Lord's Supper, which followed, Mr. Williams presided; Mr. Scales addressed the communicants and spectators, and Mr. Morrow concluded the solemnities of the meeting with prayer. The several congregations were numerous and attentive, especially at the closing service, and the most favourable and gratifying impressions were made on the minds of both ministers and people. The next annual meeting to be at West Bromwich, in Easter 1816; Mr. Chalmers to preach on "The person and work of the Holy Spirit;" Mr. Chesters on "Christian Benevolence;" or in case of failure, Messrs. Niel and Tallis.

April 5th, the Middlesex and Herts Union assembled at Mr. Maslen's place, Hertford. Mr. Humpage, of Winchmore Hill, began the service with prayer, and reading the Scriptures, and Mr. Thomas, of Enfield, preached on "The duties of Churches and Congregations towards the rising Generation;" which discourse is since published, at the re-

quest of the Association. The next meeting of the union will be at Ponder's End, on the Wednesday after the first Sabbath in September, when Mr. Esdell, of Enfield, is expected to preach on "The Sin and Danger of neglecting the religious Education of the rising Generation."

The 33d meeting of the Lincolnshire Association was held at Sleaford, April 19. On the preceding evening Mr. Smelle preached from Song ii. 9. In the morning Mr. Davis of Billingboro' preached from Daniel xii. 4. In the afternoon Mr. Smelle, of Great Grimsby, preached from Luke xiii. 5. In the evening Mr. Woodward, of Pinchbeck, preached from Ps. cxxxix. 24. after which the Lord's Supper was administered. Mr. Robinson, Mr. Gladstone, of Lincoln; and Mr. Keyworth, of Sleaford, were engaged in the devotional parts of the services. The next meeting is appointed to be held at Lincoln, on Wednesday, Sept. 6.

The 17th anniversary of the Congregational Union, for promoting the knowledge of the gospel in the county of Essex and its vicinity, was held at the Rev. J. Savill's Meeting, Colchester, April 25, 1815. The Rev. J. Henick, of Colchester, began the Service with prayer, and the reading of the Scriptures. The Rev. W. B. Crathern, of Dedham, engaged in the general prayer. The Rev. R. Stevenson, of Castle Hedingham, preached from 1 Cor. vi. 20. and the Rev. T. Craig, of Bocking, read the report of the proceedings of the Committee for the preceding year, and concluded with prayer.

May 2, the first half-yearly meeting of the Associated Ministers of the Isle of Ely and its vicinity was held at Soham. Mr. Arrow, of Lynn, preached in the morning upon the importance of religious sentiment, which sermon is since published by request. Mr. Walton (Baptist minister) of Lynn, in the afternoon, from Phil. i. 22.; and Mr. Tyler, of Newmarket, in the evening, from Heb. xi. 24, 25. Messrs. Sheppard, Mackenzie, Oates, Roote, and Kemp engaged in the other devotional exercises. The congregations were numerous, and christian zeal and affection were very apparent.

May 24, the association of Independents and Baptists for Buckingham and its vicinity, was held at the New Meeting, Buckingham. In the forenoon, Mr. Gardner, of Potters Pury, opened the service by prayer; after which, Mr. Fletcher, of Bicester, preached from Isa. xliii 25, and Mr. G. G. Scraggs, of the Old Meeting, Buckingham, concluded. The afternoon was employed in forming arrangements for an itinerant in that neighbourhood, who is to commence immediately. In the evening Mr. Sanderson began in prayer, Mr. Gardner preached from Heb. xii. 10., and Mr. Aston, of the New Meeting, concluded.—The next Association to be held at Potter's Pury, Messrs. Scraggs and Aston to preach.

The *Kent* Annual Association will meet at Dover, July 6. Messrs. Rolfe, Barker, and Young to preach.

ORDINATIONS.

Dec. 19 and 20, 1814, a meeting of ministers and friends was held, on occasion of the settlement of the Rev. Dd. Morgans (late minister of Towyn and Llwyngwril) as pastor of the dissenting congregation at Machynlleth. On Monday evening Messrs. R. Roberts, of Llannwchllyn, and Wm. Hughes, of Dinas, preached. On Tuesday the Congregation met at nine o'clock; Mr. A. Shaddrach, of Talybont, preached "On the nature and importance of the Christian Ministry." Then the church and minister solemnly gave themselves up to each other in the Lord, which part of the service so affected the congregation, that there was scarcely a dry eye in the place. After this, Mr. J. Roberts, of Llanbrynmair, described the nature of "The important and endearing relation which subsists between a faithful pastor and his flock," from Is. lxii. 5. In the afternoon and evening Messrs. M. Jones, Llanwchllyn; C. Jones, Brithdir; E. Davies, Allt; and J. Davies, Aberhavesp, preached.

On the first Wed. and Thursday in Jan. 1815, a meeting was held at Solfach and Rhodiad, Pembrokeshire, on the occasion of setting apart to the pastoral office, over the independent congregations there, the Rev. Js. Griffiths, (late of Machynlleth) as co-pastor with the aged and venerable Mr. Harries. The congregation assembled at Solfach on Wed. about two, and the service commenced with reading and prayer by Mr. Skeel, of Trefgarn. Mr. Palmer, of the Green, Haverfordwest, preached from Rom. viii. 15, 16, 17; Mr. Philips, Bethlehem, from Heb. ii. 11. and Mr. Davies, Cardigan, from Heb. x. 29. Thursday the service commenced at Rhodiad at ten; Mr. Rowlands, one of the Carmarthen students,

read a portion of scripture, and prayed. Mr. George, of Brynberian, having explained the design of the meeting, requested the church to signify their call, and the minister his acceptance thereof. After this, one of the elders (in the absence of Mr. Harries, who was not able to attend) engaged in the general prayer. Mr. George then preached from Matth. ii. 8., Mr. Griffiths, Glandwr, from Psalm cii. 16., and Mr. Lloyd, Henllan, from 2 Cor. xiii. 5. Both places were well attended, and the congregations greatly refreshed with evident tokens of the Lord's presence.

April 20, the Rev. J. Jeremy, late student at Carmarthen, was ordained pastor of the independent church at Landovery. Mr. Powell, of Cross Inn, read a portion of the Scriptures, and prayed; Mr. Griffiths, of Glandwr, delivered the introductory discourse, from Luke x. 2.; Mr. Jones, of Rhyd-y-bont, asked the usual questions, &c.; Mr. Jenkins, of Brychgoed, offered up the ordination-prayer; Mr. Peter, of Carmarthen, gave the charge, from 2 Tim. iv. 5. "Do the work of an evangelist." Mr. Jones, of Treleach, preached to the people from 1 Thess. v. 13. and concluded in prayer.

April 26, Rev. T. Gladwish was ordained pastor of the Particular Baptist Church at Matfield Green, near Brenchley, Kent. Mr. Martell, of Burwash, introduced the work, and asked the usual questions, &c. Mr. Stanger, of Bessels Green, offered the ordination prayer, and addressed the minister from Titus ii. 1. Mr. Rogers, of Eynsford, preached to the people, from Ps. cxviii. 25. Mr. Martell preached in the afternoon, and Mr. Rogers again in the evening. There was a very encouraging attendance through the day, and there is a prospect of increase, as the neighbourhood is populous, and we are informed there is no other settled place for evangelical preaching within six miles. Preaching was introduced in this neighbourhood many years since, and a church was formed The chapel was built in 1811, on which a considerable incumbrance still remains.

May 31, the Rev. Mason Anderson, from Hoxton Academy, was set apart to the pastoral office at Chalfont St. Giles, Bucks. Mr. Grocer began the service, Mr. George Redford gave the introductory account and asked the questions, Mr. Alexander Redford offered the ordination prayer, Mr. Core gave the charge, and Mr. Cook preached to the people. This old presbyterian chapel was almost deserted four years ago, when, through the illness of the late minister (who had preached about 40 years), supplies were sent weekly from Hoxton. The place is now filled with attentive hearers, and several have been called out of darkness into marvellous light.

CHAPELS OPENED.

July 1813, an independent chapel was opened at Bolsover, in Derbyshire, on which occasion Mr. Boden, from Sheffield, and Mr. Gawthorn, from Derby, preached two appropriate discourses. The collections were liberal, being sufficient, with some other funds, to defray the expence of fitting up the place. The chapel has been erected above a century, and was long numerously attended, but there has not been regular service in it for nearly 30 years. Mr. M'Cleen, a young man from Moor Green, was settled there during 1814; but being desirous to avail himself of the privilege of an academical education, he was admitted into the Hoxton establishment in January last. While at Bolsover, he commenced a Sunday school, which continues in a flourishing state. The chapel is at present supplied from Masbro' Academy, till a minister can be found with suitable qualifications for an itinerant, as there is a wide field for exertion in the neighbouring villages, which are destitute of the means of grace.

On the 28th and 29th days of December last, the spacious and elegant English Independent Meeting house, Castle Street, Swansea, was opened for divine worship. On Wednesday the Rev. T. Luke (now minister of the place) commenced the exercises with prayer and reading. Mr. Warlow, of Milford, preached from Psalm xlv. 17. In the afternoon Mr. Peter, of Carmarthen, preached in Welsh, from Isa. lv. 10, 11, and in the evening Mr. East, of Froome, from 2 Cor. ii. 14—16. On Thursday Mr. Peter preached from Ps. cxxii. 1.; in the afternoon, Mr. Williams, of Llanelly, in Welsh, from Mark xii. 30.; and in the evening Mr. Thorpe, of Bristol, from Heb. ix. 6.—The devotional parts of the service were conducted by Messrs. Luke, Davies, Price, Warlow, East, Powell, Thomas, and J. Harries, Baptist Minister of Swansea. The congregations were large and attentive, and the exercises of those

days will long be had in grateful remembrance.

The new Meeting at Wheathamstead, near St. Alban's, will be opened on Wednesday, the 5th of July, when the Rev. Messrs. John Clayton and Cox, of Hackney, are expected to preach. The morning service will commence at a quarter before 11 precisely

LONDON.

PROTESTANT UNION.

May 15, the annual meeting of the Protestant Union for the benefit of the Widows and Orphans of Protestant Ministers of all denominations, was held at the Scots' Church, London Wall, when the Treasurer reported the state of the funds as follows: The receipts in the course of the past year were £1,114. 15s. 2d.; and the expences, including the purchase of £900. in the 5 per cents. were £1,194. 9s. 4d.; that the present capital of the Society was £11,150 in the 5 per cents. notwithstanding 16 widows and one orphan were receiving the benefit of the Society's funds. With funds so ample, it is with much concern we learn that so few were added to the list of its members during the last year. This must arise either from inattention to its principle, or a want of ability in many to pay the annual subscription; and if so, from a want of thought in the deacons and members of churches, in not adopting proper measures to enable ministers to pay such subscription.

ORPHAN WORKING SCHOOL CHARITY, CITY ROAD, LONDON.

During the past year, 8 children have left the school, and 12 have been admitted. There are now in the house 76 children (39 boys and 37 girls).—The boys, besides the usual instruction in reading, writing, and arithmetic, have during the year been employed in network, and in making and mending all the shoes wanted for themselves and the girls. The girls, besides reading, &c. have been instructed in sewing and knitting, as well as in household work, and sewing for the family. The income of the Society for the year amounted to £2,227. 3s. 6½d.—the disbursements to £2,299. 0s. 7d. (including £500. 3 per cent. consols. purchased)—Balance due to Treasurer, £71. 17s. 0½d.

It is pleasing to observe, that this important charity is progressively extending the sphere of its usefulness. Though a greater number of orphans and destitute children have been maintained, clothed, and educated, the capital belonging to the institution has not been encroached upon, but has been encreased during the past year. This affords an acceptable proof of the growing interest which the public take in this charity, in proportion as its value becomes more generally known.

Six children will be admitted by nomination of the Governors, in rotation, before November, and six more by election. Subscriptions and donations received by E. Maitland, Esq Treasurer; Messrs. Fuller and Co., Chatteris and Co., Rogers and Co., Bankers; and at the School, City Road.

CONGREGATIONAL SCHOOL.

To the Editor.

Sir, If the account of the Congregational Churches, given in "Bogue and Bennett's History," be correct, the number is now 800. Compared with this, "The Congregational School, for the board and education of the Sons of Ministers," has not, in my humble opinion, met with the support to which it is entitled. In the last circular letter, "the Committee suggest a plan, which, if adopted, would greatly increase the funds of the Society. 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." Having acted on this important hint, and been successful, I recommend others to go and do likewise.

I am, Sir, your humble servant,
Cambridge. J. A.

By the 2d Report of the *London Society* for the improvement and encouragement of *Female Servants*, we are happy to find it placed under the patronage of the Duke of Kent and seven Vice-presidents. The management is also under the direction of a respectable Committee of Clergy and Laymen, the Rev. H. G. Watkins (we believe its founder) still continuing the office of gratuitous Secretary.

We have formerly given the plan of the Society (Evan. Mag. for Oct. 1813, p. 377), are glad to find it flourishes, and earnestly recommend it to all who wish to have good and faithful servants.

May 23, the Friends assembling at Artillery Street Meeting, and who have seceded from the ministry of the Rev. S. Lyndall, of Jewry Street, Aldgate,

were acknowledged as a separate church by several ministers. The services were conducted as follows: The Rev. Dr. Simpson, of Hoxton, opened with prayer; also, "called upon the members to state their reasons for withdrawing from Jewry Street." This being done by one of the Deacons, to the full satisfaction of the ministers present; an address was given by the Rev. John Clayton, sen. on church order, Christian love and discipline, from Colossians ii. 5. The Rev. John Clayton, jun. concluded with prayer.

ECCLESIASTICAL PROMOTIONS.

The late Bishop of St. Asaph's death leads to the following alterations:—The Lord Bishop of Hereford takes the See of St. Asaph; the Lord Bishop of Gloucester takes that of Hereford; and the Hon. and Rev. Dr. Rider, Dean of Wells, succeeds to that of Gloster.

SMALL POX.

The following is a case of great importance, and will prove, we trust, a warning to persons not cruelly to expose children infected with the small pox in the streets, to endanger the lives of their fellow subjects:

The King v. *Sophia Vantandillo.*

Mr. Park prayed the judgment of the Court against this defendant, who had suffered it by default to an indictment, for wilfully, unlawfully, and injuriously carrying her child, then being infected with the small pox, into a certain public highway, called White Lion Passage.—Affidavits were then put in, stating, that the defendant's child had infected 11 persons, one of whom, a young woman of 19 years of age, and 7 children, had died of the disease, and another had lost an eye; that there was a children's school in the court; and that the defendant persisted in taking her child abroad, notwithstanding the neighbours warned her that it had a very virulent small pox, which the defendant denied, and said it had not been inoculated, and that the irruption was only a tooth-rash; and that in particular, the defendant took her child among the crowd who were viewing the procession of the king of France on the Harrow Road:—and on the part of the defendant, that she was the wife of a journeyman coachmaker, with six children, 4 of whom had been vaccinated; but she and her husband attributing their children's subsequent complaints to vaccination, had had the present child inoculated for the small pox.

Mr. J. Le Blanc, in pronouncing the judgment of the Court, said, that though no precedent as to small pox was to be found on the files of the Court, there was no doubt that to expose the infection of it was a public nuisance at common law. The Court did not say, that it was an offence to inoculate with the small pox, but only, that persons inoculated must be kept apart from the public. Were the Court to consider the defendant as answerable for all the serious consequences which had followed this case, the punishment to be inflicted upon her would be high indeed; but they took her not to have contemplated evils of such extensive and fatal magnitude. She had, however, been extremely incautious, and had shewn an unneighbourly feeling in not doing as she would have been done by to her own children. The sentence of the Court was three months imprisonment in the Marshalsea.

Since the above trial, Mr. *G. Burnett*, apothecary, for causing children which he had inoculated to be improperly exposed in the public streets, has been sentenced to six months imprisonment in the same place.

FROM THE SPANISH PAPERS.

Madrid, April 14, the King honoured with his presence the *Tribunal of the Holy Inquisition*, where he remained three hours, examining the *prisons* and other parts of the *offices*, and edifying all present by his *Catholic zeal* for the *purity* and *exaltation* of our *holy religion!*

RECENT DEATHS.

May 5, died the Rev John Rees, late pastor of the Baptist church at New Mill, near Tring, Herts; and not long since a student at the Stepney Academy.

May 9, two days after the decease of Mr. Fuller, died suddenly, Mr. W. Porter, his "long and esteemed friend," and senior Deacon of the Baptist Church at Thrapstone.

Also lately died, at Coseley, at the advanced age of 63, the Rev. Josh. Bissell, of a paralytic stroke, which removed him in a few days. Likewise, lately, the Rev. Jos. Webb, of Birmingham, a man of very delicate frame, but of considerable literary attainments.

Missionary Chronicle,

For JULY 1815.

MISSIONARY MEETING.

We are sorry that in our report of the late Anniversary of the Missionary Society, we omitted the account of the celebration of the Lord's Supper at *Silver Street*, which was as follows:

The Rev. Rowland Hill, who presided, gave an introductory address, and prayed. The address during the distribution of the bread was given by the Rev. John Burder, of Stroud; that while the wine was distributed, by the Rev. John Innes, of Camberwell. An address to the spectators was given by the Rev. J. Prankard, of Sheerness; and the Rev. Mr. Tracy concluded with prayer. The elements were distributed by the Rev. Messrs. Harrison, of Woburn; Gardner, of Barnstaple; Johnson, of Farnham; Humpage, of Winchmore Hill, and Haslock, Harper, and Gore, of London.

OTAHEITE, &c.

We rejoice in being able to state, that the good work of God among the islanders of the South Sea appears to be going forward in an encouraging manner. A duplicate of a letter from the Missionaries, dated April 23, 1814, and which has been inserted in this Magazine, has just come to hand, to which is added a *Postscript*, dated *Eimeo, June* 19, 1814, about two months after the former, which is as follows:

"P. S. The letter, of which the above is a duplicate, was sent at the date specified, by way of New South Wales; this is sent by Captain Black, of H. B. Majesty's ship RACOON, which has touched here, but there is no time to write. The Captain is entitled to our gratitude for his polite treatment of us, and kind offer to serve us in any thing in his power.

"Since the above date we have nothing very remarkable to add. The brethren Nott and Hayward have returned, having made the tour of three islands, Huaheine, Ulietea, and Tahaa. The people every where treated them with kindness, and brother Nott preached to attentive and large congregations, who, contrary to former practice, assembled of their own accord, news from Taheite and Eimeo having made favourable impressions on their minds. In short, there is much encouragement, (did our circumstances allow of it) to commence a mission in any of the *Society Islands*, and the chiefs wish it much.

"Upaparu and others, to the number of *twenty-six*, have been added to the professed worshippers of the true God since the date of the above."

TRINIDAD.

EXTRACT OF A LETTER FROM REV. MR. ADAM, MISSIONARY IN THE ISLAND OF TRINIDAD, MARCH 11, 1815.

Late in the last year I mentioned that two slaves, Frederic and Anna, had become truly pious; and had it not been for the indisposition of my family, which prevented my taking the necessary steps, they would have been admitted into the church: having, however, walked for many months in a manner becoming the gospel, I could no longer defer it.

The answers which Frederic gave to some questions I proposed to him, greatly affected all who were present, and we were constrained to say, "What hath God wrought!" Frederic, who was once a blasphemer, a persecutor, an injurious person, brought to believe on the Son of God! So great a reprobate was he, that it was feared he would corrupt the whole family. It would give me great pleasure, could I write his own words, when he declared what God had done for his soul. He said to this effect—"In my infancy I was the favourite negro of a pious mistress, (she was a member of the Methodist Society in Antigua,) and she never would go out without me. She often talked to me about Jesus Christ, and took me to her chamber when she went to prayer. At her death, her daughter became my mistress, and brought me to this island. Bad company found me, and I ran with them into every sin, and forgot the good way my mistress had taught me. At length it pleased God to give me a desire to learn to read. I heard that the people at church (Mr.

Adams's) were taught to read, and I was invited to come, but I was ashamed. I came once to the door, but went away again—would not come in. I came a second time, and I then could not go away. I came in, and, blessed be God, he has encouraged me ever since. I found it good. As I got knowledge of the good word of God, the good things my mistress taught me long ago came fresh to my mind. I loved them. The more I heard the word of God, the more I loved it: and it led me to see that I am a sinner; and it led me to see Jesus Christ, because he died to save sinners, and I wish to live more to him."

When he was asked, "Why do you wish to become a member of the church of Christ?" he answered, "Because Jesus Christ has commanded his disciples to come to his table. I hope he has made me his disciple; and should I sin now I may think it is not so bad, but after I have been at the Lord's table, I can have no cloak for my sins. I wish to come nearer to God, and to love him more."

There needed no comment on what Frederic had said, in order to engage the attention or the affections of the church—they had known him afore-time; and the contrast was sufficient to convince them, that nothing but the almighty grace of God could effect what they had seen and heard. His simplicity, his warmth, his tears, constrained them to lift up their hearts to God in praise.

His wife became a partaker of the same grace, in the same way, and in the same place: they heard and received the word of God together, and together learned the glorious things which Christ brought down from heaven. They were cordially received and welcomed into the church. They are, I hope, trees of the Lord's planting, and will, I trust, bring forth fruit to the praise and glory of God.

Mr. Adam says, that there is a prospect of the establishment of an Auxiliary Bible Society in Trinidad, his Excellency the Governor being very friendly to the distribution of the Scriptures in that island.

CHINA.

EXTRACT OF A LETTER FROM MR. MILNE, DATED MACAO, SEPT. 27, 1814.

"I left Java on the 4th August, Malacca on the 19th, and reached Macao on the 5th of the present month. I found my wife and daughter in good health, also our dear brother Morrison; but Mrs. Morrison, in consequence of protracted weakness, will this season sail for England. The Book of Genesis is expected to be printed by the close of the season, a new and smaller-sized edition of the New Testament is now at the Printer's, and expected also to be finished this season. The printer sent out by the Hon. East India Company has arrived. One Chinese has received the ordinance of baptism: a book of divine songs, and a tract, principally taken from the Old Testament, have both been printed. I have this day begun the first two or three sentences of a short history of the Life of our Saviour, in Chinese.

"The persecution against the Teen chukeaou, the Roman Catholics, has been again renewed by the Chinese Government, with considerable severity in some cases. By the care of God we have not been taken notice of by them. They have ordered away all native servants from Europeans generally; and I saw it stated in a letter to-day, that several thousand Chinese soldiers had been ordered to march to Macao, as the Chinese Government foolishly suppose that the English have some idea of making an attack on the province of Canton—what the end will be we know not.

"I feel myself somewhat enfeebled by the fatigues of my late mission to Java."

A letter has been received from Mrs. Morrison, dated St. Helena, April 22, 1815, on her way to Europe; she left Mr. Morrison in perfect health the 21st January, and brings with her a copy of the new and smaller sized New Testament in Chinese.

ISLE OF FRANCE.

EXTRACT OF A LETTER FROM MR. LE BRUN, DATED JANUARY 14, 1815.

Since writing my last I have commenced a French Free School, on the British plan of education. The number of scholars is from 34 to 40, some having quitted through fear or prejudice; some have made good progress in reading; six have read from Matthew's Gospel to Paul's 2d Epistle to the Corinthians: I have also commenced an English school. As the room in which I preached was not very convenient, I have procured another, which will hold 200 people, and I pray God to bless his word to them.

SOUTH AFRICA.

EXTRACT OF A LETTER FROM MR. READ, DATED BETHELSDORP, MARCH 6, 1815.

I am sorry to be the messenger of bad tidings. A letter received a few days ago from the brethren Anderson and Sass at Griqua Town, informs us, that on the 14th January our dear brother Lambert Janz departed out of this world, and went to join the spirits of the just men made perfect. His grief for the loss of his wife carried him off by a rapid consumption. You know his excellent character, and therefore I need not enlarge: I only wish that the Missionaries destined for Latakkoe may equal him in zeal, self-denial, and faith. In a letter written to me not long before his death, he said, "that the enemy of his soul sought to frighten him by the shaking of his clay tabernacle; but he is deceived, for I have a good hope of a better house, not made with hands, eternal in the heavens."

Brother Sass travelled to Griqua Town on an ox, and arrived just in time to witness his departure, and take upon him the charge of the people till brother Anderson's return from the Cape, where the business with the Governor required his attendance. I am not less sorry to inform you, that brother Smit has felt himself compelled to leave the Boshmen, saying, that they suspected he was only sent to collect them, and give them up to the Boors, as in his absence two Boors came and demanded some of the Boshmen, bound them, and took them away by force. The consequence was, that all the Boshmen fled, and returned a few nights after, with a warlike appearance, and Smit fled; but Jan Goedman says that the danger was imaginary, and he is actually gone back, and earnestly requests another Missionary for the Boshmen.

The Lord's work goes on in the midst of all by such a general awakening among our people, as this country never witnessed; seventy have been added to us since January. It has pleased the Lord to bestow his grace on the following persons who accompanied Mr. Campbell in his journey, and who are ornaments to their Christian profession; Plaatje, Michael, Dynk, Valentyn, and Jan, Bander, and Kaatje.

There is such a change at Vitenhage, that I am told that the keeper of the brandy-shop there is much alarmed.

LETTER FROM THE REV. MR. THOM, DATED CAPE TOWN, APRIL 4, 1815.

My present engagements are varied and constant, above my strength and talents. Being now able to explain the gospel in the Dutch tongue, a wide field of labour has presented itself to view, both in town and country. At the earnest request of many pious farmers, and some slaves, I lately took a short excursion for 13 days, a circuit of about 220 miles, during which I preached 15 times, to about 1,300 people. At the Pearl I met with the Rev. Mr. Vos, of Caledon, on a visit, who sows the seed of the gospel wherever he comes. On the journey I took down the names of 17 pious slaves that had been brought to the knowledge of Christianity at various times, but who are not baptised. On the journey Mrs. Thom had an opportunity of frequently conversing with Malays, and I hope in two instances good has resulted from it. We labour in hope that God may give us souls for our hire.

In Cape Town my labours for some time have been in public threefold.

1. The Scots Congregation, 140 to 150 hearers at a time; divine service three times a-week, and two private meetings for examining candidates for the Lord's Supper. We have 50 members and 30 candidates.—There are about 500 soldiers here, Scotch, born of parents professing either to be of the Church of Scotland, or Seceders.

2. The American congregation at the prison—the greatest part of the crew of the late United States brig Syron, which was captured by one of His Majesty's 74's, and brought in here. They consist of young men, whose parents are Congregationalists, Presbyterians, &c. chiefly from Boston or its vicinity. Here allow me to state how it came that this door opened for the gospel... The prisoners, understanding that there was one here who would preach the gospel in the forms to which most had been accustomed, they addressed a letter to Admiral Tyler, who readily granted their request. The moralizing effect of the gospel has been wonderful among these men. They have written me several letters, from which, at a future time, I may be able to give you extracts, in which is evidently to be seen the gradual, and in some instances the immediate force of truth. Every one has received a Bible or Testament. Some friends here put into my hands 120 rix-dollars to purchase for them religious books, and they have been supplied with scores of these gratis. I was much pleased by numbers applying for Baxter's Call. The surgeon of the ship has sat down with us at the Lord's Table, and the Commander and Officers sent a letter of thanks this morning. Every week they had divine service twice.

3. A heathen congregation of slaves and free people—120 to 200 attend: the day begins to break among them. This week I intend to baptise 2 Mahometans and 3 Heathens. I have deferred the administration of this solemn ordinance; but now, whatever is the consequence, I must do it no longer. Some have walked worthy of their profession two years.

Another way of doing good, and which has been well illustrated in India, where religious books only ten years ago were very rare indeed, has employed my attention, and that is dispersing religious books at a low rate. Two booksellers sent me lately out £350. of these, and the half have been sold; the soldiers are the best customers. In consequence of the lamented death of Mr. Kenneth Duncan, merchant, the agent for the Bible Society, who was killed six weeks ago by a fall from his horse, I have taken the whole of the last investment of Bibles, amounting to £500. and am selling and distributing them for the British and Foreign Bible Society—this takes up much of my time, but it is well spent.

For some time past I have proposed to Government to visit Robben Island (Seal Island) the Botany Bay of South Africa, which lies 8 miles from land in Table Bay, where there are unfortunate men, Christians (so called), Malays, and Heathens, condemned, some for life. I believe there never was a sermon preached on the island. If ever a heart ought to feel for the misery of man, it ought to feel for these unhappy creatures. Though I have applied to the proper authority (gratuitously to visit the

island) five times, I have not yet obtained permission. It is to be hoped, however, that a pious chaplain will be appointed for the prison and the island. There is a class of Africans which deserve to be noticed—the emancipated slaves—that is, those who are taken in ships under the Act of Abolition of the Slave Trade, and made free. I think there are are about 1,500 of these, and they have little or no religious instruction.

As Mrs. Smit is literally worn out in the cause of the heathen, Mrs. Thom, at Mrs. Smit's request, has taken her place in the school, and instructs them in the Dutch language and in religion twice or thrice a-week. There are between 2 and 3,000 Malays in town and in the neighbourhood; I have some thoughts of beginning a school in that language, with the assistance of Mrs. T., and eventually preaching in it; but I must have help. Here there is a large field for two zealous men—one could frequently be travelling while the other is in town. The Calcutta Auxiliary Bible Society have sent me, by the Rev. Dan. Corrie, 50 Malay Testaments in the Roman character—this is a good supply. Perhaps Cape Town may yet be the glory of South Africa, and from it the word may sound forth far and wide.

I am, dear Sir, &c. &c. GEO. THOM.

AUXILIARY SOCIETIES.

Thursday, June 15, a meeting was held at Stroud, for the purpose of forming an Auxiliary Missionary Society for the county of Gloucester. The Rev. C. F. Neville, B.A. Chaplain to the Duke of Kent, and Vicar of Randwick, near Stroud, preached a very appropriate sermon in the morning at the parish church, in behalf of the Missionary Society, in which he expressed his cordial approbation of the liberal plan of that Society, and noticed, with much satisfaction, the fundamental principle on which it is built. The prayers were read by the Rev. John Williams, B. D. the minister of the church.—In the afternoon the assembly room was crowded to excess. O. P. Wathen, Esq. who was called to the chair, opened the business of the meeting, and requested the Rev. Mr. Burder, the Secretary of the Missionary Society, to state the plan and operations of that institution. Mr. B. accordingly rose, and after expressing the pleasure which he felt at the prospect of a Missionary Society being established for the county of Gloucester, that county in which the zealous Whitfield was born, and in which he commenced his labours—glanced at the several Missionary Stations which are occupied by the agents of the Society, and recommended strenuous exertions in support of the institution, urging as motives to such exertion the large measure of success with which God has already crowned the labours of the Society, and the amazing extent of the field which yet remains to be cultivated.

The Rev. Rowland Hill moved the formation of the Gloucestershire Auxiliary Society, and spoke with much satisfaction of the liberality which characterizes the plan and the proceedings of the parent Society. He observed, that such liberality was expressly sanctioned by the Church of England; in proof of which he quoted, with much propriety and effect, the following paragraph from the Preface to the Common Prayer Book, "*respecting ceremonies, why some should be abolished, and some retained.*" The following quotation may demand our peculiar notice: "And in these our doings we condemn no other nations, nor prescribe any thing but to our own people only; for we think it convenient that every country should use such ceremonies as they shall think best, to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition."

The meeting was enlivened by the presence of the following ministers of the established church: the Rev. Messrs. Mansfield, Nevill, Price, Piers, and Morse, most of whom favoured the company with their sentiments in reference to missionary exertions, and this Society in particular, which they were happy in being able conscientiously to support.—A letter was read from the Rev. Mr. Williams, of Stroud, in which he expressed his deep regret in being prevented from attending the meeting, and in testimony of the sincerity of that regret, requested the Society's acceptance of a donation of £10. 10s.

The Dissenting Ministers who took part in the business of the meeting were, the Rev. Messrs. Brown, of Cheltenham; Bishop, of Gloucester; Kemp, of Swansea; Rees, of Rodborough; Richardson, of Frampton; Garlick, of Painswick; Pain, of Forest Green; Clift, of Tewksbury; and J. Burder, of Stroud.—The following Lay-gentlemen also moved and seconded resolutions, which were adopted by the meeting: Messrs. Ware, of Painswick; Plummer, of London; Sendamore, Fisher, and Humpage, of Stroud; and Shaw, of Cheltenham. O. P. Wathen, Esq. of Woodchester, was chosen Treasurer, and the Rev. Messrs. Neville, Bishop, and John Burder, Secretaries.—The Quarterly Meetings of the Committee are to be held in Stroud, and the Annual Meetings at the principal towns in the county, in rotation. The Rev. Mr. Burder, of London, preached in the evening at the Rev. John Burder's Chapel, Stroud. From the liberality of the contributions already made, and the zeal with which the Missionary cause appears to be cherished in the county of Gloucester, it is hoped that this auxiliary will be able materially to assist this noble work.

The Auxiliary Missionary Society for Cambridgeshire and its vicinity held its third General Meeting at the Rev. W. Carver's Meeting-house, Melbourne, Tuesday,

May 23, when two appropriate sermons were preached on the occasion by the Rev. Messrs. Dobson, of Chishill, and Townsend, of London; after which a collection was made, which amounted to nearly £50. In the afternoon the Society re-assembled at the Meeting-house for the transaction of business, when Mr. Townsend gave a summary view of the affairs of the Missionary Society. A report was read by the Secretary.—Several suitable speeches were delivered on the occasion by the ministers present.

A numerous and respectable meeting of the inhabitants of Leith was held 31st Jan. 1815, in the Burgher Church, for the formation of an Auxiliary Missionary Society. The Rev. Mr. Aitchison in the chair. After prayer, by the Rev. Dr. Ireland, it was stated by the President, that the object in view had already met with the approbation of a number of the friends of religion; that the present meeting had been called to take the matter into farther consideration, with the design of finally perfecting the plan.—The meeting having highly approved of the object of supporting missions, it was unanimously resolved, that 'A Leith Auxiliary Missionary Society,' should be fully instituted.—The Society, thus finally formed, the necessary Rules were submitted to their consideration; and having been read over, one by one, were unanimously adopted. The President concluded with prayer.

June 8th, the Annual Meeting of the Auxiliary Missionary Society, in the Huddersfield district, was held in the Rev. Mr. Moorhouse's Chapel. Mr. Ely, of Rochdale, and Mr. Rayson, of Wakefield, preached in the morning; and a meeting for business was held in the afternoon. Missionary principles were discussed, Missionary information was communicated, and Missionary zeal was enlivened by the speeches of Messrs. Moorhouse, Cockin, sen, Pool; Cockin, jun. Crockford; Toothill, Harrison, Ely, Rayson, and Blackburn.

MISSIONARY CONTRIBUTIONS.

[*Collections and Anonymous Donations—from April 16th to May 16th; continued from our last.*]

*** In our last total a figure was transposed.—The Contributions by Mr. Jones amounted to £176. 1s. 2d.

Collections in the County of Anglesea, by Rev. J. Elias:

Amlwch			£15	4	6	Llangefni		£16	5	6
Aberffraw			6	0	0	Llanfair		6	12	0
Beaumaris			4	14	9	Llangwyllog		4	17	3
Brynsieneyn			5	15	1	Llanrhyddlad		7	12	0
Bryndu			3	7	10	Llanfwrog		3	4	6
Bethlehem			9	8	6	Llannherehymedd		18	0	2
Bodedern			3	6	0	Donaleon el Prit-chards		1	0	0
Cemas			6	14	6	Llanddona		1	7	3
Holyhead			15	0	0	Llangrestiolis		5	3	4
Caergeiliog			5	10	6	Neubwrch		5	12	8
Capel Tymawr			5	5	11	Penyarnedd		5	3	0
Dwyrau			4	11	6	Pentre		3	6	7
Gaerwen			10	11	1	Pensarn		6	5	9
Glæsinfryn			4	8	7	Rhoswlyn		2	17	0
Glany Traeth			2	4	5	Tynymaen		6	13	7
Gwalchmai			5	0	0	Talwrn		4	4	0
Gorslwyd			3	4	0					
Llanalgo			5	3	0					
										213 19 10

Youth's Auxiliary Society at Grosvenor Street, Manchester			15 0 0
Weekly Subscriptions from the Boys at Leaf Square Academy, Manchester			6 14 0
Collection at St. John's Chapel, Warrington			32 15 6
Rev. J. Whitridge and a few Friends at Carlisle			7 0 0
A Friend at Bromley, Kent, by Mr. Carey			1 0 0
Kingston Auxiliary Missionary Society, by Mr. C. Schofield, Treasurer.			
Amount of Subscriptions	34 3 6		
Young Ladies at Misses Yarnold and Hartley's	1 10 0		35 13 6
Penny-a-Week Subscription at Wells, by Rev. Mr. Lane			14 10 9
Collection at Bishop Stortford, by Rev. Mr. Chaplin			22 0 0
Rev. T. Loader and Friends, Fordingbridge			10 11 4
Rev. Mr. Kingsbury and Friends, Caversham			5 5 0
Stratford Auxiliary Society, by Rev. Mr. Emblom			17 18 5
Juvenile Society at Dundee, by Rev. John Lawson			3 14 4
Subscriptions of a few young Females, by Miss G.			1 2 6
Auxiliary Society at Newport, Isle of Wight, by Rev. Mr. Tyerman			17 0 0
Collection at Devizes, by Rev. Messrs. Sloper and Elliott			24 4 11

A Servant Man, by Rev. Mr. Lake, of Worcester				5	0
A Female Servant - Ditto				1	0
G. S. M. G. J - - Ditto				1	1
Ottery St. Mary Auxiliary Society, by Rev. Mr. Turnbull				8	2
Sunday School Children, ditto				0	18
Rev. A. Bishop and Friends, Ringwood				12	19
Sabbath School Children of the Independent Meeting, West Cowes, Isle of Wight, with a few Friends				3	15
The Children of two Families at Ditto				1	13
Ditto of Mr. W. Helmore's School, Ditto				0	17
Ditto of Sabbath School, East Cowes				1	10
Penny-a-Week Society, by the Rev. W. Chapman, Greenwich				6	14
Collections at Reading Chapel, by Rev. John Griffin				72	9
Jonathan, a Donation				10	0
Rev. John Flower and Congregation, Titchfield				17	5
R. S. G.				1	1
Penny-a-Week Society at Nuneaton, by Rev. Mr. Hartnell	9	0	0		
Sunday School Children - - Ditto	4	0	0		
Collection - - - - - Ditto	7	0	0		
				20	0
Collections made in Montgomeryshire, by the Welch Calvinistic Methodists, transmitted by Rev. Owen Jones				68	7
Penny-a-Week Society, Town Sutton, by the Rev. J. Roaf				24	17
Rev. J. F. West and Friends, Chigwell-row				10	0
Penny Society, Clapham, by Rev. J. Phillips,				8	5
C. R. a Friend to missions in India				2	0
Hawick Missionary Association, North Britain, by Rev. J. Henderson				20	5
Subscriptions from Dartford, by Rev. S. Hawthorn				14	5
E. R.				1	0
D. R.				1	0
Yorkshire West Riding Auxiliary Society, by Mr. Geo. Rawson, Treasurer (making £1,500. since the last Anniversary in June, held in Sheffield.)				200	0
Rev. Mr. Scamp and Congregation, Havant				50	5
Rev. Mr. Griffin and Ditto Portsea				110	14
Rev. Mr. Walker, of Poppard, and Friends				5	0
Rev. John Whitehouse and Congregation, Dorking				13	0
A Society in the Independent Chapel, Leek, by Rev. J. Morrow				10	0
The Boys at the Orphan Working School, City Road				0	14
A Legacy of £200. stock, 3 per Cent. Reduced, by the late Mr. Augustus Savory Jenkins, of Ashton, Wilts, by his Executor, Mr. Charles Ware					
Rev. Mr. Francis and Friends, Ludlow				5	7
By the Rev. Mr. Richards, Walker Fold, Lancashire				3	0
The Growth of a Halfpenny, or a little Help towards the Missionary Society, from a few Friends of Camomile Street Meeting				4	1

ANECDOTE EXTRAORDINARY!!

In our Magazine for March last (p. 106,) we mentioned a report of a ship being saved by a missionary box in the cabin, and requested farther information: in answer to this request we have received the following Letter

TO THE EDITORS OF THE EVAN. MAG.

On board the Brig Brothers, Cardiff Roads, May 17, 1815.

Gentlemen—Looking over your valuable Magazine for last March, I find an anecdote inserted respecting an American captain. I took notice of it a few days afterwards, but omitted writing, expecting you would probably have information from another quarter—I mean from Capt. Davis himself.

Before I begin the narrative, I beg to inform you that I had it from Capt. W. Davis's own mouth. I have been often in his cabin, but he would never let me leave it without a gentle hint to help the missionary box, which I often did, by throwing a shilling into it. He had it hung up conspicuously in the cabin, with the words *Missionary Box* painted on it. Himself cast in 6d. the mate 3d. and the men 1d. each every Monday morning throughout the year This Capt. Davis told me, and I am persuaded he is a man to be relied on He is a member of the Calvinistic Methodists in Cardigan, but I think he is now in Portugal. Had I thought he was in England, I should have left it to himself to write. As I was an arbitrator on board his ship immediately after the capture, a great deal of the following could not but come under my own knowledge.

Narrative of the Brig Eliza, *of Cardigan.*

On the 24th of July 1814, the brig Eliza, W. Davis, master, loaded with oats,

for London; the brig Mary, of Waterford, Wm. Hunt, master; the brig Irish Miner, of Cardigan, Tho. Nicholas, master, both the last loaded with butter and bacon. The three brigs sailed together from Limerick, in Ireland, on the above day, all bound for London. Early on the 26th they fell in with the American armed ship of war, Whig, of 18 guns and 127 men, commanded by James Clark, Esq.—they were then in the 50th degree of north latitude, and longitude 10 degrees West, off the south coast of Ireland. Capt Clark went first on board the Mary of Waterford, and after examining his prize, he gave orders to take out 100 casks of butter, and 20 tierces of pork and beef, for the supply of the Whig, and then to set fire to the Mary, all which was instantly complied with. After seeing her in a blaze, Capt. Clark went in his boat on board the brig Eliza, when he found her loaded with a cargo of no use to him; he gave orders immediately to set fire to her, and when the preparations were making to carry the said order into execution, which would not take three minutes time, Capt. Clark accidentally went below into the cabin, where Capt. Davis was overwhelmed with trouble, bundling up his clothes to follow his men, who by this time had been put in chains on board the Whig. After Capt. Clark observed all about the cabin, and took away a heap of charts, and nautical and religious books, he cast his eye on the *Missionary Box*, and asked what it meant. Capt. Davis consequently told him the whole: he paused a little, with one end of his stick on the little box; and when he broke silence—"Captain, we Americans are not in war with you, nor with the like of you, but with your cursed government (please to excuse the expression) we are at war. Captain, as your cargo belongs to your government, I will utterly destroy it, but neither you nor your vessel will I by any means hurt." With that he ordered 50 of his men to come on board, which they immediately did, and threw 637 sacks of corn overboard into the sea, and threw salt water over what was left for ballast, so as utterly to spoil it; and when Capt. Clark understood by the register of the Irish Miner that part of her belonged to Capt. Davis, of the Eliza, he spared her *altogether, and cargo*; so I look upon it, that the Missionary Box actually *saved two ships and one cargo*. The above I assure you is altogether authentic. I am, Gentlemen, with respect, your's truly,

THOMAS PROPERT, *Master of the Brig Brothers, of Pembroke.*

*** At parting, all that Capt. C. wanted of Capt. Davis was, should he be unfortunately taken by an English man of war, for Capt. D. to come and see him, with 50 guineas in his pocket for each vessel, which I am sure he would gladly do, as he promised. The Underwriters at Lloyd's made Davis a present of 25 guineas, with abundant thanks, for saving at least £22,000!!!

I throw my mite into the treasury of the Baptist mission. It makes no great difference, I think, to which, so as we exert ourselves to support the glorious cause, according to what we have received of the Lord of all wealth.

Thus two ships and one cargo, amounting in the whole to £22,000, were saved by this Missionary box; and we would earnestly recommend, that in future no British vessel should sail without a Missionary box in its cabin, especially in time of war; and perhaps we might be permitted to hint the like measure on land; and the erection of Missionary boxes in all cathedrals, colleges, and parish churches—in all chapels, meetings, and schools—if of no use to the buildings, would certainly be of service to the cause; and, like Professor Frank's poor's box at Halle—there is no saying how far the blessing might extend.

CHURCH MISSIONARY SOCIETY.

WESTERN AFRICA.

We are happy to report the safe passage of the Wilding to her destination, with the Rev J. C. Sperrbacken and his wife, Mrs. Hartwig, and their companions. They left the Cove of Cork, as we before stated, on the 5th of January, and reached Madeira, after a pleasant sail of twelve days, on the 17th. Passing the Canaries with a very strong breeze, they were near being run down by another vessel, but were mercifully preserved; as they had also been on leaving Madeira, where, through the violence of the gale, some of the convoy were driven on shore, and left behind.

They were received, on their arrival, with cordial affection, by Mr. and Mrs Butscher; and by Mr. Renner and Mr. Wenzel, who were lately come to the colony from the Rio Pongas, and were greeted the next day by Mr. Nyländer, who paid them a visit from the Bullom Shore. Mr. Hughes was immediately to enter on his office of Schoolmaster; and Mr. and Mrs. Sperrbacken to proceed to the Bullom Shore, to join Mr. Nyländer, who proposed that Mr. Sperbacken should keep an English school, morning and evening, and he himself would teach Bullom in the afternoon.

DESTRUCTION OF BASHIA BY FIRE.

You will receive (says Mr. Willhem, in a letter dated Bashia, Jan. 28, 1815) from the brethren Renner and Wenzel, a circumstantial account of the afflictive Providence that befel us on the evening of the 21st.

The roof of brother Renner's dwelling-house having been set on fire, in a quarter of an hour our two principal dwellings were consumed by the flames: brother Renner has saved very little of his clothes or furniture;

both our libraries have been entirely destroyed. The door of the printing-office was already on fire—a few minutes delay would have occasioned its total destruction, and that of the store-house; but we succeeded in extinguishing the flames just before they reached the printing-press.

Mr. and Mrs. Renner made the church their asylum, taking all the female children with them. I betook myself for refuge to our carpenter's hut, the boys having the school-house left for them.

But one stroke more was inflicted on us on the 23d, in the morning, at five o'clock, when the roof of the school-house was set on fire. Our consternation was still greater on this alarm than at the first fire, as we apprehended that some of the boys might be so fast asleep as to become victims to the destructive flame; but God, in mercy, prevented this. The school-books, boards, and slates, except a very few, were all destroyed.

This second stroke puts us entirely at a loss how to proceed. The brethren Renner and Wenzel depart to-morrow morning for Sierra Leone, to take the matter into mature consideration with Mr Butscher and our English friends in the colony.

The circumstances of this atrocious case leave no doubt on the minds of those who are acquainted with them, that this crime has been perpetrated at the instigation of a slave trader, who had publicly threatened to burn both Bashia and Canoffoo.

BAPTIST MISSION.

June 21, was held the anniversary of this Society. Mr. *Hinton* preached in the morning from Rev. iii. 8. at Spa Fields Chapel, and Mr. *Birt* at Sion Chapel in the evening. The morning service was opened by Mr. Cox — The report was read by Dr. Ryland, and several other ministers engaged in prayer.

A Public Meeting was lately held, and collections made at various places of worship in Bristol, to raise a fund for *Methodist* missions. Upwards of £500. we understand, were collected for the above purpose, besides monthly and weekly subscriptions.

To the Editor of the Evangelical Magazine.

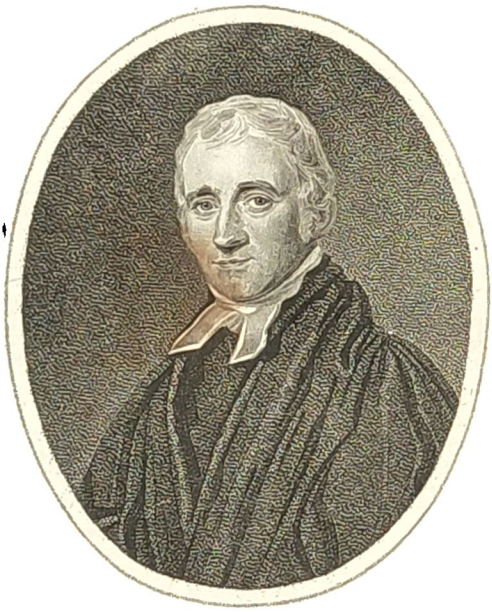
SIR, Observing lately in the Evangelical Magazine some lines said to be written by the late John Thornton, Esq. of Clapham, I think it right to inform you, he was not the author of them, except it was of the two last lines, and that I can assure you they were written by Mrs. Hannah Wakeford, (who was the daughter of the Rev. Stephen Towgood) then of Exeter. I send you a copy of the lines; and a note accompanying them, which I have taken from a manuscript in my possession, containing several devotional pieces, in prose and verse, some of the originals of which I have, which were written when she was Miss Towgood: these are the last in the manuscript, and were written in the year 1746, and not long before her death, July 6, 1746. Her correspondence with her friend she signed Aminta.

Andover. I am, Sir, your's, &c. W. S. WAKEFORD.

THE MOURNING RING.

Welcome, thou presage of my certain doom;
I too must sink into the darksome tomb.
Yes, little prophet, thus my name shall stand,
In mournful record, on some friendly hand.—
My name! 'tis here—the characters agree,
And every faithful letter speaks to me;
Bids me prepare to meet my nature's foe,
Serene to feel the monster's fatal blow;
Without a sigh to quit the joys of time,
Secur'd of glory in a happier clime.
Then mount the skies, forsake my old abode,
And gain the plaudit of a smiling God.

These lines were occasioned by receiving a mourning ring for a relation in marriage of the same name with herself, at a time when she was in a settled expectation of her own death, which she apprehended to be near; and told the friend of her heart, with whom she had always corresponded under the name of Aurelia, that she was perfectly happy, and could not imagine any circumstances of greater satisfaction in the present world;—but for the little time she had spent in it, had been frequently obliged to remark, that such high felicity seldom lasted long uninterrupted; she accordingly expected a storm coming, and would endeavour to prepare for it. Unhappily for all that had the honour of her acquaintance, it soon came, and she closed her admirable life, having just completed her twenty-second year, by an imposthume, which had been long forming, and through some peculiar circumstances, without giving ground for any suspicion, till it had produced its fatal effects. She expired in the arms of her dear Aurelia, having professed her confidence in the divine mercy and love, with remarkable emotion. These were her last words, 'My God! my God! I am sure he is my covenant God, and father!'—the only circumstance which, in connexion with her own hope in the same loving-kindness, could have softened the grief of that lady (or indeed of any person who possessed the happiness of her friendship) into a pleasing and tender remembrance.



Revd. Richard Copé.
Launceston.

Pubd by Williams & Son, Strand Court Aug.1st 1815

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

AUGUST, 1815.

MEMOIR

OF

THE REV. CLAUDIUS BUCHANAN, D. D.

LATE VICE PROVOST OF THE COLLEGE OF FORT WILLIAM, BENGAL.

[*Concluded from our last, page* 267.]

Our Memoir left Dr. Buchanan Vice-Provost of the College at Fort William, in Bengal; to which he was appointed by Lord Wellesley (now the Marquis) who formed the highest expectations from his 'abilities, learning, temper, and morals*;' in which he was not disappointed. Indeed, it was not for a man of his energy to be inactive, or even to content himself with a regular routine of duty. Dr. B. had not long been here before he projected a tour, which might materially serve the cause of true religion and of the Scriptures. The superintendants of the above college had, before this period, entered into correspondence with intelligent persons, in order to ascertain 'the State of Christianity and of Superstition in Asia;' but the accounts received were, in many instances, so vague and contradictory, that they could not well be reconciled, much less depended upon. Dr. B. therefore 'conceived the design of devoting the last year or two of his residence in the East, to purposes of local examination and enquiry. With this view he travelled through the peninsula of India by land, from Calcutta to Cape Comorin, a continent extending through 14 degrees of latitude, and visited Ceylon thrice; and he soon discovered that a person may reside all his life in Bengal, and yet know almost as little of other countries in India (for instance, of Travancore, Ceylon, Goa, or Madura, of their manners, customs, habits, and religion) as if he had never left England. The principal objects of this tour were, to investigate the state of superstition at the most celebrated temples of the Hindoos; to examine the churches and libraries of the Romish, Syrian, and Protestant Christians; to ascertain the present state and recent history of the Jews in the East; and to discover what persons might be fit instruments for the promotion of learning in their respective countries, and for maintaining a future correspondence on the subject of disseminating the Scriptures in India. In pursuit of these objects the author visited Cuttack, Ganjam, Vizigapatam, Samulcotta, Rajamundry, Ellore, Ongole, Nellore, Madras, Mailapoor, Pondicherry, Cudalore, Tranquebar, Tanjore, Trichinopoly,

* Christ. Observer, vol. xii. 559.

Anghoor, Madura, Palamcotta, Ramnad, Jaffnapatam, Columbo, Manaar, Tutecorin, Angengo, Quilon, Cochin, Cranganor, Verapoli, Calicut, Tellicherry, Goa, the Pirate Coast, and other places between Cape Comorin and Bombay. The interior of Travancore and the interior of Malabar; also seven principal temples of the Hindoos, viz. Seemachalum in the Telinga country, Chillumbrum, Seringham, Madura, Ramisseram, Elephanta, and Juggernaut.

'After this tour the author returned to Calcutta, where he remained about three quarters of a year longer; and then visited the Jews and Syrian Christians in Malabar and Travancore a second time, before his return to England.'

Such is Dr. Buchanan's own account, in the Introduction to his Christian Researches in Asia. From his state of the Syrian Christians in Travancore *, and also his account of the worship of Juggernaut †, we have already given considerable extracts; to which we refer in the margin.

The Doctor's visit to the Inquisition at Goa, in 1808, discovers a degree of courage and fortitude not often met with in the clerical profession. It is proper to remark, however, that at this period the forts of the harbour were in the hands of British troops, in order to protect them from the French; but the government was Portugueze, and resided in New Goa, at the mouth of the river, while Old Goa was given up almost entirely to the priests and the Inquisition, whose authority is so above controul, that there is no power in India that can even question it. This institution was founded nearly three centuries since; and has been deservedly infamous for the torturing and burning of heretics; on which account it was suppressed by royal edict, in 1775; but was restored in 1779, under some new regulations, which tend rather to conceal than to prevent its cruelties. Old Goa contains a magnificent cathedral, and about 200 churches; and is inhabited by about 2000 priests. Dr. Buchanan, accompanied by two British officers and one Portugueze, in the Regent's barge, arrived in the city about two o'clock on the Sunday afternoon; and after taking some refreshment, went to view the principal churches, which opened for mass at three o'clock. In the evening the Doctor was introduced by Major Pareira to the chief of the convent of the Augustines, who proved to be himself one of the most active of the Inquisitors. In consequence of this introduction, Dr. B. expressing a wish to stop some days at Goa, he was invited to take up his abode here; and actually resided several days in rooms adjoining to those of the Inquisitor himself. During this time he had frequent interviews with him; and often endeavoured to draw him into conversation on the rules and conduct of the Inquisition. After two or three days he had the boldness to shew him the work of Dellon ‡, in French; and to question him on the truth of its statements.

'Relation de l'Inquisition de Goa,' pronounced he, with a slow, articulate voice. He had never seen it before; and began to read with eagerness. He had not proceeded far, before he betrayed evident symptoms of uneasiness. He turned hastily to the middle of the book, and then to the end, and then ran over the table of contents at the be-

* Evan. Mag. vol. xv. 480. xvi. 90.
† Evan. Mag. xix. 461. xxi. 270.

‡ Dellon, a French physician, was thrown into the Inquisition of Goa, for charging the inquisitors with cruelty, in a conversation he held with a priest at Damon, in another part of India. He was thrust into a dungeon 10 feet square, confined two years without seeing any person but the jailor; and then condemned for five years to the galleys. This book has been lately reprinted in English. 8vo, price 6s.

ginning, as if to ascertain the full extent of the evil. He then composed himself to read, while I continued to write. He turned over the pages with rapidity; and when he came to a certain place, he exclaimed, in the broad Italian accent, *Mendacium! mendacium!* I requested he would mark those passages which were untrue, and we should discuss them afterwards, for that I had other books on the subject. "Other books," said he, and he looked with an enquiring eye on those on the table. He continued reading till it was time to retire to rest, and then begged to take the book with him.

'It was on this night that a circumstance happened which caused my first alarm at Goa. My servants slept every night at my chamber-door, in the long gallery which is common to all the apartments, and not far distant from the servants of the convent. About midnight I was waked by loud shrieks and expressions of terror, from some person in the gallery. In the first moment of surprise I concluded it must be the *Alguazils* of the Holy Office, seizing my servants to carry them to the Inquisition. But, on going out, I saw my own servants standing at the door, and the person who had caused the alarm (a boy of about fourteen) at a little distance, surrounded by some of the Priests, who had come out of their cells on hearing the noise. The boy said he had seen a *spectre*; and it was a considerable time before the agitations of his body and voice subsided.—Next morning at breakfast the Inquisitor apologized for the disturbance, and said the boy's alarm proceeded from a *phantasma animi*, —a phantasm of the imagination.

'After breakfast we resumed the subject of the Inquisition. The Inquisitor admitted that Dellon's descriptions of the dungeons, of the torture, of the mode of trial, and of the Auto da Fé were, in general, just; but he said the writer judged untruly of the motives of the Inquisitors, and very uncharitably of the character of the Holy Church; and I admitted that, under the pressure of his peculiar suffering, this might possibly be the case. The Inquisitor was now anxious to know to what extent Dellon's book had been circulated in Europe. I told him that Picart had published to the world extracts from it, in his celebrated work called 'Religious Ceremonies,' together with plates of the system of torture and burnings at the Auto da Fé. I added that it was now generally believed in Europe that these enormities no longer existed, and that the Inquisition itself had been totally suppressed; but that I was concerned to find that this was not the case *.

The Protestant reader will, probably, be surprized that Dr. B. was not for his presumption locked up as close as Mr. Dellon; but he must recollect that, at this period, both the government and the inquisition were under the protection of the British military power, under whose sanction Dr. B. had been introduced, and but for which the French would probably have annihilated both the Inquisition and the Portugueze authority in India; and this is not the only instance in which the Catholic Church, so called, has been protected by British cannon; for which the Pope himself has expressed his gratitude, in the consecration of a standard for the Prince Regent's Austrian regiment of Hussars †.

But to return to our narrative.—Notwithstanding the above alarm, Dr. B. proceeded in his inquiries;

* Christian Research. 10th ed. p. 166.

† See Evan. Mag. for Feb. last, p. 69. — The writer cannot but remark what an easy method the Pope has of paying his debts of gratitude to his benefactors, without expence to himself. On leaving Genoa lately to return to his metropolis, he vastly delighted the poor Genoese, by promising, both to them and to their families, a full remittance of their sins, in the article of Death!

and succeeded so far as to be permitted to view the great hall of the Inquisition; and, by a manœuvre, obtained a glimpse of the court while sitting; but to view the cells and the victims they inclosed, could not be permitted *.

Soon after this adventure, Dr. Buchanan returned to England. He had designed to come over land, to visit Mesopotamia and Judea; but was dissuaded, on account of the unsettled state of many of the countries he would have to pass through. As his tour had been in a great measure with a view to ascertain the state of the Scriptures in the East, his report contains the melancholy information of their scarcity, both among the Syrian Christians and the Catholics. Among a colony of 2000 priests in the colleges of Goa, he laments 'a total eclipse of scriptural light.' 'I pass an hour sometimes,' he says,' in the spacious library of the Augustinian Convent, and think myself suddenly transported into one of the libraries of Cambridge. There are many rare volumes; but they are chiefly theological, and almost all of the 16th century. There are few classics; and I have not yet seen one copy of the original Scriptures, either in Hebrew or Greek. It was, however, ascertained that some of the priests would be glad to receive the Bible, either in the Latin or Portugueze languages.

Another object of Dr. B.'s Eastern Tour was to procure ancient and valuable copies of the original Scriptures; and he succeeded in procuring several Hebrew and Syriac MSS. which he deposited in the University of Cambridge, and employed Mr. Yeates (Editor of the Hebrew Grammar) in arranging and collating them. In 1812 Mr. Yeates produced, accordingly, a quarto volume, which was printed at the University Press, under the following title: — "The Collation of an Indian Copy of the Pentateuch, with Preliminary Remarks, containing an exact Description of the MS. and a notice of some others, Hebrew and Syriac. Also a Collation and Description of a MS. Roll of the Book of Esther, and the Magillah of Ahasuerus, from the Hebrew Copy, originally extant on the brazen tablets of Goa;" with a Translation by the Collator, and a Preface by Dr. Marsh, the Editor of Michaelis.

Beside this testimony of respect to his *Alma Mater*, Dr. B. had offered 500l. each for Prize Essays at both Universities, on propagating Christianity in India. That at Oxford was awarded to the Rev. H. Pearson; but that at Cambridge, by Mr. Cunningham, failed, owing to its being delivered too late to the Examiner; but both were printed, as were several other prize essays and poems on collateral subjects.

Dr. B. by the enjoyment of a liberal income in India, which he managed with economy, came over to England in circumstances very different from those in which he went. Part of his property, we have seen, was dedicated to the cause of Christianity and Sacred Literature. He was not, however, unmindful of his personal obligations to Mr. Thornton. Before his return he remitted to that gentleman £.400, being the sum expended on his education, with the warmest expressions of gratitude, and with the more pleasure, as it would enable that benevolent gentleman to shew the same kindness to some other poor and pious student. By the same conveyance he also remitted £50. to the friend who had first directed his steps to St. Mary Woolnoth's, having heard that a series of dark providences had brought him into circumstances of necessity, which continuing after Dr. B.'s return, he impowered a friend to pay him a small annuity weekly; and at his death gave £20. additional for his funeral expences.

* We are happy to hear that this Institution has been since abolished.

After his return to England, Dr. B. intimated a wish to make a second Eastern Tour to Mesopotamia and the Holy Land. In the former country he had the names of an hundred churches, which he had a desire to see, and afterwards to visit the Syriac Press at Mount Lebanon, to touch at Alexandria, from thence to proceed to Greece and the Isles of the Archipelago; and the whole with the same views of encouraging sacred literature and the circulating of the Scriptures. The debilitated state of his health, however, not permitting him to undertake this journey, he employed himself usefully in promoting the same cause at home. Latterly he retired to the village of Broxbourne, in Kent, and devoted usually nine hours a day to prepare an edition of the Syriac Scriptures, for the use of the Syrian Christians in India. In January last he was summoned to attend the grave of his friend and patron, Henry Thornton, Esq.; and on the ninth of the next month he was called suddenly to follow him to the world of happy spirits, at the age of forty-eight years; but if the length of his life were calculated from the number and variety of his services in the cause of religion, he must be pronounced much older.

His literary productions, indeed, were not numerous; but they were all directed to one point, the promotion of Christianity in the East. His principal work was that very interesting one, the Christian Researches, which has gone through a number of editions. Beside these, he printed an account of the First Four Years of the College of Fort William, and several Sermons, which have been since collected into a volume, one of which was for the Church Missionary Society; and another (the Star in the East) which was preached at Bristol on his return from India, has passed through many editions, and excited much of the public attention to Eastern Missions.

A favourite object with Dr. B. was, an Ecclesiastical Establishment for British India. His Memoir on this subject was, we believe, his first publication. In his Christian Researches he has printed a letter from Bishop Watson on the same subject; and one of his last publications was an appeal to Parliament on the importance of a Colonial Establishment in India. Our opinion on this and the Doctor's other publications, may be seen in the preceding volumes of our Magazine referred to below *. He lived to see his wishes on the above subject realized, in part at least; and a Bishop and two Archdeacons appointed for India a little before his death.

The Doctor was twice married. His first wife died, as already mentioned, on her passage to England; and his second was a Miss Thompson, the daughter of Mr. Thompson, of Purby Hall, near Boroughbridge, in Yorkshire, whom he married after his return to England; but he had no children by her; and the lady herself died before him.

As to the Doctor's character, it is already so well established, both for piety and learning, as to need no encomium. An intimate friend of his, to whom we are indebted for some of the materials of this Memoir, observes: — 'He carried about him a deep sense of the reality of religion as a principle of action: with him it was more than notions; and from various conversations which I recollect with him, I could strongly infer how much he laboured to possess purity of heart.'

* See Evan. Mag. xvi. 80. xviii. 403, xix. 269. xxi. 145, 385. xxii. 147.

Our Reviews of Dr. B.'s Works will be found as follows:—Memoirs of an Ecclesiastical Establishment for India, vol. xvi. p. 80. Æras of Light, xix. 269. Missionary Sermon, xviii. 403. Apology for Christianity in India, xxi. 385. Colonial Establishment, xxi. 145. Address to Missionaries, xxii. 147.

OUTLINES OF A SERMON
BY THE REV. MATTH. HENRY.

[*Communicated by J. B. W. of Liverpool.*]

But the Scriptures must be fulfilled.
Mark xiv. 49.

THEY must be fulfilled, *i. e.* it is *necessary* they should be fulfilled, for the preserving of the honour of God's wisdom and truth, which would otherwise be reflected upon; and, therefore, It is certain they are, and shall be fulfilled in their season; and not one *iota* or tittle of them shall pass away till all be fulfilled. Mat. v. 18. Now,

1. This is here spoken, in particular, of those Scriptures which pointed at the death and sufferings of our Lord Jesus. He died, according to the Scripture. 1 Cor. xv. 3. Thus it was written; and, therefore, thus it behoved him to suffer (Luke xxiv. 46; compare 26, 27); therefore, Christ did not decline suffering when his hour was come, nor balk any of the particulars that were foretold, because he would have the Scripture fulfilled. 'Twas one of his last cares upon the cross that nothing might be omitted. See John xix. 28.

(1.) Doubtless, that was the word of God which could so exactly foretell the most contingent, and the most unusual and surprizing things, depending, as to us, on their will who intended no such things; but the contrary. It must be the dictate of him, to whom all his works are known, and a transcript of the determinate counsel and fore-knowledge of God. Acts ii. 23.

(2.) Doubtless, he was the Christ of God, in whom all the prophecies were thus exactly fulfilled. This is our great argument against the Jews, — to prove that this is he that should come; for to him bare all the prophets witness; and every thing is accomplished in him.

2. It may be applied to *all* the Scriptures, and the accomplishment of them in the course of God's providence. Other Scriptures are said, in the New Testament, to be fulfilled besides those that pointed at Christ, and his death and resurrection.

Doct. That the Scriptures are daily fulfilled in the course of God's providence and grace.

This is the great thing that is doing in the world,—the Scripture is in the fulfilling.

I am to shew, for the honour of the Scripture, that tho' the liberty and sovereignty of the Divine Will is not bound up as we are, yet God, in the government of the world, is pleased to act according to the revelation he has made of himself and his counsels in the Scripture. The Scripture, as it is the guide of our faith and practice, so it is the guide of our expectation; and tells us what we may look for.

1. I shall endeavour to open this doctrine in general.

(1.) The works of providence and grace are the works of God. Do I need to tell you this, That God rules in the kingdom of men (Dan. iv. 17); and that he rules in the hearts of the faithful. That in carrying on the affairs of this world, and those particularly which relate to the other world, God doth all,—performeth all things (Ps. lvii. 2) — both evil and good (Lam. iii. 38) — light and darkness. Isa. xlv. 7.

(2.) In those works he acts as a Rector, a Governor, and Judge, rendering to every man according to his works (Ps. lxii. 1); and he will not do that which is unjust. Job xxxiv. 11, 12. Promises and threatenings are the sanctions of the law; and they are fulfilled in rewards and punishments. The distinctions indeed that are made by the first grace are copied out of the close rolls of the divine decrees; but whatever is in the nature of a reward or punishment, has reference to a revelation. Now, the Scripture is the revelation of God's will as our Lawgiver; and what God doth in the course of his

providence, and the dispensations of his grace, he doth in pursuance of that revelation.

(3.) There is therefore an exact harmony and agreement between the word and works of God; for they are the products of the same wisdom and unalterable will. God is in one mind, and varies not from himself. With men, saying and doing are two things; but not with God.

1. Whatever is written in the word of God, is fulfilled in the works of God; for no word of God shall fall to the ground. Isa. lv. 10, 11. What he speaks with his mouth, he fulfills with his hand. 2 Chron. vi. 15. — Whatever the word of God saith is the tendency of any way or course, so it will prove. Hence the word is said to set up and pull down, Jer. i. 10, and to take hold. Zech. i. 6. Tho' it may not be accomplished quickly, nor discernibly, — though the accomplishment may not come with observation, yet come it will. God will confirm his word. Isa. xliv. 26.

2. Whatever is done in the works of God, is the fulfilling of his written word. This is that which the Lord has said (Lev. x. 3) as we have heard. Ps. xlviii. 8. God will magnify the law. Isa. xlii. 21. The great thing that God is doing in the world, is the fulfilling of the Scripture. He is performing the thoughts of his heart, which he has revealed in his word. Ps. xxxiii. 11. — 'Tis not the revolutions of states and kingdoms for their own sakes that God is working; but the fulfilling of the Scripture, one line of which is of more value with him than crowns and sceptres. See Heb. xii. 27. — All power is committed to the Son, that he may open this book, and loose the seals (Rev. v. 5) *i. e.* fulfil the Scripture. As when all that was written concerning Christ was accomplished, he said, 'It is finished;' so when all that is said concerning the world and the church is accomplished, the whole work of Providence will be finished. See Rev. x. 6, 7.

2. To illustrate it in particular instances.

I. In our own experience of God's dealings with us, we find the Scripture fulfilled. Every serious thoughtful Christian has the witness in himself of this truth. v. 9.

(1.) We have experienced the vanity of the world, and abundance of trouble and disappointment in it; and therein the Scripture is fulfilled. When God put us into this world, he put Bibles into our hands, to tell us how we must expect to find it, contrary to what we are very apt to promise ourselves. Doth not the Scripture tell us, that we are born to trouble? (Job v. 7) — full of it (Job xiv. 1)? — all vanity (Eccles. i. 2, &c.)? — that the fashion of the world passeth away (1 Cor. vii. 31)? that riches make themselves wings (Prov. xxiii. 5)? that it is folly to trust in men, and to expect much from them (Ps. lxii. 9)? and we have found it just so: our comforts here false, flattering, and failing.

(2.) We have experienced what an evil and bitter thing it is to depart from God; and therein the Scripture is fulfilled. When we have gone astray from God, and turned aside to crooked paths, we have found no comfort in it; — nothing got by it but shame and grief. Rom. vi. 21. Our consciences have been wasted, our peace broken, our mouths stopped, our joys withheld, communion with God interrupted; and all this the word told us of (Jer. ii. 19): that if we forsake God, he will forsake us. 1 Chr. xxviii. 9. See Rom. viii. 6, 13. — We have found our way hedged up with thorns, and that rod, Psalm lxxxix. 30, &c.

(3.) We have experienced a continual conflict between the flesh and the spirit in our own souls; and therein the Scripture is fulfilled.

Our own sad experience hath undeniably verified. Gal. v. 17; Rom. vii. 18, &c.; viii. 7. We find our inclinations strong to that which is evil, and a great deal of corruption and sin in us, — our own hearts deceitful and desperately wicked, — advisers to sin, advocates for sin; and the Scripture told us of it before (Jer. xvii. 9): it is as a glass; it shews us our natural face. Jam. i. 23. When we find in our natures a bent to backslide, that we have not yet attained, that we are encumbered with a body of death, we must say, 'Herein the Scripture is fulfilled.'

(4.) We have experienced great opposition from the powers of darkness; and therein the Scripture is fulfilled, 1 Pet. v. 8; Eph. vi. 12, &c. We find it too true that we have an enemy to grapple with, who has his devices, depths, and wiles. There is an invisible party of adversaries continually seeking to do us mischief. We find that he knows how to suit his temptations to our temper and condition: that he can transform himself into an angel of light, — that he aims at the soul. This the Scripture tells us of. We find he is foiled by resistance; and so the Scripture is fulfilled. Jam. iv. 7.

(5.) We have experienced the benefit and advantage of afflictions; and therein the Scripture is fulfilled, which saith, 'It is good to be afflicted.' Ps. cxix. 68, 71. Happy is the man. Job v. 17; Ps. xciv. 12. We have found that afflictions have brought sin to remembrance,—that they have humbled us, and taught us to pray; and in this the word of God is accomplished, which has stamped a divine institution upon the rod of correction.

(6.) We have experienced the power and efficacy of the word of God; and therein the Scripture is fulfilled, Heb. iv. 12. That it has discovered sin to us, awakened our consciences; has been an enlightening, quickening, comforting, sanctifying word, — thousands of the saints have subscribed to the experience of Ps. cxix.; Mic. ii. 7.

(7.) We have experienced the influences and assistances of the Spirit of Grace; and therein the Scripture is fulfilled. Have not we found a wonderful change wrought in our souls? — that whereas we were blind, now we see. Stemming a tide, — altering the bent, — making a new creature in the soul, — raising it to a divine life, — kindling a holy fire in it,—sealing us to the day of redemption, — strengthening us with all might. This is the fulfilling of the promise, — the great New Testament promise. Luke xi. 13; John xiv. 16.

(8.) We have experienced the comfortable success of prayer; and therein the Scripture is fulfilled. — We have found it has not been in vain to wait upon God, or wait for him. Mat. vii. 7. We have found our spirits relieved, our burdened souls supported, and God graciously answering our requests. God never said Seek in vain. — Isa. xlv. 19; Ps. xxxix. 4, 5, 6.

(9.) We have experienced the pleasure and profit of serious godliness; and therein the Scripture is fulfilled. We have found the ways of Wisdom pleasantness; and Godliness, with Contentment, great gain; a day in God's courts better than a thousand, — comfort under the cross, — integrity and uprightness preserving us, &c.

II. In the observations we have made of the dispensations of Providence in the world, it is our duty to observe these things (Ps. cvii. 1): To consider the work of the Lord (Ps. xxviii. 5.); we might learn much by it. The world is not governed by a blind fortune, but by a wise all-seeing God. Come and see the works of God (Ps. lxvi. 5); and in them all you will see the *Scripture fulfilled*. I shall instance,

1. In some things that are clear and obvious, which we see the

Scripture fulfilled in daily, concerning which we might ask them that go by the way. Job xxi. 29.

(1.) We see that God suffers abundance of sin and wickedness to be in the world; and therein the Scripture is fulfilled. Look which way we will, and we find most sad instances of the degeneracy of the human race; and we are told that it would be so, — the world lies in wickedness (1 John v. 19) — oppression (Eccl. v. 8) — falsehood (Ps. xii. 2): that in the last days sin should make the times perilous, 2 Tim. iii. 1, &c.: that iniquity shall abound. Mat. xxiv. 12. If God had not told us it should be so, and that he would bring glory to himself out of it, we should hardly have reconciled it with his wisdom and holiness. See Gen. viii. 21.

(2.) We see that the state of man in this world is a very calamitous state; and therein the Scripture is fulfilled, especially that sentence upon Adam and Eve (Gen. iii. 16 to 19); and upon their seed. Rom. v. 12. Is not every particular of that fulfilled? The pains of child-bearing? &c. We see the world a valley of tears, — the miseries that attend human life many and great; and this is according to the Scripture, which gives us instances of the like from the beginning of man's apostacy. Nothing but *vexation*.

(3.) We see that the number of good people is very small, in comparison with the wicked; and therein the Scripture is fulfilled, which saith, that few believe the report of the gospel (Isa. liii. 1); few find the strait gate (Mat. vii. 14); the flock of Christ a little flock, — but a remnant, especially not many mighty. 1 Cor. i. 26. The poor are evangelized. Zeph. iii. 12.

(4.) We see that it is the common lot of good people to be hated and persecuted by the wicked world; and therein the Scripture is fulfilled. We find a rooted enmity in the hearts of the wicked against the godly, according to Gen. iii. 15; John xv. 18, 19; and 1 John iii. 13. This Christ has told us before, as much as any thing: — that the saints shall, in the world, have tribulation. John xvi. 1; Mat. xxiv. 9. We should wonder to hear of the most barbarous and inhuman cruelty used to the people of God for Christ's sake, as John did (Rev. xvii. 6) if we were not told of it before. 2 Tim. iii. 12; Gal. iv. 29.

(5.) We see that, in spite of all the opposition of Hell and Earth, God has a church in the world; and therein the Scripture is fulfilled. Many a time the church has been afflicted, and yet not rooted out. Ps. cxxix. 1, 2. If it had not been supported by the power and promise of God, it had sunk long since. Mat. xvi. 18. The church has outlived all her opposers, and has been a burdensome stone to them. The archers have sorely grieved her. Like Moses's bush, — persecuted, but not forsaken. Never any interest or party had so many adversaries, — so few secular advantages.

(6.) We see that the wickedness of the wicked commonly tends to their own mischief and ruin in this world; and therein the Scripture is fulfilled. Ps. xiii. 21. *Evil pursues sinners.* We see the wrath of God coming every day upon the children of Disobedience. Eph. v. 6. We see whoredom, and wine, and new wine, take away the heart; and the Scripture fulfilled, Hos. iv. 11. Ill-gotten estates sunk (Jer. xvii. 11) and turned into the hands of those that will make better use of them. Ps. xxviii. 8; Job xxvii. 16, 17. Proud men brought down. Ps. xxiv. 23. The wicked snared in the work of their own hands. Ps. ix. 15, 16. Those that are troublesome troubled. Rev. xiii. 10. By whoredom brought to a morsel of bread. Families ruined.

(7.) We see that there is a pre-

sent gain in godliness; and therein the Scripture is fulfilled. That, in general, it is well with the righteous. Isa. iii. 10. A reward of obedience in obedience. Other things added. Many godly people remarkably prosper: their families have comfort. The habitation prosperous, because blessed. Ps. cxii. 1, &c.; cxxviii. 1, &c. The meek inherit the earth. Of which we must say, This they had, because they kept God's precepts, even the New Testament. 1 Tim. iv. 8. — They that have made God's ways their choice, have found them their comfort. Great peace have they that love God's law. Honour and praise attend piety, and those that honour God. A little that a righteous man hath, &c. No man was ever a loser in the long run by his humility, meekness, and obedience. The end of the righteous, Peace. Call now, &c. Job v. 1.

2. In some things that are dark and unaccountable; yet we see the Scripture is fulfilled. We are told of it before, that we may not be surprized.

(1.) It is strange to see the prosperity and success of wicked people in their wicked ways; and yet, even in that, the Scripture is fulfilled. To see Providence smiling on those that fight against God. — This has puzzled many a good man (Ps. lxxiii. 2; Jer. xii. 1); but the word of God has told us that the ungodly prosper. Ps. lxxiii. 13. — John, in vision, sees one of the worst enemies that ever the church had, crowned, and clothed in scarlet, and ruling. Behold, God has told us before. See the book of Job, that ancient commentary upon Providence.

(2.) It is strange to see the long continuance of the church's troubles; and yet, even in that, the Scripture is fulfilled. The rod of the wicked shall not lie always, but it may lie long on the righteous; so long that Zion may say, 'The Lord has forsaken me,' &c. The witnesses lying hid, and the church in the wilderness 1260 years. Rev. xi. 3.; xii. 14. Israel afflicted 400 years, — captives 70 years. God seeming to be angry, even at the prayers of his people. Ps. lxxx. 4. The Lamentations are typical, and oft fulfilled.

(3.) It is strange to see such errors, heresies, and divisions in the church; and yet, even in them, the Scripture is fulfilled — That there should be false Christs. Mat. xxiv. 24. It is expressly foretold, that there should be a great apostacy. 1 Tim. iv. 1; 2 Thess. ii. 3. Many Antichrists,—and there is no strong effort of the kingdom of Christ; but there is, at the same time, an attempt of Antichrist. Offences must come (Mat. xviii.) and heresies. 1 Cor. xi. 19. We were never told that the truth and gospel of Christ should meet with no opposition; but, on the contrary, that Satan would muster all his forces against it. The Church's trials, under the Old Testament, were of another nature; yet then this was foretold. Deut. xiii.

(4.) It is strange to see judgment begin at the house of God; and yet in that, the Scripture is fulfilled. To see how the nations and churches that are nearest to God are soonest reckoned with for what is amiss. If Ephesus leave her first love, Rev. ii. 4, 5. Of this we have fair warning given, Amos iii. 2. Begin at the sanctuary, Ezek. iv. 6; 1 Pet. iv. 17. After a gleam of liberty, look for a shower of trouble. This is that which the Lord has said — Lev. x. 3.

Use 1. Let us give to God the glory of his truth and faithfulness, which endure for ever. Acknowledge God's foresight, which appears in the predictions of the word, — and his veracity, which appears in the performance of those predictions. Set to your seal that God is true. John iii. 33. By this, God proves himself to be God. Isa. xlvi.

10, 11. Glorify God's omniscience and omnipotence. Ps. cxxxviii. 2.

2. Let this increase our reverence of the Scriptures, and engage our study of it. Doth God thus magnify the law, and make it honourable? Let us then magnify it; and let it be honourable in our account. You see the Bible, tho' written long since, is not as an Almanack out of date; but is still in full force. The Jews, who expect a Messiah, in whom the prophecies of the Old Testament shall yet have their accomplishment, are very critical in their study of it.

3. Let this reconcile us to those dispensations that are most intricate and unaccountable,—that the Scripture is fulfilled in them. If we know not the intendment of particular events, we know what is the general scope and tendency;— God is fulfilling the Scripture. This ought to be, for the Scripture must be fulfilled. Must God alter his measures for us? Has not he given us fair notice in the Scripture? There is no new thing under the sun. Eccl. i. 9, 10.

4. Let us learn to compare the word and works of God together, and observe how they mutually explain and illustrate each other.

(1.) Let the works of God help us the better to understand his word. Predictions are best expounded by their performances. Thus the disciples came to understand Christ's word. John ii. 22. The observing of Providence will contribute much to the understanding of Scripture. See Hos. xiv. 9.

(2.) Let the word of God help us the better to understand his works. The Scripture is the key of Providence; and by the help of it, we may be led into the mystery of God's dispensations. John xiii. 7.

5. If the Scripture has hitherto been so exactly fulfilled, then, no doubt, it will be so still; and we may be assured of it. Dread the threatenings; for they will be fulfilled. Depend upon the promises; — all the saints have found them a firm foundation, — and such as we may venture our souls upon. Heb vi. 17, 18.

Chester, Jan. 28, 1699-1700.
St. Helens, June 14, 1703.
Coventry, April 30, 1704.

ON DRESS.

Sir, *To the Editor.*

PERHAPS, you will not think altogether unsuitable to the design of your valuable publication, a remark or two on a practical evil, which, I fear, is of extensive prevalence. This is the fact of many persons, especially females, adopting an *expensiveness* in their style of dress, extremely unsuitable to their station in life, and their means of support.

For the really rich, I should not only admit expensive clothes, ornaments, furniture, and the large variety of costly elegancies, to be allowable; but I regard it as a duty incumbent on *them* to use these, as well as other *proportionate* modes of diffusing property, in order to encourage manufactures, and so to contribute to the employment of many industrious families; but it is now the custom, and *even* (with grief and shame I say it!) *among religious families*, for the wives, daughters, and sons of middling tradesmen to appear dressed and decorated *more* richly than the members of opulent families often are. Female servants, with high wages, out of which they might and ought to reserve a decent sum yearly for duty and benevolence, very generally spend all in clothes, unsuitable to their station. Wives, and especially daughters, of persons who are known to be extremely distressed to make their daily and weekly payments; or of persons who have just been bankrupts, or have made composition with

their creditors, or have been helped out of difficulties by benevolent contributions and loans; — wives, I say, and daughters of such, are almost daily seen dressed in a style as elegant and costly as that of their rich neighbours; and with such *frequent changes* of bonnets, hats, tippets, gloves, shoes, &c. as shew that just economy enters little into their thoughts. These sights not seldom appear in the sanctuary of divine worship, — while the anxious, care-worn countenance of the husband or father presents an afflictive contrast to the smiling display of the other occupants of the pew.

Such conduct is,

(1.) *Foolish.* It defeats its own object. So far from making the parties honourable and respectable, it excites disgust, and provokes severe animadversion; and will any *prudent* young man take a wife from a knot of young females of this description?

(2.) *Unjust.* If just debts are not discharged, all these superfluities are dishonest acquisitions, badges of unrighteousness, the plunder of suffering creditors, whose families may at this moment be in great distress from the fraudulence of such extravagant debtors.

But, if this be not the case, you may be *unjust* to yourselves and your families. If there be not a proper correspondence among all the articles of your personal and domestic expenditure; —. if your display exceed your solid comforts; — if you deprive yourselves of the means of purchasing books, which would enrich you with heavenly knowledge, or with useful human literature; — if the cost of your dress be supplied by a miserable parsimony in the education of your children, or younger sisters and brothers, — then you are *unjust*; you refuse your own mercies, — you starve your own souls; — you provide not suitably for your own house; — you go near to 'denying the faith.'

But, still more, you are *unjust* to GOD. His cause, the cause of the gospel, of benevolence, of the illumination and salvation of mankind, calls for your aid! It deserves, it has a right to your aid, in a righteous proportion to all other duties; yet, by spending all upon your own vanities, you deprive yourselves of the ability, and you freeze up the inclination to be efficiently serviceable to the blessed cause and delightful work of our Lord Jesus Christ. Will HE not require this at your hands?

(3.) *Cruel.* Extravagant parents! you are training up your children in a style and in habits which they cannot (without such supervention of prosperity as you have no right to look for) hereafter support. When, with dried up resources and broken hearts, they find themselves plunged into unexpected poverty, how must they reflect upon the selfishness, the barbarity of their parents!—Thoughtless young people! what pangs do you inflict on your parents, when they see your finery, and inwardly know their own embarrassed circumstances, or, at best, how ill they accord with the shew which their weakness and want of authority, or your self-will and pride have led you to make! Your conduct is cruel; and cruel indeed must be your hearts, if, after being warned, you can persist.

(4.) *Irreligious.* Enough has been said to prove this; but I may add, that not a few young persons fall under this reproof, of whom better things might be hoped, and who are well affected towards serious godliness; yet, alas! when we see them enter the house of God with the plain marks of such diligent *toilette*-attention, beside every other feeling that may be less or more applicable, we are forced to the reflection: 'This Lord's Day

morning has not been spent in seeking communion with God! The spirit is little prepared for the ordinances of Jesus!'

May they consider these things! and the Lord give them understanding to know, and a heart to do his will!

A FRIEND TO PROPRIETY.

TRADING FOR CHRIST RECOMMENDED.

A Letter from the late excellent Mr. J. Williams, of Kidderminster, to his Nephew, Mr. Watson.

[*From the Diary of Mr. Williams, lately re-published. — See our Review of it in the last Number.*]

Manchester, Sept. 4, 1753.

Dear Cousin,

LAST Lord's Day Mr. Whitefield, after praying for those who *preach for Christ*, prayed also for those who *trade for Christ*. May you and I be of that number! Of *other* tradesmen it may be said, "they have their reward;" while *these* are laying up for themselves "treasures in heaven," and in the mean time have a higher relish of what they possess, be it more or less. If we trade for Christ, we must every day, as we go on, praise him for all our success; ask counsel of him how we shall lay out the increase, and do all we do by the rule of his word, and with an eye to his glory. If we trade for Christ, we shall not have our hearts much lifted up with mere worldly prosperity; nor lifted up in pride, though they will be in praise, that we have wherewith to do the more for his glory. Nor need we, on the contrary, be much cast down by adversity; unless, indeed, it have befallen us through our own fault or neglect, when we ought to be humbled for our unfaithfulness in our stewardship, and to watch and pray the more. Perhaps, also, we ought to be so far affected as to grieve, in some measure, that, through our inability to advance the interest of Christ, it hath suffered any diminution. If we trade for Christ, we certainly trade with his stock; and whatever we give to his church or to his poor, we shall give to him; and, therefore, need not do it grudgingly. In short, if we trade for him, our minds may be 'kept in perfect peace,' being, in all events, 'stayed on him,' and trusting in him. Who now would trade for themselves only, when they may have such an able, wise, bountiful Master to trade for?

I am, dear cousin,
your faithful partner,
JOSEPH WILLIAMS.

There is another Letter, in the same volume, page 370, intitled *The Religious Tradesman*, addressed to the late Mr. Peter Bunnell; to which we with pleasure refer, as particularly adapted to general usefulness; but we have not, at present, room for its insertion.

HOW TO *EMPLOY* THE SUMMER.

Mr. Editor,

I READ with pleasure a small piece in your last, 'How to *enjoy* the Summer;' and it has suggested to me another enquiry, no less important, 'How to *employ* the Summer.' Most persons in easy circumstances, reckon upon spending the autumn, more or less, at some watering-place, in order to enjoy the benefit of sea-air and sea-bathing. Now to such I would beg leave to suggest a few hints of enquiry, that may be useful in preserving a consistency of character, and save them from many reproaches of Conscience on their return.

1. Are you the same person among strangers as in your own church at home? Many, I fear, when they get to a watering-place, or a strange village in the country, conceiving this a time of relaxation, relax also in their religious

principles and conduct. At home they are church-members, or at least well known at some popular chapel, and would be ashamed of being seen at a place of public dissipation or amusement; but when they get away from their religious connections, they withdraw also from religion. They would be ashamed to be seen at a London theatre, at a gambling-house, or an assembly; but in the country it is different. They see no harm in going to a country theatre,—in frequenting the raffle-shop and the card-table, or the assembly-room. But wherein is the difference? — The fact is, they hope they shall not be recognized; but, alas! how weak is this delusion! If you love the world, be honest enough to avow it. It is troublesome to wear a mask. If you do not love it, why endeavour to enjoy it, as it were, by stealth? How often do professors meet each other's blushes, and mutually accuse each other by the salutation, — 'Who would have thought of seeing you here?' But if they do not meet, — if they pass unobserved by men, they cannot escape the eye of God, or the lash of Conscience.

'But we come here for relaxation, — what shall we do?'

1. Examine your own heart, and converse with God. At home, the hurry of business and the bustle of trade are supposed to form an excuse for your neglect; but here an open sky, an extensive country, a retired shore, an immense ocean, — all invite to solitary reflection, to self-examination, and to communion with heaven. 'Now is the accepted time.'

2. Look into the state of the poor, — see what assistance you can afford them. By refraining from the fashionable and expensive amusements of the place, you save what may assist a poor family, a poor child, or at least contribute a mite to some public charity, a school, a dispensary, or an hospital.

3. Enquire into the state of the gospel, and what assistance you can lend it; or if there be no gospel in either church or meeting, what means you can devise to introduce it. How is the minister supported? Has he a family? — and can you assist him to provide for any of his children?

What religious societies are there in the place? Is there a Bible, a Missionary, a Tract Society in it, to which you can contribute? Is there a village or a vestry-library to which you can present some useful book? Or cannot you, while relaxing two or three months from business, devote two or three hours in a week to assist in some school, for the instruction of poor children or adults? Who is there that you can stimulate?—what that you can recommend?

Were these objects of gain, a tradesman's mind would be fertile in such enquiries. O Christian! do something for humanity, for religion, and for your God!

MONITOR.

*** G. G. S. in his piece above referred to, very properly recommends the Study of Nature, as forming a proper employment for the Rural Christian; but omits to mention one of the finest objects for contemplation, and which is generally one of the most prominent in our summer excursions, — I mean the *Ocean:* an object eminently calculated to excite our admiration of the Divine Power and Providence. I recollect but one modern religious author who has carried his meditations on this subject to any extent; and that was the amiable Pearsall, in his Contemplations on the Ocean, Harvest, Sickness, and the Last Judgment; recommended, I think, by Dr. Gibbons and Mr. Hervey.

Perhaps, some of our pious literary friends would well *employ*, in this way, a few hours by the sea-side; and we should be glad to enrich our pages with their reflections.

Obituary.

We have more than once had occasion to observe, that ministers and others who have taken a lively interest in the cause of Missions, have found the benefit of it in their own happy experience. The following is another pleasing instance of this kind, and an illustration of that Scripture, 'The liberal soul shall be made fat; and he that watereth shall be watered also himself.' — Prov. xi. 25.

MR. ROBERT FINDLATER.

This worthy gentleman was a merchant at Drummond, Ross-shire; he possessed a truly liberal spirit, for he embraced with open arms all who love our Lord Jesus Christ, without distinction of sect or party. His exertions among the rising generation were indefatigable. For the last 16 years of his life he taught a Sabbath Evening School without intermission, till prevented by illness. The Lord was pleased to smile upon these labours of love, the fruits of which have appeared already. The lively interest he took in the prosperity of the Missionary Society, will appear from the following directions addressed to his son:—'Remit to London, to the Missionary Society, a donation of ..... It was from that Society my soul first caught the blessed flame that has often warmed my cold heart and affections since; and at this time, while I am writing, the fire is burning; my heart and eyes are full, viewing with joy the spreading glory of Immanuel's kingdom, when all his people's prayers, and all his Father's promises shall be fulfilled with that shout, "The kingdoms of this world are become the kingdoms of our Lord and his Christ." I must even stop at this time, lay down my pen, and give vent to my affection, because my heart is set upon it. O Lord, hasten the glory of the cross of Christ among all lands, that he may see the travail of his soul, and be satisfied."

Thus, it appears his soul was swallowed up in the prosperity of the kingdom of Christ; he could not refrain from expressing the joy he felt at the interesting intelligence communicated in this Magazine, of the extension of the Redeemer's kingdom. Only a few hours before his departure, he heard a letter of Mr. Campbell (with whom he was personally acquainted) written from Africa, read to him; and so much was he animated by the cheering accounts it contained, that he sat up in bed, weak as he was, and, with the faith and feelings of a dying believer, addressed those around his bed, saying, 'What encouragement for you to continue in prayer!' — He fell asleep in Jesus, on Monday 30th May, 1814. His son, the Rev. Robert Findlater, is Minister of Loch, Tay-side; another son is also in the ministry; both of whom, it is hoped, will long live to emulate the example of so excellent a father.

REV. EDWARD BRYANT.

[*Inserted by Request of his Family.*]

The life of a good man may bestow great advantages on those who live within the sphere of his example; his precepts may improve, his courage may animate, and his zeal inspire them; but it is in the hour of death he gives us his most instructive and impressive lesson, the awful moment of his dissolution is the test of his faith; and, in the glory of his setting sun, we behold the strongest proof of the sincerity of his belief, and the efficacy of his religion.

The chamber of death of the late Rev. E. Bryant of Newport, Essex, who died June 27th, 1814, in his 61st year, was strongly illustrative of the truth of these reflections. This excellent man was a faithful minister of the Gospel of Christ upwards of 41 years, 11 of which were spent in Chelmsford, and 30 at Newport, in the county of Essex. He had been afflicted for nearly two years previous to his dissolution, with one of the most painful human maladies, which he clearly saw was gradually conducting him to the termination of his mortal existence. Though his sufferings were incessant and agonizing, he humbly bowed to the chastening rod; not a complaint, not a murmur escaped his lips; they seemed subdued by the energy of his faith and the confidence of his hopes in the mercy of God through his Son. The grave, as he approached it, lost all its terrors; and Death appeared only as the benevolent friend who

came to burst the fetters of clay, and conduct him to eternal happiness. It was but 36 hours before his emancipation, while standing on the verge of both worlds, he addressed Mrs. Bryant, his children (of which he has left nine) and friends who surrounded his bed, with such warmth of affection and true piety as must make a lasting impression on those that had the happiness of hearing him. While insisting on the doctrine of the everlasting Gospel, and the inexhaustible riches of divine grace in the hour of trial, to those that seek him, he was exhibiting in himself an impressive and affecting proof of the support a Christian receives from Heaven in this world in that most eventful of all hours, the one in which he eternally takes leave of it. About this time it was announced to him by one of his sons, that all further medical aid was unavailable. He paused — and, with a look of impressive affection on all around, replied, 'The Lord's will be done! into his hands I commend my spirit.' — Another of his children asked him a few hours afterwards, if he felt comfortable: he exclaimed, with a smile, — 'Serene! serene! — quite happy — God be praised!' And frequently, as long as he possessed strength, his cry was 'Come Lord Jesus, receive my spirit!' Only a few minutes previous to his departure, his son asked him if the Lord was still precious to his soul: — 'Yes,' was still his answer.

The minister who succeeds him (the Rev. Mr. Hopkins) was also present at this last scene, and performed the solemn office of closing his eyes in death. He afterwards spoke over the grave to his weeping family and friends.

The Rev. Mr. Emblem preached his funeral sermon from 1 Cor. xv. 10. 'By the grace of God I am what I am:' words chosen by the deceased himself, which mark, in a striking manner, the sublime idea he had of the attributes of his Divine Master, and the low estimation in which he held himself as his servant.

RECENT DEATHS.

The Rev. *James Patterson*, minister of the gospel at Airth, died March 21, 1815. He was ordained May 22, 1810. He was thus four years and 10 months in the ministry. He was a judicious, solid, and evangelical preacher; his piety was modest and unaffected; and his manners mild and gentle. During his illness he was calm and composed; sweetly resigned to the will of God, he placed his firm reliance on the Divine Redeemer, in whom he believed.

On Wednesday, April 26, at Woolavington, in the county of Somerset, died the Rev. *John Magor*, aged 70 years. He was for 39 years the pious exemplary minister of the Independent church at Glastonbury. His death was sudden. He was afflicted, in November last, with a paralytic affection; but recovered so far as to be able to preach occasionally. On the night of his death he retired to rest as usual; and about 20 minutes after, was taken to that rest which remaineth for the people of God. — A short Memoir may be expected at some future period.

The Rev. *Henry Hunt*, senior pastor of the Independent church at Horselydown, Southwark, died June 26th, having attained the age of 90. He was born in Ireland, had been more than 60 years in the ministry, and had laboured at Lancaster and other places in the country. He settled at Horselydown in August, 1800. The closing scene of his life was peculiarly tranquil: he appeared to have no fear of death; but rather to be filled with a joy unspeakable, and full of glory. He spoke with considerable animation on the two last verses of the 16th Psalm the morning that he died; and observed, that he had found them a great support to his mind. He had not preached for more than two years previous to his death, owing to his great infirmity. The last time he spoke in public, was at the Lord's Supper on the 1st of January last. He was interred at the burial ground belonging to his church, in Long Lane, Bermondsey, on Tuesday July 4. Mr. Townsend delivered the funeral oration. His death was improved by his colleague on Lord's Day morning July 9th, from Heb. xiii. 7, 8; and by Mr. Hutchings, at Unicorn-yard, Tooley-street, in the afternoon, from part of the same words.

MISCELLANEA.

A SHIP THE VEHICLE OF THE GOSPEL.

(From Pearsall's Contemplations.)

"But, methinks, I look with peculiar pleasure upon yonder sloop under sail, when I consider, that by such a vehicle the gospel of my salvation was transported hither. If it had not been for such a conveniency, how could this inestimable treasure of grace have visited these distant isles of the Gentiles? O blessed ship, that first brought the news of a Jesus! Methinks I am almost ready to compare it with that angel who was honoured to bring the tidings of a Saviour born to the poor shepherds."—*Cont. Vol. I. p. 86.*

ANECDOTES.

From Part LXXI. of the Periodical Accounts of the Moravian Missions.

Nov. 4, 1810, Johanna Julius, at the Cape of Good Hope, had a remarkable presentiment of danger to her child.—She had laid the infant down to sleep, and went to work in her garden. On a sudden it came into her mind, that her child was in danger, and that a serpent (called a puff-adder) was in the house: she hastened back, and to her great fright saw an immense puff-adder, coiled up, and lying close to her child. She snatched up her infant; and the venomous creature was killed by some women who came to her assistance. It measured eight feet in length.

Paulinus, Bishop of Nola, having spent his whole estate in redeeming Christian captives, at last offered his own person to redeem the son of a poor widow; but the barbarians were so moved with his benevolence, that they sent him back, and released several captives to accompany him.

QUERIES.

A Correspondent requests an explanation of the following passage:

1 Peter iii. 18.—"By which (Spirit) he went and preached to the spirits in prison," &c.

Another person enquires, What is the difference between an actual and habitual state of preparation for death?

JUVENILE DEPARTMENT.

MR. BOSTON'S CONCERN FOR YOUTH.

It had been my manner, for a long time, besides the catechising of the parish every year, to have days of catechising for those of the younger sort, and they met in the kirk once a fortnight, sometimes once a-week, sometimes in my house. I learnt it from Mr. Charles Gordon, a grave, learned man, minister of Ashkirk: by this course I got several young people of both sexes trained up to a good measure of knowledge; some of them to this day are solid and knowing Christians; and the whole youth of the parish, who were disposed, and had access to wait on, came together, and as occasion required: sometimes these meetings were closed with a warm exhortation to practical religion.—*Boston's Memoirs.*

GOOD EFFECTS OF SUNDAY SCHOOLS IN IRELAND.

Hibernian Sunday School Society.

A gentleman from the neighbourhood of Castle Blaney, in the county of Antrim, gives the following very interesting account:—"A little boy, one of our scholars, became so impressed, as never to go to bed without saying his prayers: one evening, while he was doing so, his father, a very profligate man, came home, and, as usual, began to curse and swear, and abuse his wife and family. In the midst of his rage he overheard this child, who was only separated from him by a low mud partition, praying aloud, that "God would have mercy on, and pardon his wicked father." The effect was astonishing; his heart was struck; he crept to the bedside, and there with "a broken and contrite heart," joined in supplicating that *God would be merciful to him, a sinner.* Such a prayer was never yet rejected at the throne of grace: a Saviour was presented to his view, *able and willing to save to the uttermost.* He is now a perfectly reformed, correct, industrious character, and his wife and other children are partakers with him of "like precious faith;" and thus a family, in which comfort was before unknown, and who were a proverb in the country for wickedness, are now patterns of sobriety, industry, and cleanliness to the neighbourhood. May we not exclaim then, "out of the mouth of babes and sucklings the Lord hath perfected praise;" and should not such blessed effects animate the friends of religion, and of their country's welfare and good order, to further the objects of such institutions. We are happy to be enabled to state, that numerous additional Sunday schools have been lately formed, and are now forming in various parts of Ireland.

Review of Religious Publications.

Messiah: *a Poem, in* 28 *Books*. By Jos. Cottle. *Royal* 8vo. £1. 1*s*.

On seeing a Poem, entitled "The Messiah," the pious reader rejoices; but the critic and the lover of literature are not so sanguine. They recollect that this is ground already trodden by one of the most celebrated German poets, and in many parts by our own Milton; or they are discouraged at hearing so excellent a judge as Dr. Johnson declare that it is next to impossible to excel in sacred poetry: so that unless the author possess very uncommon talents, they must expect to meet either with servile imitation on the one hand, or insupportable dullness on the other.

Perhaps Mr. Cottle does not owe much of his merit to his choice of a subject, but he has treated it with so much poetry and spirit, that the disadvantage is scarcely perceived. We say not this to insinuate that the powers of man are debased by the employment of angels, or that genius is degraded by emulating the strains of the seraphim: no; we would dedicate the noblest faculties of the soul to our Saviour's glory; but yet we do not think sacred subjects well adapted for a long poem. The charm, and almost the essence of poetry, is novelty, and this cannot surely be found in the histories with which we have been familiar from our infancy, and which it is a kind of profanity to alter by fiction; and the poet can find little new to say on topics, which "many ages have already been employed in discussing." But in the present instance, these considerations do but increase the praise due to our author, who has successfully encountered them. His work, indeed, bespeaks him to be a man of unaffected piety, of a vigorous mind and sound understanding, and his modest preface secures him an interest in our candour; though he might have assumed more without risk in his pretensions.

The title of *Messiah*, at first sight, seems scarcely to agree with the tenor of the poem, but we have an explanation in the preface.—"The following poem professes to relate, in a poetical form, a series of the principal incidents recorded in the Old Testament: the agency of Messiah, through the whole of these events, gives, it is presumed, an *unity* to the action, which no other subject thus extended could possess." Thus the *Messiah* is rather the ruling *mind* that pervades the whole, than the principal agent in the events related.

A poem of so much talent and piety cannot certainly fail of obtaining our warmest approbation, though we are not blind to its defects. There are many passages of great elegance, and many of refined feeling; the beautiful is not unfrequent, but the author generally fails when he attempts the sublime. The passage we will quote is not among the meanest; the deluge is the subject.

> "The angel spake, 'My patience now is o'er!
> 'Men, prone to evil, trespass more and more!
> 'Judgment must wake! To sinners haste and cry,
> 'The day of wrath is come! Distress is nigh!
> 'Unutterable anguish! Ruin wide!
> 'Destruction that moves on with giant stride!
> 'Turn to the God that made you, and repent!
> 'Or in seven days the wrathful firmament
> 'Shall pour its stores of fury, raging round!
> 'The fountains of the deep shall burst their bound!
> 'The tempests deluge earth! the floods arise!
> 'Th' imperious winds, conflicting, shake the skies!
> 'The thunders, heaven's distemper'd concave rend!
> 'And every living thing to death descend!'"—P. 83.

But the chief fault seems to be the extreme rapidity with which the reader is hurried from subject to subject. There is in the preface what looks like consciousness of this defect, when it is said that brevity was the principal aim in the conduct of the incidents in the poem; this may be the cause of it, but we fear it is a favourite failing. We recollect something of the same

kind in "Alfred." Though twenty-eight books much exceed the usual limits of poems, in which, nevertheless, there is time enough found to digest well all that is contained in them, yet in these twenty-eight books there is scarcely one event properly and fully related; much less do we find an occasional digression or illustration, which might serve as a resting-place in the long journey, and help us to recruit our strength before we set out again. The book abounds with defects of this kind, but that we may not exceed our limits, we will select only one example. Saul is commanded to destroy Agag, and Samuel has hardly done speaking, when he grasps his sword, and sets off,

"With shout and martial pomp, to meet his foes."

Now, time is required to make preparations for war, and this should not have been overlooked by the poet. Poetical armies are not to be like Pompey's, ready to rise from the ground the moment the bard wants them.

We would notice, that there are too many *doths*, parentheses, and notes of admiration; also, the stops are very lavishly bestowed, as in the following line:

"From morn, to eve, the sky, in gold, doth dress."

The versification is good, the rhymes are strict, and the lines generally musical; yet unfortunately we often find a superfluous epithet, or awkward transposition of words, to fill up or harmonize the measure.

With respect to poetic licences—the triplet is often used, but there are no Alexandrines. The sense is not always terminated by the couplet, but frequently in the middle of a line: this is not disagreeable, but often produces the freedom of blank verse, while the rhyme prevents its harshness. The following is the account of the Creation, which in itself possesses great beauty, besides illustrating the observations just made:

"Then dripping from the seas the mountain's head
Stupendous rose; crags bare and bleachen, spread
In wild confusion—fearful to the eye—
In barren greatness, while the valleys lie
Crouching beneath, in their brown vesture clad,
And silent all. To make the spirits glad
Of the celestial gazers, now appear
Luxuriant herbs, whilst trees their limbs uprear,
Wide spreading, bearing varied fruits mature
Of goodly aspect. In their vestures, pure
And prodigal of beauty, flowers divine
In rich diversity their charms combine,
Loading the playful breeze with odours sweet.
Now in the arch of heaven, the fount of heat—
Proud orb of day, with delegated might,
Attracts in one creation's scattered light
And bursts refulgent. To the west he rides,
When, lo! his silent sister slowly glides,
In silver hue, up from the watery waste," &c. &c.—P. 5.

(To be concluded in our next.)

The Works of N. Lardner, D. D. in 5 vols. Vol. 1. 4to. £2. 2s.

We have already expressed our satisfaction on the re-publication of these valuable works, and here mention them only to inform the public that one volume is complete, and two parts of another.

These volumes, although handsomely printed, are not in the fashionable quarto style of half margin, and the lines leaded. This volume contains 650 pages of the Credibility, Parts 1 and 2, and comes down as far as the middle of the third century. As the works are published in parts, we hope scholars will avail themselves of that easy mode of purchase, and that it will be adopted particularly in the libraries of academies and literary societies, as a very important work of reference, as well as highly interesting in the perusal—to those we mean who consider the Scriptures as the most important object of their enquiries.

Sermons, *by the late Rev.* Samuel Palmer, *of Hackney*, 8vo. 10s. 6d.

THESE sermons, twenty in number, were published at the request of numerous friends of the deceased author, and edited by one of his sons, the Rev. Samuel Palmer, of Chigwell. Many of them were written out at full length by the author, and the rest have been faithfully transcribed by the editor, from the short-hand characters in which they were written. In making the selection, the editor was guided by the wishes expressed by several intelligent friends, who were desirous of possessing, in a permanent form, some of those sermons which they remember to have heard from the pulpit with pleasure and advantage.

The sermons are on the following subjects:—1. The character and blessedness of Obed-Edom. 2. Delight in God and his Ordinances. 3. Christian Liberty. 4. The faithful Pastor and improving Hearer. 5. On the Uses of Money. 6. On Providence. 7, 8, 9. On Friendship with God. 10. Our Lord's Reply to the Sons of Zebedee. 11. The noble Bereans described. 12. The Christian's Hope. 13. Funeral Sermon for Mrs. Bailey. 14. The coming of Christ a faithful Report. 15. Obedience to the Commands of Christ, &c. 16. His Commands not grievous. 17, 18. The Sufferings of Christ. 19. A Review of forty years' Labour. 20. On the Fiftieth Anniversary of the Author's Ministry.

These sermons are in that plain and simple style which Mr. Palmer adopted on principle, as he laboured to be understood even by the poorest of his flock; but they are truly pious and practical. The third sermon, on Christian Liberty, is an able defence of non-conformity, a subject which the author well understood. The last two discourses contain serious reflections, suggested by the lapse of time since he commenced his labours at Hackney (in 1762). In the last of these he says, "Half a century is a remarkable period, and is a large proportion, being more than two-thirds of the life of man, according to the common reckoning of threescore years and ten."——"For a dissenting minister to remain such a length of time preaching in the same place, is indeed a rare occurrence."—"Of my fathers and brethren, my predecessors and cotemporaries, a large proportion were called off the stage of life before they had arrived at my age, or near it. The excellent DODDRIDGE finished his course before he had completed the fiftieth year of his life. His successor, my worthy tutor (Dr. Ashworth) died at the age of fifty-three, and my pious pastor (Mr. S. Sanderson, of Bedford) at sixty-three. To come nearer home, one of my predecessors in this place (the laborious Mr. Henry) was cut off when but fifty-two. Nor can I forget to remark the number of ministers who have died in this village since my residence in it, not less than twelve, the half of whom were stated preachers here." Mr. Palmer then proceeds to make some useful observations on the words of his text (2 Pet. i. 13.) "Yea, I think it meet, as long as I am in this tabernacle," &c. At the close of the sermon, he gives an historical sketch of the congregation, first formed under Dr. Bates, and continued under the ministry of Mr. Henry, Mr. Barker, and Mr. Hunt. The present meeting-house was erected in 1771, and the congregation was increased so much, that in 1787, a material enlargement was made; but he adds, "within the few last years there has been a considerable alteration. This has been, in a great measure, occasioned by the deaths or removals of a great number of the principal supporters of the interest: and though some additions have since been made, they have by no means been equal to the loss. Considering the general taste which is apparent for novelties, for new places, new preachers, and new doctrines, I do not wonder so much that our interest has declined, as it has of late done, as I do that it has not declined more; for even now, both the congregation and church are in a better state, as to numbers, than it was on my first settling here."

This may serve as a specimen of Mr. Palmer's manner, to those who are unacquainted with his writings; and the old friends of the author will recollect with pleasure, in perusing this volume, the style and sentiments of their deceased pastor.

A list is subjoined of Mr. Palmer's works, which are very numerous, amounting to upwards of forty; among which the most considerable was the Nonconformists' Memorial, in 2 vols. 8vo., and the most popular 'The Protestant Dissenters' Catechism.'

Missionary Correspondence; containing Extracts of Letters from the late Mr. S. Pearce (of Birmingham) to the Missionaries in India, between the Years 1794 *and* 1798; *and from Mr. John Thomas, from* 1798 *to* 1800. 8*vo. Price* 2*s.* 6*d.*

To all the promoters of missions, and to all who knew that excellent minister Mr. Pearce, this publication must be interesting. Mr. P. was among the first and warmest friends of the missionary cause in England; and he earnestly desired to join his brethren in India; but the leading ministers of his own denomination, to whom the matter was finally referred, decided against it, judging that the situation he occupied at home was too important to be relinquished, and that he could serve the cause of missions more effectually by promoting it at home. He submitted to this painful decision; but his inclination remained unaltered. Some time after this he took a violent cold, on returning home from a mission meeting at Kettering, and the symptoms of a fatal consumption succeeded. The doctor intimated, that a warmer climate might be useful. "Ah!" said he, "had the Society sent me there when I so earnestly entreated them, I had not now been shut out from all service for God, and enjoyment of his people, for want of a warmer climate." p. 72. His exertions, however, in England, contributed not a little to promote the Baptist mission, then in its infancy, which has since been so eminently blessed of God.

The Importance of an Evangelical Ministry; a Sermon, *delivered at the Settlement of the Rev. Arthur Tidman. By* Wm. Jay. 8*vo.* 1*s.* 6*d.*

From an accomplished, acceptable, and useful minister of the gospel, valuable directions for the discharge of ministerial duties may be expected, and with such we are favoured in this excellent discourse. The text (2 Cor. ii. 15, 16.) "contains two things, or rather, one thing placed in two points of light. Ministers of the gospel are *a savour of Christ*,—and *they are variously regarded.*" These outlines are admirably filled up; but we have not room to display the picture. We must refer our readers, especially our ministering brethren, to the discourse itself, which will well repay the purchase and the perusal. O that every minister were formed on this charming model! There is one passage, however, which discovers so much good sense and candour, that we cannot refrain from transcribing it. Having expressed his detestation of *anti-nomianism*, he says, "But I dare not set down every one as deserving this reproach who incurs the name. We ought to consider much from whom the charge comes; for it may so happen, that the censured are deemed excessive, because the censurers are themselves defective. And I cannot but fear, lest some of our younger and less experienced brethren, in avoiding one extreme, run into another; and from a laudable concern to guard the truths of the gospel, impoverish them, and feed their flock in such a poor and sparing pasture, as to tempt them to break bounds, and enter the rank grasses of these pseudo-doctrinalists. Your admonisher this morning mentions this the more readily, because he remembers a time when he erred a little in this direction himself; and he is not ashamed to confess, that there are of his earlier sermons such as he could not conscientiously preach again, not because they were not consistent with the 'truth as it is in Jesus,' or did not even imply it, but because, according to his present views, they did not fully express it, and sufficiently make manifest the savor of his knowledge."

This concession reflects great honour on Mr. Jay, and his friends will love and esteem him for it more than ever: they have observed with great delight, that for many years past his sermons, delivered in the metropolis and elsewhere, have been enriched by a larger portion of those sweet and sacred truths which warm the heart and exalt the Saviour, while their uniform tendency is to promote the holiness of the believer's walk. We trust the admonition we have quoted will have great weight with our young brethren, and that they will be induced to imitate Mr. Jay's excellent example.

Christian Triumph; a Sermon, *occasioned by the Death of the Rev. James Wraith, of Hampstead. By the Rev.* Jacob Snelgar. 8*vo.* 1*s.* 6*d.*

The text, Luke ii. 29,30. "Lord, now lettest thou thy servant depart in peace," &c. was well adapted to the occasion; Mr. Wraith, who was a partaker of good old Simeon's faith, having reached his 81st year. The

preacher's arrangement is as follows: "1. The glorious object exhibited is worthy (of) serious consideration.—2. The fervent prayer presented requires particular observance;—and, 3. The mournful event transpired calls for due improvement." Under the last head, Mr. Sedgar introduces an historical sketch of Mr Wraith's life, the substance of which we may present to our readers in a future number. The sermon is concluded with an address to the widow, to the relatives, to the church, and to the unrenewed sinner.

A Sermon, *preached at Leeds, April* 16, 1815, *on occasion of the Execution of Mr. Jos. Blackburn, Attorney at Law, for Forgery, with Details of Conversations during his Imprisonment. By* R. W. Hamilton. 8*vo.* 1*s.*

ALTHOUGH this is evidently the production of a young man of no ordinary talents, it contains more unintelligible and inflated language than we ever remember to have seen in the same number of pages. We disdain any thing like acrimonious criticism, especially on a juvenile writer; but the growing maturity of his own mind will, ere long, elevate him above his present self, and then we are persuaded he will condemn this crude performance more pointedly than it has been condemned by the severest judges. The least faulty part of the sermon is that which refers to the melancholy circumstance by which it was occasioned. The remarks on the state of Mr. B.'s mind are creditable to the author's judgment and piety.

The Doctrine of the Atonement an essential Part of the Christian System; the Substance of a Discourse *before the Norfolk and Suffolk Associations. By* W. Hull. 8*vo.* 1*s.* 6*d.*

THIS is a judicious discourse, and well calculated for usefulness among general readers. The arguments are at once popular and solid; and the style approaches to elegance and sublimity. In some instances it may appear a little inflated, but this is the most pardonable fault of a young writer, and often the presage of future excellence. The preface prepared us for a degree of severity which we did not find, and should not have justified; soft words and hard arguments are the best weapons of controversy, and we are grieved when Christians employ any other.

The Prayer of a Christian Pastor under long Affliction: *the Substance of a Discourse at Maze Pond. By* J. Dore. 8*vo.* 1*s.* 6*d.*

"WHEN we hear on every side that 'the harvest is great,' and 'labourers few,' we cannot but feel regret when any are compelled to withdraw from the field of usefulness. In nothing, however, does the great Head of the Church so often display his sovereignty as in the choice and change of instruments. We grieve to see a man of talents and piety compelled to leave his post of service in the prime of life, and with us it seems a loss almost irreparable; but it is not so with him whose word creates the talents which he employs; nor shall the faithful servant lose his reward, though his labours be superseded; and if the glory of God be the dearest object of his heart, this may be equally promoted in the chamber as in the pulpit. When mortal applause has ceased, angels may admire his suffering virtues, and adore the grace of God herein displayed.

The discourse is founded on Ps. xc. 15—17. and is eminently pious and pathetic; and when we find it called (on the half title) "James Dore's last Sermon," we are ready to exclaim, "Alas! my brother:"—yet, in the midst of our sympathy with the ministers and the church, we cannot but rejoice to read the following sentence, (p. 72.) "I know not whether at any period of my long and happy connection with you, as a church, God has rendered my ministry more apparently useful than since it has been confined to a few partial and short services.... Since the original formation of the church, I do not find a year in which so many have joined it, as, through the tender mercies of our God, will be added to it this year."

It may be proper to apologize for our neglecting this excellent discourse, that it has been mislaid.

The Importance of Religious Sentiment; a Sermon *before the Ely Association at Soham. By* Js. Arrow. 8*vo.* 1*s.*

THIS discourse thus opens: "The subject which demands your attention this morning, possesses, my brethren, an uncommon interest. It has been appointed, not to furnish an opportunity for making illiberal remarks upon such as are generally classed among the heterodox—not for the sake of caricaturing

professedly theological systems, which militate against the scriptures—not to supply the preacher with anathemas to denounce without discrimination, but to form an appeal to reason, to candour, and to truth, upon *the importance of religious sentiment*. The following are the principal reasons which have regulated the selection of this subject, and which will be regarded during its discussion and illustration; namely, to declare in an open and manly manner the principles of the members of this Association, to stimulate men earnestly to contend for the faith once delivered to the saints, and to furnish Christians, generally, with an antidote against being 'carried about with every wind of doctrine." So far Mr. A. appears to be the organ of the Association, and their motives appear highly rational and proper. The discourse itself is founded on Prov. xix. 27. which is a caution against attending on erroneous doctrine—erroneous, he means, on the leading principles of Christianity, on which the preacher considers believers as 'seeing with one eye,' and 'feeling with one heart.' The subject thus introduced, the ingenious preacher proceeds to 'distinguish the *causes* of the indifference which the text discourages, and specify the *preparatives for admitting the importance for which it contends.*' This may be rather too logically expressed, but the reasoning is good, and the discourse, upon the whole, creditable both to the preacher and the Association.

A Narrative *of the late Mr. W. D. Sandys, of Trinity College, Cambridge, who died Sept. 25, 1814. Price 2s.*

This is a very affecting account of a young gentleman, the son of a pious officer, who was brought up in the nurture and admonition of the Lord; but for a long time the corruptions of his fallen nature maintained the ascendancy, until it pleased God, in mercy to his soul, to visit him with severe affliction, and to alarm his conscience with the fear of death. A sudden and wonderful change then took place, the reality of which might have been suspected, had he not lived a sufficient time to display the most satisfactory and unequivocal evidence that the work was indeed of God. His bereaved, yet rejoicing father, "dedicates this narrative to those parents who are seeking to train up their children for eternal happiness." With earnest wishes for its usefulness, we cordially recommend it to our readers. Gay young men may here perceive how different are the views of persons in the prospect of life and in the expectation of death; and parents may be encouraged to hope, that although their serious instructions may not produce the desired effect immediately, yet that their labour shall not be in vain in the Lord.

A Help to the Study of the Scriptures, designed to assist the Unlearned in reading them with Profit. By a Churchman. Price 6d.

This is a very cheap and useful book for those who cannot obtain or peruse larger treatises. We chearfully recommend it; but we cannot conceive why the author of a tract equally adapted to all classes of Christians should designate himself a *Churchman*; it is of no consequence to his readers what his denomination may be; and when we speak of the Bible, (or of the Bible Society,) we think all distinctions are unnecessary and improper.

The Christian Minister's serious and affectionate Address to Persons presenting a Child to be baptised. By a Clergyman of the Church of England. Price Three-halfpence.

Such a tract as this was much needed. It is very desirable for a minister to put into the hand of a parent a short tract, explaining the nature of this Christian ordinance, and the duties of a parent whose child is baptized. The reader will expect to find that this address is adapted to the baptismal service of the establishment, and we shall be glad to see its extensive circulation among its members. A similar tract, adapted to the celebration of the same ordinance among Dissenters, appears to us a desideratum.

Scripture Responses, price 3d.

This is a kind of Scripture catechism. Short questions respecting the Bible, the Trinity, Justification, Election, Perseverance, &c. &c. are proposed, and the answers are given in the words of Scripture. It is written by a minister of the gospel, as an antidote to certain specious errors, and we think it well calculated to answer that valuable end.

LITERARY NOTICES.

The *Evangelical Diary* for 1816, being now preparing for Press, the Editor will thankfully receive suggestions of improvements or corrections during the present month.

In the Press—A new edition, in 7 vols. 4to. and 8vo. of Strype's Memorials of the Reformation.—Stephen's Greek Thesaurus, edited by Mr Valpy and Mr. Barker.

Mr. Drew, author of well-known works on the Soul and on the Resurrection, is preparing a Life of the late Dr. Coke, under the Direction of his Executors.

A Hebrew Grammar and Lexicon, by Mr. S. Lyon, Hebrew Teacher, is in the press of Mr. Valpy—to make 4 vols.

Rev. W. Frost, of Dunmow, is about to publish some remarkable passages in the Life of his venerable ancestor, Mr. W. Kiffin, an eminent Baptist minister, written by himself.

Rev. Mr. Brown, of Whitburn, is about to publish a new edition of his Select Religious Letters, with the addition of some since come to hand. He also intends publishing a small work, entitled, "The Peculiar Doctrines of Grace, accurately stated and illustrated, by the Rev. Messrs. Erskine and T. Boston, on the occasion of the Controversy of the Marrow of Modern Divinity, with an Account of the Lives of the above, and some other Divines."

Mr. C. Smith (Artist) has in the Press a Sacred Epic Poem, called the *Mosiad*, or Deliverance of Israel from Bondage.

A third edition is nearly ready of Mr. Brook's Appeal to Facts in favour of a Dissent from the Established Church.

Dr. Colquhoun, of Leith, will soon publish a Treatise on the Law and the Gospel.

In a few days will be published, *Miniature Portraits*, or Brief Biography, by W. Hill.

Memoirs are preparing for publication, of the late Rev. W. Crabtree, of Bradford, Yorkshire.

In the press, and speedily will be published, The History of a Sailor, written by himself; with Reflections.

Also, an Apology for the British and Foreign Bible Society. By Mr. T. Rankin.

SELECT LIST.

The Whole Works of the Rev. W. Bates, D. D. arranged and revised, with a copious Index, and Memoirs of the Author. By the Rev. W. Farmer. 4 vols. 8vo. £2. 2s.

The Messiah's Advent, in Remarks on the Moral Tendency of the Doctrine of Christ's Manifestation in the Flesh. By S. Chase, M. A. 8vo.

Wardlaw on Socinianism, 2d edit. 10s. 6d.

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The Question answered, "Did Christ die as a Representative for no Man—for all Men—or for a distinct Number.

11th Report of the British and Foreign Bible Society. 3s.

Religious Intelligence.

AMERICA.

We are happy to learn, that considerable revivals of religion have taken place in several parts of North America: one, especially, is very encouraging among the Students of New Jersey College, an account of which has been published by Dr. Ashbel Green, President of the said College.

From the commencement of the last Summer session, a more than ordinary seriousness was observable in a large proportion of the students in their attendance on religious exercises, but the revival became more apparent in January, without any alarming providence, or any extraordinary preaching. The divine influence seemed to descend like the dew of heaven, and in about four weeks there were few individuals who were not deeply impressed with a sense of the importance of spiritual and eternal things. There was scarcely a room which was not a place of secret earnest devotion. For a time it appeared as if the whole of our charge* (says Dr G.) was pressing into the kingdom of God; so that at length the inquiry was not, who was engaged about religion? but, who was not?

"The result is, that there are more than 40 in regard to whom favourable hopes may be entertained that they have been made the subjects of renewing grace. Perhaps there are 12 or 15 more, who still retain such promising impressions of religion, as to authorise a hope that the issue may be favourable; and nearly all the rest shew a great readiness to attend on all the social exercises of religion. Thus of the students who are now in the college, a majority may be viewed as hopefully pious."

From the minutes of the Synod of New York and New Jersey, we make the following extracts:

"Although, in most churches under our care, there have been no special revivals, we are happy to learn that there are but few in which religion has evidently declined."—"There are indeed painful tidings from some parts of this heritage; but in the greater part of our churches the cause of the Redeemer is steadily though slowly advancing. A zeal and a spirit of prayer mark the progress of piety, and bid us be encouraged in the hope that God is about to comfort this portion of his kingdom.

"Within the bounds of the presbytery of Jersey there is much to gladden and encourage our hearts. Several churches have experienced remarkable refreshings of divine grace. Nearly *five hundred* have been added to the church.

"We notice, with peculiar pleasure, the salutary influence of the Theological Seminary of the Presbyterian church in the neighbourhood of its location. The exertions of the pious, and especially females, to raise a fund for the support of poor and pious young men in that Seminary, promise great good to Zion."

The report also notices with pleasure the prosperous exertions of Bible Societies, and the general attention to Catechetical instruction.

We have also had the pleasure of reading a narrative of a great revival in the Dutch church at Poughkeepsie.

Prayer meetings were commenced in January 1814, for a gracious revival, of which, however, there was little public appearance till November. From that time there have been prayer meetings every evening in the week, except (says Mr. Cuyler, the pastor) when I was preaching. Except on the Wednesday evenings they have been held at private houses, which have been crowded. At the church there were generally present from 100 to 300. It has been a deep and solemn work. Never have I seen such deep sorrow and humility. I have seen a whole assembly, consisting of at least 100, sitting in tears. This was equally the case under the promises of the gospel, as under the terrors of the law. Indeed, mercy and grace appeared to have the most effect to move. The work has not been confined to any class

* The whole Amount of Students is about 100.

of moral character. As moral a man as I ever knew has been a subject of it, as well as some of the vilest of the vile. The work has been chiefly among the young, yet there is a Canadian of 74, has been converted. Among the rest, there have been 10 or 12 poor illiterate Africans, who are now rejoicing in the hope of the gospel.

"Some of the persons who have been awakened are likely to be useful; three or four contemplate the gospel ministry. In January we received 44 into the church; in April 44 more. It is hoped that about 110 have been brought to the knowledge of the truth in our congregation alone, and probably nearly as many in the other congregations in this place. Within a week or two I think the attention has increased. At first it was confined to the village, but has since extended to two districts in the country. The work is the Lord's, and it is marvellous in our eyes."

The New York Religious Tract Society have published a third annual Report. They have printed, on stereotype plates, 5,000 of the Larger Catechism (the Assembly's), with scriptural proofs. They have reprinted many of the tracts first published by the Religious Tract Society in London, and have distributed during the last year 40,474 tracts, which have been generally received with gratitude and read with attention, and some of them with profit. One lady is particularly mentioned, to whom they were made very useful, and who died not long after, strong in the faith, rejoicing in hope, and blessing God, who had thrown the stranger and his religious tracts in her way.

IRELAND.

IRISH EVANGELICAL SOCIETY.

On Wednesday, July 5th, the First Annual Meeting of the Irish Branch of this Society was held in York Street Chapel, Dublin. The spacious area was occupied by a numerous and highly respectable assemblage of gentlemen and ladies of various religious denominations, resident in the metropolis and in distant parts of the island. The report of the Committee was very satisfactory, and presented abundant encouragement to the future exertions of the Society; and the public proceedings, which were conducted in a very interesting manner, produced a powerful, and, we doubt not, a permanent effect, on the minds of the friends to the spread of the gospel in Ireland. A deputation from London, consisting of Thos. Wilson, Esq. the Rev. Matthew Wilks, and one of the Secretaries, has been several weeks in Dublin, making the necessary arrangements with the Rev. Thos. Loader, the tutor, for the immediate commencement of the business of the Academy.

The Rev. T. Harrison, of Wooburn, has been for some weeks preaching in Cork, and in many towns in the south of Ireland. The willingness, and in several instances the anxiety of the public to attend his ministry, demonstrate the necessity and the probable advantage of increasing the number of faithful preachers, and providing a succession by suitable academical instruction.

At *Dublin*, April 18, was held the First Annual Meeting of the *Hibernian Church Missionary* Society, Lord Viscount Lorton in the chair. The report was read by F. Corbett, Esq. and ordered to be printed. The meeting was addressed by the Earl of Gosford. The Hon. Mr. Hewitt, P. C. Singer, Esq. the Archdeacon of Elphin, Drs. Thorpe and Austin, and the Rev. Messrs. P. Roe, J. Singer, —— White, B. W. Mathias, S. Hamilton, and H. Caulfield. We are happy to find the missionary cause prospers, and that several associations have been formed in various parts of Ireland to aid its funds.

Next day was held the 5th Annual Meeting of the *Hibernian Sunday School Society*, the Earl of Gosford in the chair. From the report, read by J. D. Latouche, Esq. the Secretary, it appears that this Society has in its connection 236 schools, containing 26,512 children. During the last year 77 new schools have been established, and there is the fairest prospect of further extension. In addition to most of the gentlemen who spoke on the preceding day, the meeting was addressed by the Rev. J. Davies, W. Cooper, W. Bushe, —— Carlisle, and the Secretary.

The day following (April 20,) was held the 9th Anniversary of the *Hibernian Bible Society*, at the Great Room of the Rotunda Buildings, and the company is stated to have been, both as to numbers and respectability, the greatest ever collected in Ireland. The Earl of

Gosford took the chair, and after the report was read, the meeting was addressed by several noblemen, gentlemen, and clergy of different denominations. Among the speakers were Viscounts Lorton and De Vesci, Lord Castlemaine, Rt. Hon. Justice Daly, B T. Balfour, and F. Corbett, Esqrs. the very Rev. the Dean of Leighlin, the two Secretaries, Messrs. Mathias and Thorpe, and various other clergymen. The room, computed to hold between between 2 and 3000 persons, was completely filled.

At *Maryborough*, April 17, was held the Queen's County Branch of the Hibernian Bible Society, Ld. Viscount De Vesci in the chair, and the meeting was addressed by the Rev. T. Kelly, T. Vaugh, and G. Hamilton, Rector of Killermo'.—132 Bibles and 148 Testaments were issued by the Society last year.

At *Sligo*, a Sunday School has been formed, containing about 100 boys and 70 girls, through the kind exertions of the Rev. Messrs. Armstrong, Blackburn, and other benevolent individuals, and the moral effects are already conspicuous in the character of the population.

March 23d, the Rev. W. Carr, A.M. was ordained minister of the Anti-burgher Congregation at Belfast.

April 30, the Seceders Meeting-house at St. Mary's Abbey was opened for public worship, Rev. D. Stuart, pastor.

Two new periodical works, of a theological nature, have lately appeared in Dublin; "The Christian Magazine," conducted by evangelical Clergymen, and "The Hibernian Evangelical Magazine," nearly on the plan of our own work in London.

PROVINCIAL.

ASSOCIATIONS, &c.

The 2d Anniversary of the Pontefract Auxiliary Bible Society was held in the Town Hall at Pontefract, July 4. Among the gentlemen present were, Sir F. L. Wood, Bt. in the chair, Ld. Pellington, Jos. Scott, Esq. R. Milnes, Esq. &c. and the meeting was addressed by Mess. Barnes, Boothroyd, Rankin, Smith, &c. Ld. Pellington moved thanks to the Chairman for his activity in support of the institution.

In our account of the Paisley schools in our last Number (p. 291,) we stated the Society's arrears with the Treasurer at £200. instead of £30. 7s. 7d. the former being the whole sum of the expenditure. We have now the pleasure to add, that so soon as it was known that the funds of the Society were deficient, collections and donations were made to the amount of nearly £200. to replenish them. The liberality of the religious public in Paisley on this occasion, whilst highly honourable to themselves, is no less so to Sabbath Schools. These institutions have now existed in that town for seventeen years, and their good effects are seen, and duly appreciated by Christians of all denominations.

Whit Monday, May 15, was held the usual Anti-revel Anniversary at Peppard Green. Mr. Harris, of Wallingford, preached in the morning from Heb. xi. 24—26. Mr. Griffin, of Portsea, in the afternoon, from Mark xii. 34. and Mr. Douglas, of Reading, in the evening, from 1 Cor. ix. 16. Messrs. Arnold, Watkins, and Cannon engaged in the devotional services of the day. The congregation was large, and above 50 poor children, who are daily taught gratuitously by Mr. Walker, were newly clothed on the occasion, and a comfortable dinner provided for them, for the children of the Sunday School, and for many of the poor. It was a happy day to many, and the tendency of these annual meetings has been found very favourable to the cause of morals and true religion.

June 14, the Annual Meeting of the Itinerant Society for spreading the Gospel in the West Riding of Yorkshire, was held at Heckmondwicke, in conjunction with the ancient lecture at that place. Though the day was very rainy, that large chapel was crowded into the aisles. The Rev. J. Ely, of Rochdale, and the Rev. J. Bennett, of Rotherham, preached in the morning; and in the afternoon a report of the Society's increasing extent and usefulness was read, and appropriate speeches were delivered by the Rev. Messrs. Cockin, jun. Toothill, Ely, Crockford, Hamilton, Bennett, Curwen, Scott, and Rayson. The services of this day were well calculated to inform the minds and delight the feelings of the people.

May 30th, the Somerset Association held their Annual Meeting at Wincanton, Mr. Reynolds of Kingsdon began the morning service; Mr. Pittard prayed; Mr. Winton, of Bishop's Hull, preached from 2 Cor. v. 18, 19.; and Mr. Lewis, of Chelwood, concluded

In the afternoon Mr. Wells, of Lambrook, preached from Zech. i. 5., and Mr. Morren and Mr. Vicary engaged in prayer. The evening worship was begun by Mr. Paul, of Castle Cary. The discourse was delivered by Mr. Taylor, of Yeovil, from Rev v. 12., and the whole concluded by Mr. Thomas, of Bruton. The lecture the preceding evening was preached by Mr. Golding, of Poundisford Park. All the services were well attended, and there appears a pleasing revival of the interest at Wincanton since Mr. Mountford's settlement.

June 21, the 30th annual meeting of the Devon Calvinistic Association was held at Axminster. On the preceding evening Mr. Mends, of Plymouth, preached from Rom. viii. 6. and Messrs. Comyn and King prayed. In the forenoon of the 21st, Mr. S. King, of Crediton read and prayed; Mr. Allen, of Exeter, prayed, and Mr. Jos. Turnbull, of Ottery St. Mary preached from Rom. xii. 2. Mr. Jas. Davison, of Chudleigh, concluded with prayer. In the afternoon a large assembly convened in Mr. Small's Meeting-house, for transacting the business of the Association. After prayer, by Mr. Rooker, of Tavistock, S. Davy, Esq. of Crediton, was called to the chair. The Secretary read the report of the Committee, after which several resolutions were passed, recommending the support of the different Itinerancies of the county, the formation and support of Sunday School Unions, Adult Schools, Auxiliary Tract Societies, and the Institution entitled "The Christian Minister's Friend." Many appropriate addresses were delivered, and the meeting concluded with great harmony. In the evening Mr. Gleed, of Teignmouth, preached from Matt. xi. 28. Messrs. Buck, of Weveliscome, and Tozer, of Taunton, engaged in prayer. The next meeting to be held at Teignmouth, Messrs. S. King and W. Rooker to preach; in case of failure, Mess. T. Comyn and Js. Small. Mr. T. Stenner to prepare the address.

ORDINATIONS.

April 5, Mr. Maitland, late a student at Hackney, was ordained Pastor of the Church of Christ at Codford, Wilts. Mr. Bristow, of Wilton, began by prayer and reading. Mr. Sloper, of Devizes, delivered the introductory discourse; Mr. Rogers, of Finsbury, offered the ordination prayer; Mr. Collison, of Hackney, gave the charge; Mr. Jackson, of Stockwell, preached to the people; and Mr. Kent, of Trowbridge, concluded. The above place of worship was erected at the sole expence of a pious and liberal gentleman near London, who, knowing himself the value of the gospel, was desirous of having it proclaimed in his native village. May many others, who have acquired wealth in the metropolis, go and do likewise.

April 6, Mr. Tidman, late a student at Hackney, was set apart to the pastoral office over the church of Christ in Endless Street, Salisbury; Mr. Jackson, of Stockwell, began by prayer and reading; introductory discourse by Mr. Griffin, of Portsea; general prayer by Mr. Sloper, of Devizes; sermon to the minister and people* by Mr. Jay, of Bath, from 2 Cor. ii. 15.; concluding prayer by Mr Collison, of Hackney.

June 21, Rev. James Skeat (late a student at Hackney Academy) was ordained over the independent church lately formed at Lostwithiel, Cornwall. Mr. Varder, of Cowsand, commenced the service by reading and prayer; Mr. Gaurd, of Mevagissey, delivered the introductory discourse; Mr. Smith, of Fowey, offered up the ordination prayer; Mr. Wildbore, of Penryn, gave the charge, from 2 Tim. ii 15.; Mr. Cope, of Launceston, preached to the people from Exodus xvii. 12.; Mr. Douglas, the county itinerant, concluded; Mr. Moore, of Truro, preached in the evening. The solemn and interesting services of the day were closed with the administration of the Lord's Supper.

June 28, the Rev. Js. Cope was ordained at Weytown, near Bridport. Mr. J. Rooker began the service; Mr. W. Rooker delivered the introductory discourse; Mr. Saltren asked the questions and offered the ordination prayer. Mr. Cope, of Launceston, gave the charge, from 1 Chron. xxii. 11—13.; Mr. W. Rooker the intercessory prayer. Mr. Smelle, Tutor of Axminster Academy, preached from Acts xiv. 15. and concluded.

June 22d, the Rev. G. S. Crisp was ordained pastor of the independent church recently formed at Lowestoft, Suffolk. Mr. Hickman, of Denton, commenced the service with prayer and reading; Mr. Hull, of Norwich, delivered the introductory discourse;

* See this month's Review.

Mr. Shufflebottom, of Bungay, offered the ordination prayer; Mr. Carver, of Melbourn, delivered the charge, from 2 Tim. ii. 15.; Mr. Creak, of Yarmouth, offered the general prayer; Mr. Ritchie, of Wrentham, preached to the people from Heb xiii. 22.; Mr. Sloper, of Beccles, concluded. In the evening Mr. Hull preached from Rom. vi. 1, 2., and Messrs. Bacon and Pollard conducted the devotional parts of the service. On the following evening Mr. Carver preached at the Wesleyan chapel, from 1 John iii. 1, 2. May Heaven prosper every such united and friendly service.

June 30, Rev. S. C. Harper was ordained at Rodborough Tabernacle. Mr. Brown, of Cheltenham, commenced the service by reading and prayer; Mr. Kemp, of Swansea, asked the questions and received the confession of faith; Mr. Rees, of Rodborough, preferred the ordination prayer; and Mr. Row. Hill gave the charge and preached to the people from Ephes. iv. 11.

CHAPELS OPENED.

For many years the cause of our Divine Redeemer among the Protestant Dissenters in the populous and improving town of Malton has been in a very neglected, languishing state. During the last two years, however, a desire to hear the glorious gospel has been excited, under the ministry of Mr. Greenwood, late student of Idle Academy: for some time he preached in the old theatre, where crowds pressed to hear the word of life. At length application was made to Earl Fitzwilliam for building-ground, who, with his usual liberality, presented ground gratuitously, on which a commodious place of worship has been erected, and on the 19th of April last was opened by three sermons preached on the occasion, by Mr. Arundel, from Neh. x. 39.; by Mr. Farmer, from 2 Cor. iv. 7.; and by Mr. Pinchback, from Ps. cxviii. 25. The place continues to be crowded with attentive worshippers.

April 4, a new chapel was opened at Elham, Kent. Mr. J. Parnell began the service by prayer and reading; Mr. Atwood, of Folkstone, preached from 3 John v. 4.; and Mr. Toomer concluded. In the afternoon Mr. Taylor was set apart to the pastoral office. Mr. Marsh, of Hythe, began the service; Mr. Gurteen, of Canterbury, introduced the business, and delivered the charge, from Col. iv. 17.; the ordination prayer was offered up by Mr. Miller, of Folkstone; and the service concluded by Mr. Atwood. In the evening Mr. Miller preached to the people from Ezra iii. 10. The devotional parts of the service were conducted by Messrs. Marsh and Toomer. The infant cause at Elham has been raised principally through the instrumentality of Mr. Taylor, who was formerly a surgeon in that town, but who relinquished his profession to devote himself to the work of the ministry, and the Lord appears to have blessed his labours. The sphere of his exertions was formerly one of the most benighted and barren parts of the county.

May 16, was opened a small place of worship at the village of Treseala, near Penzance. Two sermons were preached on the occasion by Mr. Douglas, the county itinerant, and Mr. Foxell, of Penzance. More persons attended than the meeting could contain, and collections were made at the close of the services, to assist the poor people in defraying the expences of its erection.

LONDON.

BRITISH AND FOREIGN SCHOOL SOCIETY.

June 3, the members of this Society held their annual meeting, to receive the general report, at Freemasons' Hall, his R. H. the Duke of Sussex in the chair. The hall was crowded to excess. Several distinguished persons delivered their sentiments upon this occasion, among whom was the royal Duke, the lamented Mr. Whitbread, Mr. Alderman Wood, C. Barclay, Esq. M. P., T. Wilson, Esq. Treasurer of Hoxton Academy, &c. &c. The Rev. D. Lindsay, J. Innes, Dr. J. P. Smith, S. W. Tracy, &c. also warmly supported the objects of the Institution. The report particularly dwelt upon the active exertions of the Society to introduce the British system of education into France, and to spread it over other parts of the Continent. Among the ladies who held the plates at the door were, the Marchioness of Tavistock, the Countess of Darnley, Lady Eliz. Whitbread, &c.

On Wednesday, May 31, the anniversary Festival of the Society for Propagating Christian Knowledge in the *Highlands* and *Islands* of Scotland was held at the Crown and Anchor Tavern, the Duke of Kent in the chair. His

Royal Highness stated, that in 1709, Queen Anne granted a charter of incorporation to a number of benevolent individuals, who in 1701, had established this Society. Ever since it had continued to promote its benevolent purpose. There had been established 860 schools, in which 17,000 children were educated, and in 118 years there had been educated above 600,000, many of whom had risen to high distinction in church and state, and which had in fact laid the foundation of that intelligence and morality for which the northern part of the kingdom was remarkable.

INSTRUCTION OF ADULTS.

A very numerous and highly respectable meeting was held July 11, at the New London Tavern, Cheapside, the R. H. the Lord Mayor in the chair, to consider the propriety of instituting a Society for teaching Adult Persons within the City of London to read the Scriptures. After his Lordship had opened the proceedings by a most convincing statement of the importance of the object for which the meeting was convened, and various other gentlemen had, by subsequent observations, forcibly illustrated and confirmed his Lordship's statement, a Society was established, under the designation of "The City of London Society for the Instruction of Adults;" the R. H. the Lord Mayor for the time being President; the Recorder, Aldermen Ansley, Hunter, Wood, Bridges, and T. Bell, Esq. Vice Presidents. The business to be conducted by a Committee of 24 gentlemen, to consist equally of members of the Church of England and Protestant Dissenters, and three gratuitous Secretaries, of different denominations. It is proposed by this Society to divide the City of London into districts, each of which will be under the direction of a sub-committee. All orderly persons of both sexes, unable to read, about 16 years of age or upwards, will be considered proper objects of this Society's regard. The men and women will be taught and superintended in separate places by persons of their own sex. The exercises of the learners will be restricted to the Holy Scriptures, and elementary books preparatory to the sacred volume. When they can read a chapter in the Bible accurately, they will be considered to have attained the object intended. The moral and political importance of such a society must be obvious, when it is considered that the aggregate of crimes by which our gaols are crowded, is, upon authentic information, attributable in a great degree to ignorance. The necessity for this institution is further evinced, it being calculated that many thousand adult persons in the city of London alone, and in England at large upwards of 1,300,000 are unable to read. The practicability of instructing Adults is already confirmed by abundant experience, similar societies having been some time established at Bristol, Bath, Salisbury, Norwich, Ipswich, Yarmouth, Plymouth, Sheffield, Uxbridge, the borough of Southwark, Spitalfields, and the village of Hackney, and in many other parts, both of England and Wales. Every person subscribing 5s. or upwards annually, or rendering service as a teacher, will be considered a member of this Society; and every person giving a benefaction of 5 guineas or upwards at one time, a member for life. Every person subscribing one guinea or upwards annually will be considered a governor; and every person giving a benefaction of 10 guineas or upwards, a governor for life. £130. was immediately subscribed, and further subscriptions and donations will be received by the Treasurer, Jos. Fry, Esq. Mildred's Court; and by the Secretaries, Mr. T. Smith, 19, Little Moorfields; Mr. R. Blakey, 26, Addle Street; and Mr. S. Dennis, 8, Aske Terrace, Hoxton; to whom also such persons of either sex as may be inclined to favour the Society with personal assistance as teachers, are requested to signify the same.

The *London Association*, for extending the knowledge of the gospel in the metropolis and its environs, held its second anniversary at the New London Tavern, on June 1, Jos. Stonard, Esq. in the chair. The report was read by the Secretary, which stated, that the first chapel opened by the society had been provided with a pastor (Mr. Cover), and that a second chapel had been opened on the preceding day at Camden Town, where there was a population of more than 2000 souls, totally destitute of the means of grace, and that the Committee have it in contemplation to open chapels in several other parts of the metropolis, as fast as the public shall supply them with

the necessary funds. A series of resolutions was moved by Mr. Tracy, and seconded by Mr. Dunn, on the subject of loans with interest, the society being nearly £400. in arrear, on account of Camden Town Chapel. Eight loans of £50. each were immediately announced, and an appeal made to the generosity of the public, which it is hoped will not be in vain, when "the claims of London" are duly considered, not only on its inhabitants, but on the country at large.* Other resolutions in the course of the meeting were moved and seconded by the Rev. Mess. Townsend, C. Hyatt, Burder, Harper, Cobbin, Evans, Fowler, Strutt, and Dunn, and by Messrs. R. Speare and Herne, of Manchester, and Innes, of Edinburgh. At the opening of the *Chapel at Camden Town* on the preceding day, three sermons were preached by Messrs. Townley, Richards, and Leifchild; and the devotional services were conducted by Messrs. Haslock, Burder, Morrison, Strutt, Barton, Snelgar, and Cobbin. A collection was made toward the expences.

The Rev. *J. F. Cover* (abovementioned) was set apart May 2d, over the church and congregation in Chandler Street, Grosvenor Square. Mr. Hackett, of Shepherd's Market, commenced the service with prayer and reading; Mr. Fryer, of Chelsea, introduced the business; Dr. Winter preached from 2 Cor. i. 24., and Mr. Dunn, concluded.

A meeting of the *Baptist Society*, for propagating the gospel in Ireland, by teaching the native Irish, was held at the New London Tavern, June 23, 1815, J. Butterworth, Esq. in the chair, when an interesting Report of the proceedings of the Society for the last year was read by the Secretary. Suitable addresses were delivered by the Rev. Messrs. Saffery, Ryland, Palmer, Steadman, Dyer, Fisher, Wood, Best, Ivimey, Cox, and Newman; and by Messrs. Allan, Taylor, Dudley, Burls, Steeles, and Butterworth. The permanent annual expence already incurred by the Society amounts to £700. The donations last year amounted to £670. 19s. 3d. and the subscriptions to £103. 19s. making a total of £774. 18s. 3d. The friends to Ireland, in Liverpool, sent the Society, by the Rev. Mr. Fisher, £130. 16s. 3d. collected by him in that town.

* See our Reviews for May and June last.

The fourth anniversary of East Grinstead Chapel was held May 24. Two discourses were delivered by Mr. J. J. Richards, of London, from Jer. viii. 22. and by Mr. R. Newman, of Feversham, from Isa. liii. 1. Messrs. Kerby and Franklin engaged in the devotional services.

The day following was the fourth anniversary of the Sunday School. In the morning a suitable address was delivered to the children by Mr. Sloper, of Hitchin, after which they were conducted by their respective teachers to Stone House, the residence of J. Burt, Esq. who, according to his accustomed liberality, furnished a plentiful table for 272 children, and 47 other persons, consisting of the family, visitors, and teachers, who dined in his pleasure-ground. Mr. Kerby, of Lewes, by another address to the children, closed this delightful day.

Fitzroy Sabbath and Free Day School Anniversary.—June 7th, the Anniversary Meeting of this Institution was held at Chalk Farm, near Primrose-hill. The children, to the number of 500, proceeded from the school-rooms, headed by the gentlemen of the Committee, &c. and when they arrived at the gardens, were formed into a circle, when a hymn was sung. After tea they sat down in rows on the grass, when an address was delivered by Mr. H. Townley, Mr. Hasloch having previously engaged in prayer. The friends assembled on this occasion amounted to nearly 900, and the regularity with which the meeting was conducted reflected much credit on the Stewards and Committee. We understand that the collection on the ground, with the profits arising from the tickets, amounted to £30. which sum is appropriated towards the liquidation of a debt of £50. due by the Society.

An Anniversary was held at Norwood Chapel, Surrey, June 26, when Mr. Elliott, of Devizes, preached in the morning from Luke xi. 28. and Dr. Townley in the afternoon, from 2 Cor. v. 17. Messrs. G. Evans, J. Fowler, C. Hyatt, T. Harper, &c engaged in the services of the day. The chapel (though enlarged) was crowded to an overflow. This place was opened under the patronage of the *London Itinerant Society*, and still enjoys its protection, in common with 12 or 13 others, within about 10 miles of the metropolis, where

they have opened Sunday schools and prayer meetings, visited and relieved the sick, distributed religious tracts, &c. The Society send out every Lord's Day about 50 teachers and preachers, and have, from its commencement, produced 11 ministers, who are now settled over regular congregations in different parts of the kingdom. We are sorry to add, they are nearly £300. in debt.

June 8th. the anniversary of the *Master Bakers'* Orphan School was held at Freemasons' Tavern, when the subscribers and friends to the institution dined together. After dinner the children were introduced by the master and mistress, who gave ample testimony to the improvement they had made in their learning, and afforded the meeting an opportunity of expressing their cordial approbation of the conduct of the master, mistress, and conductors of this Society. This excellent institution has been the means of giving instruction to many poor orphans, who must otherwise have remained ignorant and destitute. The managers have taken a commodious house in Red Lion Square, where they receive respectable tradesmens' sons, as day scholars, whose morals and religious improvements are attended to with the greatest care.

ACADEMIES.

Homerton Anniversary.—The annual meetings of the patrons and supporters of this long established and respectable Seminary took place on the 16th, 17th, and 18th of May. On the 16th a sermon was preached at Mr. Wilks's Meeting-house in New Broad Street, by the Rev. S. Newton, of Witham, from Prov. xi. 30. "He that winneth souls is wise." On the 17th, two of the senior students delivered the customary orations at the same place; the subject of the first, by Mr. Brooksbank, was "The Immutability of Christ;" and of the second, by Mr. Yockney, "The testimony of Jesus the Spirit of Prophecy;" and on the 18th the public examination of the students took place at the academy. On this occasion the Rev. S. Newton presided, and conducted the examination with so much literary skill, combined with such impressive earnestness for the interests of evangelical truth, as rendered the examination interesting in the highest degree. The progress made by the students during the last year in classical, theological, and other academical studies, afforded entire satisfaction to the friends of the academy who were present, and inspired the most gratifying hopes, that under the continued influence of the God of all grace, they will reflect lustre upon the institution which patronizes them, by becoming able ministers of the New Testament, and honoured means of diffusing the genuine spirit of Christianity among the churches to which they may be called to minister.

The second annual meeting of ministers educated at the academy now at Homerton, was held at the King's Head Tavern, 17th May, 1815, when a considerable number of ministers were present, and many letters received from others, who lamented their unavoidable absence. Mr. Newton, of Witham, was in the chair. Several resolutions were passed, expressive of their sincere attachment to the old college at Homerton; their satisfaction in its present tutors, and in the students under their care; their readiness to recommend young men of piety and talents to the patronage of the institution; and their resolution to promote its pecuniary interests. The thanks of the meeting were given to Mr. Newton for his excellent sermon on the preceding evening, and to Dr. Winter for his affectionate services as Secretary. The Rev. John Winter, of Newbury, is requested to preach their next annual sermon.

Hoxton Academy.—At a meeting held on Tuesday, 27th June, in the Academy-house, for the examination of the students in the several branches of literature and science, to which their attention has been directed, the following gentlemen were present, viz. the Rev. Messrs. John Atkinson, of Epsom; —— Manuel, of London Wall; W. Harris, of Cambridge; J. Clunie, of Manchester; G. Redford, of Uxbridge, and several others. The Rev. J. Atkinson in the chair. The senior class read a chapter of Daniel in Chaldee; the second a chapter of Habakkuk in Hebrew; the third a chapter of Micah; the fourth a chapter of Genesis. They also read, in the Greek language, Xenophon, Homer, Æschines, Sophocles, and Demosthenes. In the Latin, were read select portions of Cicero, Livy, and Tacitus. A few of the Students read Essays on subjects connected with the

philosophy of the human mind; and the examination concluded with demonstrations of several propositions in the 3d book of Euclid's Elements.—The examination of some of the classes in the languages and in philosophy was necessarily omitted for want of time.

The manner in which the young men went through their respective exercises was such as to do the greatest honour to the care and attention of their tutors, and to their own diligence and progress. On Wednesday morning, at half-past seven o'clock, a numerous meeting of the subscribers was held at the New London Tavern, Cheapside. After breakfast the general business of the Society was transacted, and several animated addresses were given. It appears, that from the increased expenditure of the institution, and from the late enlargement of the Academy-house, arrears of nearly £500. are due to the Treasurer. It is hoped, however, that the ardent attachment to the seminary displayed at this meeting, especially on the part of the ministers formerly educated at Hoxton, will stimulate to increased and successful exertion in aid of its funds. On Wednesday evening a large congregation assembled at the chapel adjoining the academy, when short discourses were delivered by three of the students on the following subjects:—The evidence of Christianity arising from miracles, by Mr. James: The adaptation of the Gospel, to answer the ends proposed, by Mr Pugsley: The Transfiguration of Christ, by Mr. Freeman.—A short and interesting address was given to the congregation and to the students by the Rev. John Clayton, jun. who concluded the service by prayer.

Mill Hill School. — On Tuesday, June 21, was held a meeting of the parents and friends of the pupils educated in the Protestant Dissenters' Grammar School at Mill Hill. The report of the examination, which had been conducted on two previous days, was communicated by the chairman, Dr. Pye Smith, and was received with much satisfaction. A select number of the pupils then recited, with much animation and effect, speeches and poems from the Greek and Latin classics, and from English and French authors. Mr. Favell stepped forwards, and addressed the audience in a very energetic speech, expressing the high gratification which he had experienced. The chairman distributed prizes, consisting of standard editions of the classics and valuable English authors, to the most meritorious of the young gentlemen in the respective classes. The Rev. Joseph Hughes delivered a very interesting address to the pupils and the visitors. The Rev. Wm. Walford, in a most serious and impressive manner, testified his participation in the general sentiment of delight and hope, with regard to the literary advantages and the pious culture of the institution, and he concluded the public service with solemn prayer. The purport of the reports of the examinations, which take place every quarter, and are rigorously conducted, was greatly to the honour of the respected Principal, the Rev. Maurice Phillips, and the other masters. We insert the concluding part of the last report on the mathematical classes, made by Dr. Olinthus Gregory:

"—— I ought to add, that as these young gentlemen had only a few hours previous knowledge of my visit to Mill Hill, I have had a better opportunity than at any previous examination of ascertaining what is the actual state of their mathematical information. I find that they are accurately grounded in what they are taught, and that in general they perform their operations with correctness and neatness, go through their demonstrations with considerable perspicuity, and, on being directed to a new topic of investigation, set about it intellectually rather than mechanically. This is a great point gained, upon which I sincerely congratulate the friends of the institution. I rejoice to find that several of these young gentlemen regard both scientific and literary information as subservient to a higher kind of knowledge, which they have been taught to value, and in which they grow."

ASYLUM FOR THE DEAF AND DUMB.

In the public newspapers, an advertisement appeared a few weeks ago, signifying the arrival of the Abbé Sicard in this country, with some reflections on the plan of treating the deaf and dumb in "The London Institution," which was supposed to refer to the Asylum; in consequence of which Dr. Watson, the teacher in that institution, wrote a polite letter to the Abbé, observing, that as he had recently visited the Asylum, and expressed his great satisfaction, it might be presumed that the Asylum was not intended in the advertisement alluded to. This produced an answer of a very satisfactory nature

from the Abbé Sicard, declaring that so far from having that Asylum in view when he published the advertisement, he had not the smallest idea of its existence.

An institution for the education of Deaf and Dumb Children was established in Edinburgh in the year 1810. By a report made in February last, it appears that there are now 46 children in the institution. An Auxiliary Society has been recently formed in Glasgow.

Letter from the Rev. Mr. PORTEOUS, *Chaplain to the Prisons, &c. to the Treasurer of the Religious Tract Society.*

"Edinburgh, Feb. 15, 1814.

"Dear Sir,—I hereby acknowledge having received from you, in the name of the Tract Society, 2,800 tracts, which I have laboured to distribute with all the care, judgment, and conscience I could exercise. I got about 30 volumes bound along with the Proof Catechism, &c. in a stout way, with a design to keep them in particular rooms in the prison, wards of the infirmary, and cells of Bridewell; but I soon found they were carried off by persons liberated. I now perceive, that the best way to distribute tracts is to give them out in single copies: then, if permitted to remain, *well*—if carried away, the loss is not so great.

"You have desired me to notice if I could discover any good effects produced by reading tracts, among those who are in circumstances of distress.—From what I have seen and heard, I can say, that in the places where I am called to labour, they are read with much avidity, and in several instances have been rendered useful for instruction, conviction, and I trust conversion. The tracts I think most blessed, were, "The great Question Answered,"—"Friendly Advice," and "Short Sermons;" but chiefly the 6th, 25th, and 130th Psalms, which they committed to memory. Several young women have spoken to me about "The Magdalene," by Dr. Hawker, as having made some impression on their minds.

"In the infirmary, next to recovery from sickness, reading is valued by many. From the soldiers and sailors I find a kindly reception in my visits through the week, when they frequently say, 'Could you favour us with a few more tracts?'

"In the prison, much information has been derived from the reading of tracts, and I trust also some divine light. Among the criminals who are close confined I shall give you one instance: J. W. from H—— was lately tried here for his life. His sentence was seven years transportation, after being publicly whipped through his native town. Before his trial, he read a great deal, but shewed no great degree of understanding or of feeling. To be publicly whipped appeared worse than many deaths. His parents live in the town. In the midst of his contending passions, what tracts he had read came seasonably to his mind, particularly "Sin no Trifle." The words, he said, were seldom out of his mind—*sin no trifle;* but Jesus is a Saviour. While carried as a spectacle through the town for a lesson to others, he told me he was incapable of a disaffected thought, and was wholly employed in prayer for his poor parents, for the forgiveness of sins, and that all who saw him, might have grace to think, and to be wise for some time to come. He cast his eye upon some of his former associates, whom he knew were as guilty as himself; but instead of envying them for their liberty, he felt thankful he was enabled to see a fruit in his punishment, to humble him under a sense of sin. He then prayed that God would be merciful to their souls.

"When brought back to Edinburgh, he told me all his fears and struggles, and prayers. He betook himself to the Bible, with a relish to which he had been a stranger before. He began family worship with his fellow prisoners the first night after his return, which he continued in general thrice a day till he was sent off to the hulks. His late good life in the prison made such an impression on us, that we all wept when he left us. I have seen several letters from him since he went away, which warrant his friends to believe that the good work is still going on."

"JAMES PORTEOUS."

ACCIDENTS.

A most calamitous event took place at HEATON COLLIERY, near Newcastle upon-Tyne, on the 3d day of May last, when, in consequence of water having burst from the adjacent wastes into the colliery, in so great a quantity, and with such sudden and resistless force, as to preclude the possibility of making exertions sufficient to check its

progress, 75 persons out of the total number of 95 who were then working in the mine, viz. 41 men and 34 boys, unfortunately perished. An appeal has been made to the public generosity in behalf of the poor surviving relatives, in number 110, and subscriptions, we understand, are received at the banking-house of Messrs. Robarts and Co. London, &c.

June 27, an explosion of inflammable air took place in the Isabella pit, at Sheriff-hill colliery, when eight men and two boys were killed, several of them in the humane attempt to save others.

Another melancholy accident has occurred in the North, by the firing or blasting of a coal pit in the vicinity of Newbattle, Durham. This dreadful calamity took place on the 2d instant, when upwards of 70 persons lost their lives; 40 of the unfortunate victims were to be taken to Houghton-le-Spring for interment on Sunday last, and about 30 more were to be buried at Chester-le-Street and Painshaw. For some time no person could be found hardy enough to descend into the pit, in order to ascertain the state of things below, and to endeavour to save any of the unfortunate persons who might still remain alive. At length Thomas Robson, of the village of Hougton-le-Spring, volunteered his services, and so exerted himself, that he actually got up six of the sufferers, who were still alive, but with very small hopes of their ultimate recovery.

A most distressing accident occurred lately off Sidmouth. As a party consisting of fifteen persons were returning from the former place to Otterton by water, the hat of one of the men fell overboard, when, in hastily endeavouring to recover it, he upset the boat, and the whole party were plunged into the sea. Three boasts immediately pushed off to their assistance, but they succeeded in saving only five persons; the other ten (nine of them females) were totally lost. Two of them had been married in the morning, and, with their company, had spent the day at Sidmouth. 'In the midst of life we are in death.'

Lately, at Manchester, the children, in connection with the establishment, to the number of 7,976, went in procession to the Old Church in the town. The juvenile crowd having entered the church, and the Warden about to commence the service, suddenly a most distressing accident arose from unfounded affright. It appears that one of the windows in the Trafford Chapel having been accidentally broken on the exterior, a simultaneous rising of the children upon a form to ascertain the cause was the consequence, which, springing up at the lightened end, and falling again instantly, the noise created an alarm; shrieks issued from the women, who were possessed with indescribable emotions of dread and terror, and a precipitate rush of the children to escape produced the fatal catastrophe. One youth perished in the confusion; five others sustained various injuries, and were conveyed to the infirmary.

AWFUL DEATHS.

A Shoemaker became acquainted with another tradesman, whose name was H——r, and with whom he had often jested in the most profane manner. Mr. H—r was taken so ill, as to be obliged to confine himself to his bed; the shoemaker, hearing of his indisposition, went to see his profligate companion, and saluted him by saying, (with an oath,) "*Ah, friend, I wonder which of us will die and go to the devil first. If it should be me, I shall not rest contented in hell before you come and keep me company.*" Awful to relate! the Shoemaker retired to his home, and after a few days had elapsed, was summoned to the presence of his Maker. Mr. H—r, in less than a week, followed his fellow-sinner into the regions of the grave. Oh! how frequently does the almighty answer the desire of the ungodly. 'God distributeth sorrows in his anger.'

An inquest was lately held in the parish of Great Hale, near Sleaford, Lincolnshire, on the body of a young man, named John Cullen, who met his death in consequence of having an excessive quantity of spirituous liquor forced upon him by some foolish company. It was expected the enquiry would have led to some criminal charges; but the jury, however, only returned a general verdict of *Died from excessive drinking*. On the Sunday after an appropriate sermon was preached in the parish church by the Rev. T. Mitchinson, Vicar of Heipringham, from Hab. ii. 15. Mr. M. expatiated on the heinous sin of drunkenness, as the inlet to many others, particularly to midnight frolics, lewdness, mischievous and malicious injuries done to the

harmless and inoffensive, whilst they were asleep on their beds, &c. many instances of which, he regretted, he had recently had the pain to observe, both in his own parish and the surrounding neighbourhood.

MISCELLANEOUS.

The Directors of the Missionary Society have lately voted £300. for the purpose of renewing the Mission among the Kalmuks at Sarepta. Two young Missionaries, educated by the Moravian brethren, have recently gone forth to the Kalmuk Horde: they will soon be furnished with a number of copies of St. Matthew's Gospel in Kalmuk.

Mr. Pinkerton writes, that appearances in different parts of Russia are most animating, particularly the wonderful opening for the spread of the Holy Scriptures in Turkey, and the great desire which even many Mohammedans discover to obtain the word of God.

The Tract Society is also becoming from day to day a greater blessing to the nation. "The Young Cottager," lately published in Russia, is creating great interest. The tracts are making their way into every part of Russia. Mr Mitchell, of Karass, informs Mr. Pinkerton, that the more tracts he gives away, the more are sought after, and he finds that the reception of tracts has excited in many a desire to possess the Bible. Thus the Tract Society becomes an excellent auxiliary to the Bible Society.

We are informed, that in the new constitutions for the Germanic Empire and the Kingdom of the Netherlands, it is declared, that they "insure *equal favour* and protection to all forms of worship, and guarantee the admission of all citizens to public offices and employments, whatever be their religious creed."

The *Swedish* National Bible Society held their Anniversary at Stockholm on the 26th of last April, under the patronage of his Majesty the King of Sweden, and the Presidency of Baron Rosenblad, Minister for the Home Department. The Meeting was held in the largest room in Stockholm, and was most numerously and brilliantly attended. All the bishops and clergy from different parts of the kingdom who were attending the Diet were present, together with a numerous concourse of all ranks. The Crown Prince, who is the first honorary member, presented the Society with 6000 rix-dollars, and has further given a very handsome sum to encourage the formation of a Bible Society for the kingdom of Norway. The British and Foreign Bible Society has offered the sum of £500. for the promotion of a similar object.

At the Norwich County Sessions, *John Goodwin* was convicted under the 52d of Geo. III. c. 155. of disturbing Mr. Lake, the preacher of a licensed Methodist chapel at Ormsby and his congregation, on Sunday the 6th of February, by frequent interruptions during their devotions, so that the congregation was obliged to break up.—The defendant was sentenced to pay a penalty of £20.

In the Report of the Protestant Society, introduced into our Magazine for June last (p. 259*), mention was made of a bill brought into the House of Commons, 'to exempt all places of worship from parochial rates.' Into this bill a clause was afterwards introduced, requiring 20 seats of every 100 to be reserved for the poor gratis. On the last reading, however, the bill itself was lost by a majority of 42 to 21.

The Rev. Mr. Richards, formerly of Hull, and late of Cheshunt, is appointed Master of the Congregational School for the education of the Sons of Dissenting Ministers established at Lewisham, where a place of worship will be connected with the school.

We understand that the Anniversary of Wimbledon Chapel (the property of the London Itinerant Society) will be held on Monday, the 14th Inst. the Rev. Mr. Leifchild and the Rev. Mr. Stodhart to preach.

RECENT DEATHS.

Dec. 30, 1814, died, aged 76, after a very short illness, the Rev. Wm. Jesse, M. A. Perpetual Curate and Lecturer of West Bromwich, &c. He was seized by his fatal disorder on the 28th, from which time his mind was much occupied in prayer and meditation. He was buried privately, at his own request, and his funeral sermon preached by his assistant, Mr. Evans.

May 5, 1815, died, very happy, the Rev. Jn. Rees, aged 25, Baptist Minister at New Mill, near Tring, Herts, where he had resided little more than two years.

July 24, died, Mr. J. Hayes, of Bartlett's Buildings, after only two days illness. 'The saint prepared needs no delay.' He was many years member and one of the deacons of Mr. Gore's church in Barbican.

Missionary Chronicle,

For AUGUST 1815.

CHINSURAH

By letters from Mr. May, at *Chinsurah*, dated Dec. 24, 1814, we learn, that he is diligently employed in maturing and executing his plans for the education of the native and other children. He meets with many difficulties, but is determined to persevere until he can surmount them, his heart being fixed on this important object.

"Within these last eight days (he says) I have been present at three public examinations. On Friday, Dec 16, at the Annual Examination of the Benevolent Institution at *Calcutta*—there were 180 children present. The gentlemen were much pleased with the improvement they had made.

"Dec. 12, I accompanied the Commissioner, &c. to the examination of the *Chandernagore* School (lately established) The progress made in six months, since the school commenced, afforded great satisfaction. The monitors received appropriate rewards. The Roman Catholic priest was present.

"On Dec. 21, was the examination of the *Chinsurah* Free School. Fifty children were present. Among the Gentlemen who attended was Mr. Harrington, President of the Calcutta Bible Society. The ladies and gentlemen were much gratified. Mr. H. also visited the Native School."

Mr. May has composed some dialogues in English, which have been translated into Bengallee, which are well adapted to be used as lessons in the schools, as they relate to the customs and views of the native children, which they are intended to correct. Mr. May has several young Brahmins under his tuition; he has sent the copy-book of one of them, who is the best writer in his school.

"There is abundant encouragement for us still to exert ourselves for the good of these children. The teacher appears to be encouraged, and the children shewed their gratitude to him by presents of cakes, sweet-meats, &c. This school has excited much attention among those who had not before taken any interest in the rising generation; it had already been the occasion of establishing another school at Chandernagore, and may hereafter prove the means (and model) of many more."

CHINA.

Letters have been received from Mr. Morrison (by Mrs. Morrison, who, with their two children, has taken a voyage to England for her health.) We are glad to find that the *Duodecimo Edition of the New Testament* (in smaller type) is finished; also that he has completed the *Book of Genesis*, and sent it to the press.

A letter has also been received from Mr. Milne, dated Macao, 24th Sept. 1814, who says, "the whole of the copies of the sacred Scriptures, Tracts, &c. which were committed to my care, are now in the hands of the Chinese, in almost all parts of the Archipelago.

"By the good hand of God, I reached Macao, (5th Sept.) A young Chinese (about 27 years of age) has been baptized by Mr. Morrison—the particulars you will receive from him."

Mr. Morrison has also prepared and printed, in the Chinese language, a book of Divine Songs, and a Tract, containing a brief account of the principal persons and events mentioned in the Old Testament,—(This was wanted, to enable the Chinese better to understand the New Testament.)

Mr. Morrison's Chinese Dictionary is about to be put to press. A printer has been sent from England for this purpose; but a box of types being stolen, may possibly retard the work.

We are sorry to hear that edict after edict has been issued by the Chinese government against the (Roman Catholic) Christians, some of whom have been severely punished. Mr. Milne says, "A Portuguese woman told me, a few evenings ago, that a mandarin, who came to Macao to search for the native Christians, made a cross of wood, laid it down on the ground, and ordered that all who would *tread upon it* should go free, but that those who would not should be punished. Some did tread on it, and were dismissed; others who would not, were severely bambooed or imprisoned, unless they could pay a ransom to the mandarin." Mr. M. says, "Our people are not yet noticed as Christians; but, in consequence of an order from the Viceroy of Canton, *all native servants in the service of foreigners* have been obliged to

retire from their stations—but it is hoped that this storm will soon blow over."

"In consequence of the want of rain, the north of China is threatened with famine.

"The rebellion, mentioned in former letters, has been crushed by the imperial army."

Mr. Morrison and Mr. Milne seem to think that the Chinese mission may be promoted in some other place better than at Canton; but they are waiting to discern what may be the leadings of Divine Providence in this important affair.

JAVA.

A letter from Mr. Supper, dated Nov. 1814, has come to hand. He says his congregation at Batavia increases, and several persons appear to have been convinced of their sins, but they encounter much opposition from their gay connections. The state of true religion appears to be very low indeed, and many are greatly offended with his faithful discourses. He derives, however, much satisfaction from an elderly gentleman, to whom his ministry has been very useful, and who gladly encourages his zealous efforts.

Mr. Supper says, that "the books which Mr. Milne distributed among the Chinese in the island of Java have had a good effect. I now and then take a morning ride, on purpose to enquire whether the Chinese read their Testament and Tracts, and I find that they really do, and are pleased with what they read; but they wish for a living interpreter, and indeed I earnestly wish that some faithful Missionaries might come hither, and attend solely to the Chinese language; they would soon be able to preach to the people. It is true, that this would prove exceedingly expensive to the Society, yet, without this, I think much cannot be done. Every thing is extremely expensive in this island."

Mr. Supper is chosen Secretary to the Java Auxiliary Bible Society. He mentions having 13 chests of English, Dutch, and Arabic Bibles and New Testaments from the British and Foreign Bible Society, committed to his care. He has sent 50 Bibles and 10 Testaments to Mr. Bruckner, at Samarang; 100 English Bibles, and 150 New Testaments to Serondole, for the Scots soldiers of the 78th regiment, and the same number to Mr. Kam, at Sourabaya. It is pleasant to observe in this, as well as in many other instances, how usefully our Missionaries co-operate with the Bible Society, as the distributors of their bounty, and in many cases the interpreters of the holy volume.

Mr. Supper mentions that the two Baptist Missionaries have been very ill, but were recovering when he wrote. He ascribes their illness to their living in a very unhealthy place, but they are seeking for a better, and Mr. Supper has taken pains to find out a more suitable situation for them. Mr. S says he is now convinced that the city of Batavia, on account of its stagnated filthy pools, is extremely unwholesome, and says, "I would advise every one coming from Europe not to continue two days in it. I have observed that many Europeans, notwithstanding their temperance, were soon carried off. But out of Batavia the country is as healthy as any place in Europe. I was not so well either in Holland or in England as I am here. My habitation is about a mile from the town, on the Mooleuvliet, which is not reckoned so healthy as Rysrosk and Weltevreden, but by the goodness of God I have hitherto enjoyed constant health; but if I can get a cheap house at Weltevredon, I shall remove thither."

Mr. Supper visits the Orphan House, in which there are about 60 poor children, and who had been sadly neglected. His exertions have already contributed much to the improvement of their condition. In this good work he receives much encouragement from Governor Raffles.

The Lutheran Congregation having been deprived of their pastor by death, requested that Mr. Supper might be appointed *provisionally* their minister, until another shall be sent out from Holland. Probably Dr. Ross and Mr. Supper will supply this church in rotation.

Mr Supper earnestly desires that more Missionaries may be sent to Java.

CEYLON.

We have been favoured with the following account of the conversion and baptism of an idolatrous priest in the island of Ceylon, and copy it from a newspaper printed in the East Indies:

Columbo, Dec. 28, 1814.

On Christmas Day a very remarkable baptism was celebrated in the middle of divine service, before a full congregation at the church in the fort.—A Buddhist priest of great eminence for character, talents, and literary attainments, after mature deliberation and a careful perusal of the gospels in the Cingalese language, had determined to throw aside his yellow robes, and embrace the Christian religion.

It was vain that his resolution was assailed by his brother priests and by the solicitations of his own family. Their importunities only served to agitate his feelings, but could not shake his determined conviction, founded upon examination and reflection. He gave up rank, affluence, connections, and family, to follow the dictates of his conscience. He was baptized immediately after the 2d lesson, by the name of "Petrus Pandita Sekarras," and Mr. Armour and Mr. Clough were his godfathers. From the natural influence of his character and abilities, such an example promises to

be of signal use in the propagation of Christianity. The causes which led to his adoption of the Christian religion, and the probable consequences of his conversion, were noticed with much effect by Mr. Twisleton in his sermon, and they furnished a most appropriate conclusion to a discourse delivered on the anniversary of the Nativity of Him who was destined to be a light to lighten the Gentiles.

We have subjoined a narrative of the process of this conversion, written by the Rev. Mr. Clough, a (*Methodist*) Missionary, to whose exertions the success is chiefly due.

The Account of the Conversion of a Budhist Priest, through the means of the Rev. Mr. Clough.

The manner in which I became acquainted with the Budhist priest was, by attending the idolatrous worship and ceremonies. On these occasions I was always attended by an interpreter, by whose means I was enabled to make many enquiries; and I now particularly addressed this priest, perceiving that he possessed acuteness of intellect, and was acknowledged to be the best versed in the ground-work of the religion of Budhu, and in the sciences of the country. I began to take great pleasure in conversing with him, and the pleasure became reciprocal: our interviews became frequent, and of protracted length, in one of which he requested (hoping it would not offend) that he might be allowed to put a few questions to me relating to the Christian religion, to which I readily assented. He began by observing, that man must be acknowledged to possess two spirits or principles of action, the one actuating him to do good, and the other to do bad. He then commenced his questions by asking whether, if the God of the Christians be perfectly holy, that God can be the author of evil; and if not, whence did man get that spirit to do evil! I answered, that he got it from his forefathers, who could trace it up to our progenitors Adam and Eve.—He then enquired from whence did our first parents receive this evil? My answer was, the awful consequence of disobedience to their Creator. Whence then, said he, that disposition to disobey God? Temptation, I replied, and the devil was the tempter.—What, said he, is the Devil? An evil spirit, I replied.—Who, said he, made the devil, and how did he become such? God, said I, created him a pure angel, but on his refusing to give due honour to Jehovah, rebelled, and numbers with him, for which, as a just punishment, God appointed him to a place of inconceivable horror, and destined him and his wicked associates to it for ever.—But how, said he, was it that a pure angel possessed a *disposition* to rebel against his rightful sovereign? Here finding myself in a little difficulty, I observed that great and good men had said many things upon this subject, but they found it rather difficult to determine, because the great God had not given us a clear revelation upon this subject, and that he had concealed this, no doubt, for the wisest of purposes. That so far we know, viz. that sin was in the world, and that God had told us how it came, and denounced the dreadful consequences of it, if not avoided; and that he had also told us how sin is to be pardoned, and how we may expect power to overcome it, and the glorious consequences of so doing being peace of mind in this world, which cannot be described, and in another world a state of perfect felicity for ever. I added, that any further knowledge of it was unnecessary to teach us our duty to God, our fellow creatures, and ourselves.

The priest replied, he had thought much on this subject, but could get very little assistance, and he admitted that my account was more satisfactory than any thing he could before attain, and was much superior to his own religion. At another interview he introduced the following subject, by observing, "You say the God of whom you speak is infinitely great in all his attributes, that he created the world and all its inhabitants, and governs the world by the same power, and that he is present as much in one place as another, and views every action of man, and that he demands proper worship from all his creatures, and such as Christians pay him; that such is his holiness, that he hates sin, and such his justice, that he will punish sin, and particularly, failure of proper worship.—On this he asked, How can a God of justice punish an idolater, if that idolater worship according to the light afforded him, and not according to the light of Christians, of which idolaters are ignorant? and further, says he, this is applicable to the Cingalese in general—Why then has not God instructed us better? To this I answered, that although God is a being of infinite justice, he is also a God of mercy, and that he could do nothing contrary to goodness and holiness; and from hence, when it is said "He will judge every man according to his works," yet he will do it according to the light which each man possessed. I added, that his questions had not involved the smallest difficulty, because it could not be supposed that God had permitted the Cingalese and other idolatrous nations to remain in a state of mental darkness, for the purpose of judging them with a less rigorous judgment; but their ignorance might be considered as permitted by God to stick to them as a just retaliation for their forefathers' abuse of the light which we now enjoy; and the difference in the day of judgment between a Christian, and Cingalese id later, will appear according to their particular circumstances. The one will be judged by the gospel, the other by the light with which he has been favoured.

On this point I was particularly careful

not to allow him to suppose that it was a matter of indifference whether men had right views of God or not. I told him that the Divine Being did every thing consistent with his own character, to impress upon the minds of men a proper knowledge of himself, and the nature of the worship which we are all bound to pay him. I also observed, that Europe was almost the only part of the world that had preserved the word of God from the corruption of heathen idolatry, and that she enjoys at the present period privileges and advantages superior to any other part of the habitable globe; adding, that *now* God was about to give the world another opportunity of shewing the use to make of these things, and that it seemed as if Europe, and perhaps that part of it called England, were to be the instrument, through the hands of the great God, to convey the true revelation of his will to every part of the world. The English are printing Bibles in almost every language, and Missionaries are sent with them, to explain them; and that in course of God's Providence I and five companions had come to the island of Ceylon, and that it was not for the *past* darkness of the Cingalese that God would punish them, but for rejecting the offer of those exalted blessings tendered to them by us. I added, I have now to offer you the blessings of the gospel of Jesus Christ, and if you reject this offer, you will assuredly be condemned at the last day. Here he began to be greatly agitated, and, gathering up his loose garment with a countenance expressive of great concern, he mildly replied, "I hardly know what to do—I have been brought up in the religion I now profess —I am settled in it; I know not how to think about changing it, and it is a thing which I cannot at present entertain. He then took his leave of me, and I began to suspect that I had offended him; he however delayed not long to make me another visit, and we resumed the usual subject.

Perceiving that he continued to be very inquisitive about Christianity, I furnished him with a copy of the four Gospels in Cingalese, with which he was much pleased, saying that was what he had long wished to see, and be assured, said he, I will read it with great attention; but may I request an additional favour of you, which is, to allow me to trouble you to explain any parts which I may not understand. To this I most readily assented, and I presented to him the Gospels at his own heathen temple, when some of his pupils for the Budhist priesthood were present, who were not a little surprised at the joy he expressed, and the care he manifested in wrapping it up, as being more valuable than gold.

After this, he soon put me to the pleasing task of explaining, to the best of my ability, those things which were rather mysterious to him, such as the situation of the nations mentioned in the New Testament, particularly the Jews and Romans, their rise, progress, state, &c. I also stated the chronology of the Patriarchs, particularly those from whom Jesus Christ descended, and various other particulars. After he had read the Gospels several times, he began to lament that he had not the Old Testament, supposing it would give him a clear explanation of the New.

I must now pass over a number of interesting evening conversations, and hasten to the interview when he made a public confession of the state of his mind, and present views, which was nearly as follows:

"I feel a wish to give you a relation of my present condition, and I believe from what I know of you, that you will not make a wrong use of any thing I say. Since I became acquainted with you, your conversation and your answers to my different questions have made a deep impression on my mind, and during the last three weeks, I have been in a state of great distress. I have frequently returned home after my interviews with you unable to sleep for many nights"

I asked him the cause of this trouble? He replied, that it arose from an apprehension that he and his countrymen who followed the religion of Budhu, had been mistaken in their religious principles, which was to him a consideration of the greatest importance: he added, that the more he thought on the subject, the more the apprehension increased, inasmuch as the evidences in favour of the Christian religion were making stronger and stronger impressions upon him. I then asked him whether he thought that the God of the Christian was he who ought to be worshipped in preference to idols? He replied, that he had been considering the subject candidly and impartially, as though he were a member of neither communion, and had considered the subject in all its bearings, and that he had offered up prayers for direction in a matter so important; and that if he and his countrymen were in error, he prayed that he might receive conviction in the clearest manner, and that a way might be opened by which he might leave his present profession, and embrace Christianity, not only for his own good, but for others to whom he would preach it. He added, that the more he prayed, the more did his desire to quit the religion of Budhu increase. He then asked me to assist him in managing this, for which his gratitude would be extreme, and that he should think that the great God had sent me from England to Ceylon on purpose to instruct him, and shew him the right way of worshipping God; and in return he should think it incumbent on him to his latest hour to make known to his countrymen the blessings of the Gospel which had been thus offered to him through my means.

Perceiving that he was prepared to manifest his conversion, I asked him what he conceived the most speedy and effectual mode of doing it? He replied, "By laying aside my priestly garments, and joining myself to the Society of Christians," adding, I am in my present situation as comfortable as I can wish with regard to the things of this world, but as soon as I throw off the garment, I shall be deprived of all means of support, and this gives me uneasiness; and in case I embrace Christianity, I shall be brought into distress, because you know, for some time I should be of no use to any religion, (meaning he would not be able to preach;) yet, if I had only a sufficient knowledge of the Christian religion to enable me to preach it, I believe the great and good God would not suffer me for one moment to want; and one of the greatest acts of mercy you can do, will be to assist me a little in this particular.

At this period commenced the correspondence between me and the Rev Mr. Bisset, the result of which settled all his fears, and tended to confirm him in his intentions.—Many were our subsequent interviews, in which he never failed to express the happiness he enjoyed in his pleasing prospects.—About this time there was a meeting convened of several Budhish priests, for some particular occasion, near Galle, and the meeting was to continue for some days; and I was apprehensive he might be shaken, or not sufficiently prepared to stand the attacks of such a number of his former acquaintance. I however paid him a visit at this meeting, when they were all present, and not a little surprised to see me advance; but they were the more surprised when they perceived my convert advance and join me. We then retired, and I began a very close conversation about the state of his mind, and I found him unshaken—I asked him whether he did not feel reluctance at leaving his religion? He answered, that the reluctance was easily overcome, because he was about to receive a better; and he added, that he felt no difficulty in casting his lot with mine, and should be very glad to have the same place with me in the next world; and that he should have little trouble in his mind if he thought he should be in the same situation with me at the day of judgment.

At this time a singular circumstance occurred, which seemed to give weight to all his past conduct. The afore-mentioned assembly of priests availed themselves of opportunities of receiving personal and public improvement, both by night and day, through the means of my faithful convert; and he being the senior priest, was looked up to for instruction; and one evening when they were assembled, and expecting to hear him preach on the religion of Budhu, he pulled out the Cingulese New Testament, and began to read the 1st chapter of St. Matthew, and he proceeded to read other chapters, making his observations, till morning, by which time he had finished the whole Gospel. He was heard with surprise and attention, and they frequently interrupted him, while he proceeded, with questions, which he answered to the best of his ability.

He came to me afterwards, and related this circumstance, and after a long conversation expressed himself in the following manner—"I am like a hungry man tied to a tree, with a table covered with rich provisions near, but out of reach; and this will be my state till the day of my liberty comes." We then talked about his being baptised, and he expressed a wish to comply with that ordinance as early as possible, which he considers to be the grand characteristic mark of those who are not worshippers of idols.

SOUTH AFRICA.

Encouraging accounts continue to be received from different parts of South Africa, calling for the warmest gratitude of Christians in Britain. Mr. Read, referring to the Annual Report, which accompanied his letters of January 20, 1815, says, "I trust this will be welcome, and give the Society to see that God has not forsaken Bethelsdorp. It is impossible to ascertain how many have been converted, but from the accounts already received, 200 have been added to the churches of Christ this year, besides numbers who may be considered candidates, who are believed to be born again of the Spirit, and looking to Christ for salvation. Among these there are Hottentots, Caffres, Bushmen, Corannas, Bootsuannas, Namaquas, slaves from Mozambique and Africa."

Having enumerated the present Missionary stations (twelve in number), he says, "At the above stations some thousands of heathen have daily an opportunity of hearing of Christ, and him crucified. It is also a cause of thankfulness that the cause of Christ meets with increasing support in this colony, upwards of 3000 rix dollars (about £750) have been contributed to the Society's fund this year,* and we hope it will increase next year. Besides the regular missionary stations, the gospel is made known to the heathen in several other places, as at Graff Reynet, Zwartzberg, Durvenkok's River, &c. Martin Slabbert, a young farmer, converted about a year ago, was formerly a persecutor, but now preaches the faith which he once sought to destroy. He goes from house to house, and preaches Christ to every one he meets with, black or white. He has

* The expenditure of the Society on account of the South African Missions for the last year, including the equipment of the Missionaries now on their way thither, amounted to more than £3000.

received the appellation of a Missionary, and some call him the Hottentots' god, because he is a friend to the Hottentots, and even shakes hands with any one whom he believes to belong to Christ.—Such a man is here reckoned almost a monster!"

In another letter Mr. Read says—"You will perceive, dear Sir, that God is carrying on his work with vigour, not only here (at Bethelsdorp), but in Africa in general. We may say here, that almost daily souls are added to the church—such as shall be saved. The day before yesterday a young man (one of brother Corner's apprentices, a carpenter) had been sent to the woods to cut and saw timber. On his departure, brother Messer said to him, "Wenzell, you must not return the same man that you go away." This word touched him. When he was working in the wood, he had the misfortune almost to cut off his foot. He saw this painful event to be from God: convictions of sin seized him, and he cried to God for mercy. His leg was nearly mortifying, and his life seemed as it were to hang by a thread. He constantly exclaimed, 'Thou art a just God!—thou art a just God!' He sent a message to his father and mother not to be concerned for him, but for themselves—that God had wounded and would heal him, which, indeed, in great mercy he did, both in body and soul. Soon after his recovery, being engaged in felling timber, he came to a fine large tree, from which he expected many good boards; but, after cutting awhile, he found it to be quite rotten and hollow; and it was as though one had said to him, "Ah, Wenzell! this is a picture of you and of every sinner!" He fell upon his face, crying, "O what a wonder, that such a rotten tree as I am should so long have cumbered the ground!" Ever since he came home he has been drowned in tears, and almost all that we can get from him is—"O free grace! free grace!"

In another letter Mr. Read says, "A boy came here last night from a boor's, and gave a most pleasing account of the work of grace in his heart. I asked him, if he knew himself to be a sinner? He asked me, if I knew any one who was not?—I asked him, who could save him? He said, Christ.—I asked what Christ had done to save sinners? Died upon the cross.—I asked if he believed Jesus Christ would save him? He said, Yes.—Why do you believe it? I feel it, said he; and not only so, I consider, that after he had died, and sent his servants the missionaries from such a far country to publish salvation, that it would be very strange if after all he should reject a sinner!"

*** In our next we intend to give some very interesting extracts from the Annual Report of the Missionaries at Bethelsdorp.

NETHERLAND MISSIONARY SOCIETY.

Extracts of Letters from the Rev. Mr. STEINKOPFF, *now on a Visit to the Continent, to promote the benevolent Objects of* The Bible Society.

Mr. Steinkopff was present at the Monthly Missionary Prayer Meeting at AMSTERDAM, on the 5th of June last, concerning which he says—"I went, and found to my great satisfaction a large and respectable assembly of more than 1000 persons. A missionary hymn was sung; after which a venerable clergyman of about 70 gave an address from Acts x. 36. The earnestness of the good old man, the energy and clearness of his address, directed to exalt the Redeemer, the solemn silence of the audience, their fixed attention from the beginning to the end, the fervour of the concluding prayer, the respectful and affectionate mention made by the preacher of the various British Societies, the readiness of the people to cast in their mite into the treasury of God, combined with the idea that at the very hour thousands were assembled in England, and in various parts of the Continent, uniting in supplication for the success of the Missionary cause, all produced a powerful impression on my mind, and made this evening one of the most interesting and happy of my life."

"After service," he adds, "I met a number of Dutch, German, and French clergymen, who are Directors of the Missionary Society, and I felt truly gratified to find myself in such a circle of friends to the cause. I gave them some account of our last General Meeting in London, and their eyes sparkled with sacred joy at the relation of the zeal of their British fellow Christians.

"It affords me real pleasure to find, that the Rotterdam Missionary Society has greatly increased, and though during the war the Directors could do but little for the heathen world, they paid the greater attention to the moral and religious state of their own country, and also to France, by publishing tracts in both the Dutch and French languages, by encouraging schools, and assisting in other plans of usefulness.

"The Annual Meeting of the Netherland Missionary Society will be held at ROTTERDAM on the 18th of July next, when pious clergymen and laymen from almost every part of Holland will attend. I am confident that it will afford them infinite pleasure to receive on that occasion a friendly letter from the Directors of the Missionary Society in London."

In another letter Mr. S. relates his being present at a meeting at Rotterdam, on Monday, June 12th; it was a prayer meeting for the nation, held in the cathedral church—a church that will hold about 3000 people, and it was nearly filled. The service was

remarkably impressive, and the discourse well adapted to the awful crisis in which it was delivered.

In a third letter, dated June 14, Mr. S. mentions an interview he had with the Directors of the Missionary Society at Rotterdam, to whom he presented the last Report of the Society in London, with other of its publications. "I cannot express (says Mr. S.) how happy I felt myself in the company of men filled with the constraining love of Christ, longing after the salvation of the benighted heathen, and overflowing with gratitude to God on account of all the success with which he has crowned the labours of the various Missionary Societies in Great Britain."

Mr. Ledeboer, the worthy Secretary of the Netherland Society, informed Mr. S. that about 200 clergymen are members of it, and about 50 or 60 attend their Annual Meetings. "I cannot," said that gentleman to Mr. S. "express to you what blessings we have experienced on these interesting occasions. They have proved to us real cordials—seasons of refreshment from the face of the Lord. We enjoyed his presence in the midst of us, and were so united in spirit, that the recollection of these meetings is truly delightful."

Mr. Campbell's Travels in Africa have excited much interest in Rotterdam. They will be translated into Dutch without delay, and the Society in Holland will gladly promote their circulation.

JUVENILE MISSIONARY SOCIETIES.

(Extract of a Letter from a Lady.)

At a Quarterly Meeting of our Juvenile Association, several of the addresses published by the Missionary Society, entitled "Juvenile Zeal encouraged," were distributed. A youth who is one of our Committee taking one or two home with him, it attracted the notice of his mother, who has a large school. Upon reading it, she determined to procure a number of them, and distribute them among her children. The children were much pleased with them, and particularly with the hymn at the end of them, taken from Miss Taylor's "Original Hymns for Infant Minds." This mistress took occasion to speak to them on the subject of the address, explaining its contents, and attempting to impress them on their minds. She enquired of them whether they were not willing to contribute some of their halfpence to send the Gospel of Christ to the poor heathen. In consequence of this, several of them entered into a subscription of a halfpenny per week; since that their number has increased, and some have raised their subscription from a halfpenny to a penny per week. There are now 35 subscribers at this school, and in about five months (before their number was so large as it now is) they raised £1. 12s. 6d. which has been remitted to our Association. Their pious mistress only regrets that she did not long before exert herself, to aid the Missionary cause in this way. Might not many instructors of the rising generation render assistance to Missionary exertions by following so laudable an example? Though the contributions of each school might be small, the aggregate amount of the sums received from a large number of them would be considerable, and would render effectual aid to the funds of the Missionary Society.

*** An Address to the Members of the Sheffield Juvenile Society has lately been reprinted in London, by the Missionary Society, and may be had gratis by similar Societies in the country, through the medium of the Auxiliary Societies.

AUXILIARY SOCIETIES.

June 20, the Annual Meeting of the Cornwall Auxiliary Missionary Society was held at Bodmin, when two sermons were preached by the Rev. John Bounsall, of St. Colombe, from John xii. 31. and the Rev. R. Cope, of Launceston, from Genesis xlix. 10. Messrs. Varder, Guard, Moore, and Smith engaged in prayer. In the afternoon the Society assembled for business. The Rev. T. Cope being called to the chair, stated the origin, nature, and progress of the Missionary Society, and the happy effects produced by it in various parts of the world, and introduced the Secretary, Rev. T. Wildbore, who, in the absence of the treasurer (Mr. M'Dowell) gave an account of the funds of the Auxiliary Society, and its prosperous state. He was followed by the Rev. Messrs. Guard, Moore, Hart, Smith, Varder, Bounsall, the chairman, &c. who in appropriate speeches declared their attachment to the Society, and the high importance of *preaching* the gospel, in connexion with the distribution of the sacred Scriptures. The season was highly interesting, and will, it is hoped, be long remembered.

We are sorry to report the death of *Golam Alli*, a native of Bengal, who was employed by the Lascar Committee of the Missionary Society to teach the Bengallee language. The eyes of his understanding having been opened, while reading the Scriptures, and his heart renewed (as it is hoped) by the Spirit of God, he was baptized on the 3d of May 1815, by the Rev. T. Williams, in London: but a consumption having seized his frame, he died, professing the faith and hope of the Gospel, on the 17th of June, aged 26 years. We hope to give a larger account of this man.

MISSIONARY CONTRIBUTIONS.

[*Collections and Anonymous Donations—from June 16th to July 16th*]

Two Friends, per Rev. J. Surman	2	2	0
Collection at the Welch Calvinistic Methodist Chapel, Llanwrst, per Rev. J. Ellias	10	0	0
Donation from the Parish of Llangedrinwair, per Rev. Thomas Jones	5	0	0
Collection by the Calvinistic Methodist at Ruthin, per Ditto	2	0	0
Galston Auxiliary Society, Ayrshire, by the Rev. Dr. Smith	15	0	0
Rev. J. Harrison and Congregation, Woburn	27	0	0
W. A. B. Abergavenny	5	0	0
Ditto, per Rev. Mr. Platt	10	0	0
Remaining Moiety of a Legacy of £100, by Mr. Edmund Gough, late of Scotland Yard	50	0	0
Produce of a Missionary Box in a small Family	0	10	6
A Lady, per Rev. Dr. Haweis	20	0	0
R. H. Bank	1	1	0
Penny Society, Holloway, by Rev. R. Bowden	4	9	6
Shaftesbury Auxiliary, by Rev. M. Morren	4	0	0
A Friend, by Rev Mr. Kingsbury	2	2	0
Finchley Sunday School	1	0	0

*** Upwards of £2,000. has been received from Scotland—The particulars in our next.

POETRY.

AN ASPIRATION!

Why breathes my anxious heart the frequent sigh?
From earth to heav'n, why longs my soul to fly?
Why do I wish to quit this mortal sphere,
Before the throne of Jesus to appear?—

It is, because this world hath *lost its charm*,
And heavenly joys my ardent bosom warm:
It is, because a thorny path I tread,
On every side with drear afflictions spread.—

Celestial King! look down with pitying eye,
Whilst worn with woe I breathe the plaintive sigh,
Confirm my hope that I shall live above,
And sing with angels in the realms of love.

This rapt'rous thought would make my cup of woe
With streams of mercy and of love o'erflow:
The draught, tho' bitter to my taste, would prove
The joy of promise, and the pledge of love.

ELIZA.

TO CHILDREN.

God demands the heart.

"Give me thy heart," the Saviour cries;
Ye children hear his voice;
Now in your early days be wise,
And make a heavenly choice.

"Give me thy heart" and let the earth
And all it's pleasures go;
Seek bliss of pure celestial birth,
Where joys for ever flow.

"Give me thy *heart*" he claims the *whole*,
And will you dare to deny?
Yea, give him *all*, and let your soul
With his request comply.

"Give me thy heart," nor linger more,
Too soon you cannot yield;
Now on your knees his grace implore,
And make the Lord your shield.

"Give me *thy* heart," should you delay
Till you are older grown,
He may refuse another day,
And drive you from his throne.

Come, children, supplicate his grace,
Let this your answer be—
Behold! O Lord, we seek thy face,
And give our hearts to thee.

Launceston. R. C.



Rev.d Sam.l Rooker.
Bideford.

Pub.d by Williams & Son, Stationers Court, 1 Sep.r 1815.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

SEPTEMBER, 1815.

MEMOIR

OF

MR. STEPHEN MORELL.

The following brief Memoir of an aged Disciple, who has lately entered into his rest, was drawn up solely for the gratification of a circle of private friends, to whom he was well known, and by whom he was highly respected. In deference, however, to the opinion, and in compliance with the wishes of some of those friends, who have imagined that it would prove not uninteresting to the Christian Public, its writer is induced to transmit it, 'with all its imperfections on its head,' to the Editor of the Evangelical Magazine. The motive which influences him to request the insertion of the following Narrative is, not so much to do honour to the memory of a departed friend, who is now alike indifferent to the praise or censure of mortals, as the hope that some individual may derive benefit from his experience, and that the grace of God may be magnified in him.

T. M.

STEPHEN MORELL was descended from ancestors who suffered the loss of all things for conscience sake. His great-grandfathers, both paternal and maternal, were Hugonots, who resided in the province of Champagne, in France. Their pious zeal and stedfast adherence to the Protestant faith exposed them to the most cruel persecutions from the Catholics, amongst whom they dwelt. At the memorable æra of the Revocation of the Edict of Nantz, when the flood-gates of Intolerance and Superstition were thrown open, and the fairest provinces of France were deluged with blood, those confessors, in common with thousands of their Protestant fellow-countrymen, were imprisoned, their goods confiscated, and there is reason to believe that eventually they suffered martrydom, though the time and manner of their death are not distinctly known. Tradition relates, concerning one of these martyrs, that, during his long imprisonment, he was the means of confirming the faith of many of his fellow-prisoners by his discourses; and that he was accustomed to preach to the inhabitants of the town in which he was immured, through the grating of his dungeon.

The children of those confessors (two of whom were the maternal and paternal grandfathers of the subject of this Memoir) were of course left destitute in early youth;

but He who has promised that those 'who fear him shall not want any good thing,' inclined the hearts of some Protestants of distinction, who were emigrating to Holland, to take these orphans under their protection. In that land of religious freedom, they early imbibed the principles, and seemed to inherit the pious zeal of their forefathers. The two elder (Daniel Morell and Stephen Conté) when arrived at manhood, attached themselves to a regiment of French refugees, which was raised about that time by the Prince of Orange; and which, on his accession to the British crown, came over with him to England. Under the conduct, and in the service of that tolerant and enlightened prince, these youths passed over into Ireland; where they settled and married into Protestant families, some of whom, like themselves, had been the victims of Catholic bigotry. Thus were the religious principles of their youth strengthened, and their attachment to the truths, in defence of which their fathers bled, was matured and perpetuated. Both of these companions in tribulation lived and died in the faith of Jesus, bequeathing to their descendants, not indeed a worldly portion, but, what is infinitely more valuable, a rich inheritance of prayers, counsels, and holy examples.

But though descended from eminently pious ancestors, it was not the privilege of the subject of this Memoir personally to enjoy the advantages of a religious education. He was suffered to grow up in the total neglect of public and private devotion, in utter ignorance of the sacred Scriptures, and consequently in the habits of immorality and impiety. Often has he been heard to express his deep regret that the prime of his years and the vigour of his days were spent in the practice of iniquity; during which he had lived 'without God, and without hope in the world.' It was during this period of estrangedness of heart from God, that he served several years in the fleets under the command of the Admirals Hawke and Boscawen, and took part in most of those naval engagements which have rendered the names of those gallant officers so illustrious. At length, in the fortieth year of his age, it pleased God to work an effectual and permanent change in his character and conduct: a change so manifest and remarkable, as to constrain all who observed it to exclaim, 'What hath God wrought! This is the Lord's doing, and it is marvellous in our eyes.' This happy effect was produced by means of the faithful ministry of the late Rev. S. Wilmshurst, at that time pastor of the Independent church of Christ at Maldon, in Essex. A discourse preached by him, founded on Acts xiii. 40, 41, was rendered instrumental to the conversion of the subject of this Memoir. From that time it became evident, that 'old things were passed away, and that all things had become new.' A reverse of character and a difference of habits now took place, so strongly marked, that every one who had previously known him, was convinced that he was in reality 'a new creature.' That activity of mind and body, which had before manifested itself in the ardent pursuit of sinful pleasures, was now exerted in the service of God, and displayed itself in zealous efforts to do good. The same social disposition, which had previously induced him to mingle in the society of the ungodly, now made him 'a companion of all them that fear God,' and prompted him to enter into church-fellowship. His unwearied attention to the religious instruction of his children, and the fervour of his daily supplications to the Most High on their behalf, will not soon be forgotten by them; and, it is stated for the encouragement of Christian parents, that more than one of those children owe their first

religious impressions to those parental instructions and prayers.

It was the privilege of Mr. M. (a privilege rarely enjoyed by the people of God themselves) to possess an unshaken confidence in God, and an unwavering hope in the Redeemer, through the whole of his Christian course. Not even a transient cloud of despondency seems at any time to have overshadowed his mind. This may be accounted for, in part, by the natural cheerfulness of his disposition, which was far removed from every thing like melancholy and gloom,—partly, by the decided nature and manifest effects of that change which had been wrought in him by the grace of God, and which left neither to himself, nor others, the least room to doubt of its reality; — but chiefly, by his close and constant walk with God; which will ever be found to be the purest and most fruitful source of spiritual comfort. Yet, though thus favoured himself with perpetual sunshine and an unclouded sky, he was never backward to sympathize with, and to 'comfort those who are cast down,' by endeavouring to administer to them those consolations wherewith he himself had been comforted of God. Many of the members of those Christian churches, with which he was at different periods connected, and more especially of that religious society amongst whom the last years of his life were spent, can bear witness, that it was his constant business and pleasure to encourage and direct the young enquirer,—to console the sorrowful and afflicted,—to 'hold up the hands that hang down, and to confirm the feeble knees.' A constant attendant at the bed-sides of the sick and dying, he sought to open to others all those springs of divine consolation, which he had himself so richly enjoyed.

The affliction which recently terminated the mortal course of this aged servant of Christ, was comparatively short, and attended with many, not alleviating merely, but even animating circumstances. To enumerate these, by detailing the particulars of his last illness and death, however it might tend to encourage the faith, and inspire the gratitude of every pious reader, would swell this memoir far beyond its due bounds. Suffice it to say, that the few days of sickness allotted to this aged Christian previously to his peaceful dismissal, were brightened by such joyful anticipations of approaching felicity, that the dispensation could scarcely be deemed afflictive. 'His joys,' he repeatedly declared, 'were far greater than he could express.' On some occasions he seemed as one who had already put off his tabernacle of clay, and entered into the joy of his Lord. At these favoured seasons he would break forth in grateful acknowledgement of the eternal love of God, and the boundless compassions of the Saviour. 'I know,' he would say, with an energy that formed a striking contrast to the infirmity of his exhausted frame, 'I know in whom I have believed. He will never leave me, nor forsake me. I shall depart and be with Christ, which is far better. — For though the earthly house of this tabernacle be taken down, I have a building of God, an house not made with hands, eternal in the heavens.' Sometimes, as though he would check the ardour of his desires to be clothed upon with his house from heaven, he would say, with a tranquil and resigned countenance, 'The Lord best knows when; he that gave life, has alone the right to reclaim it. His time is best,—his will be done.' The last words uttered by him, were in reply to the remark made by one of his children:—'There is a rest that remaineth for the people of God.' "Yes, there is a rest — an eternal rest;—that rest is not come yet,—but it will soon." A very short time

after, having with some difficulty articulated these words, which at once bespoke his faith and patience, he calmly and sweetly fell asleep in Jesus on Lord's Day, Jan. 29, 1815.*—May all who witnessed the triumphs of his faith be excited thereby to become followers of him, so far as he followed Christ!

* The event was improved in a funeral discourse preached at St. Neot's at the time of interment, by the Rev. Samuel Hillyard, of Bedford, from John xiv. 4.

ON HYPER-CALVINISM.

THERE is a degree of difficulty in fixing on the designation most appropriated to the class of principles, which it is the object of the following lines to describe. Perhaps, however, the term which stands at the head of this article, may best answer the end which the writer has in view; for, while it is his firm conviction that *Calvinism* (excepting in the single article of eternal reprobation) is the doctrine of sacred scripture, he is equally persuaded that *Hyper-Calvinism*, or the principles which distinguished the creed of the great Reformer, carried to an extravagant and unscriptural length, is an error pregnant with danger to immortal souls.

The theoretical, or the practical *Antinomian*, is a character which, however common, every well-ordered Evangelical Society will disown with the most marked abhorrence. There are few, indeed, who will voluntarily assume the name. Antimonianism, unmasked and unmixed, is too glaring a perversion, too horrid an abuse of the gospel, to be openly professed, except by a few abandoned wretches, for whom the discipline of the pillory were better adapted than the arguments of reason and scripture. But, as there are extremes, so there are degrees in every thing; and if we would avoid the one, we must narrowly watch the other. From different circumstances of education, of connexion, perhaps even of the natural turn or temperament of mind, it arises, that while some professing Christians retain, amidst better views, a portion of the old legal leaven, many others discover a leaning towards the opposite extreme. These are, in the common phrase, denominated *high* professors. They carry the principles of Calvinism to an unwarrantable extent, or disgrace them by an unsuitable spirit and practice. Immoderately attached to their own peculiar explication of certain doctrines, they can hardly think well of any who are not prepared to go the same length with themselves; rigidly insisting on the adoption of their particular *Shibboleth*, without mercy or mitigation, they frequently occasion lasting mischief in the connections to which they belong; at the same time, such persons, while they idolize doctrine, are too frequently negligent in practice: they 'make their profession of religion *a receipt in full* for all other obligations.'

While the high-flown professor, who looks down from the giddy heights of Antinomian delusion, does not hesitate to imply in his discourse that 'virtue is heathenish, and good works superfluous, if not dangerous*,' there are too many others, who, without denying, seem almost to forget the spirit and design of the gospel; they do not sufficiently consider that pardon and holiness, justification and sanctification, a new heart and a new life, faith and good works, salvation here and happiness hereafter, are inseparably connected. It is not enough that we 'profess to know God,' if 'in works' we 'deny him.' The religion which, instead of subduing, excites,—which, instead of eradicating, strengthens the corrupt passions of the heart, must be es-

* Hannah More.

sentially defective; 'knowledge' too frequently 'puffeth up,' but 'charity edifieth.' In fact, if we rightly understand, and receive that 'grace which has appeared unto all men,' it will 'teach us, that *denying* ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world.'

A consistent and watchful Christian will not only profess to abhor sin, and to oppose it, but will, in the main, avoid its snares, and subdue its violence: he will not only use every mean for its prevention in himself, but will anxiously, and on principle, discountenance it in others; nay more, he will be careful to 'abstain even from the appearance of evil,' and to shun whatever might seem to allow it a toleration. Compare with this the principles and language of many in the present day, who rank high as professors of the gospel. Some lay a very inordinate and dangerous stress on the doctrine of election, or the divine decrees: — a doctrine, which, though scriptural in its origin and beautiful in its place, was never meant to be applied as the rule of human conduct, much less to be magnified and dwelt upon, to the neglect, almost to the exclusion, of every other. The constant exhibition of this doctrine, or even of the free and sovereign grace of the gospel, separated from its genuine requisitions and effects, cannot but be dangerous; 'the nourishment is injurious to the constitution; it is as if children, instead of living on milk, should be fed on ardent spirits †.' The best things may be abused; and, to argue from the *abuse* of any doctrine to its *fallacy*, would be plainly contrary to every rule of right reason: nay, perhaps the danger of the abuse is, generally, proportional to the worth and importance of the truth. But what shall we say, when we hear language like the following? — 'If I am elected, I shall be saved, whatever may be my conduct! if I am not elected, all my endeavours will be of no avail! If my children are appointed to salvation, they will attain it, whether I instruct and pray for them or not! if otherwise, it is not for me to alter the divine determination!' Is it not evident, that notions like these, originating in ignorance and nurtured by depravity, must lead to the most awful irreligion? must lay the axe to the root of personal, social, and domestic piety?

Others again, make loud pretensions to greater discoveries, and clearer views of divine truth than their brethren have attained; prying with an unhallowed curiosity into the deep things of God; seeking, as there is reason to fear, to be 'wise above what is written;' and conceited of their imagined success, their pride and petulance, and bigotry, render them the 'troublers of Israel,' and the disgrace of the Christian name: they have found out that the preachers on whom they once attended are blind and legal; they have discovered the real nature of gospel liberty; and this is, according to their superior illumination, a liberty to live without prayer, without instructing their families, without reading the scriptures, and too often without common honesty.

Ringwood. A. B.

[*To be concluded in our next.*]

† Bogue and Bennett.

ON THE SUPPRESSION OF PILGRIMAGE.

To the Editor.

Sir,

I HAVE sent you an extract from the Rev. J. C. Eustace's Classical Tour through Italy in the year 1802. If you think it suitable for your widely-circulated Miscellany, it is at your service.

Though short, it affords much matter for serious reflection.

It appears to be the genius of Superstition to draw away the attention of men from things of importance, and to place religion in outward rites and trifling observances, which have no tendency to purify the heart, or to reform the life. Under almost all the forms of superstition with which we are acquainted, it is not a little remarkable, that great merit is attached to Pilgrimage. The Hindoo, the Mahometan, and the Papist, differ widely in a variety of respects; but they all concur in extolling pilgrimage as the most efficacious means of procuring the pardon of sin, and of opening the gates of Paradise. Perhaps it may not be unnecessary to apprize some of your readers that Mr. Eustace is a Roman Catholic: but though strongly attached to his religion, he discovers throughout the whole of his work, a spirit of liberality, and a manly freedom of thought, which are far from being common amongst the members of that communion. In the extract which is subjoined, he shews that he is no friend to pilgrimage. I am not certain, however, if the method which he suggests for suppressing it (public authority) is either the most proper, or would be the most effectual. Pilgrimage was once in as high repute in Britain as it is at present in any Catholic country; but it has now lost all its fame with us; and to what is this to be imputed, but to the light of God's holy word, which we have long enjoyed! Let the people have access to the scriptures in their mother-tongue; let the priests call upon their flocks to search them, and there will be no occasion for the magistrate to interpose his authority to suppress pilgrimage: instead of a number of lives being lost at the oratory of St. Francis, it will soon be left without a votary.

After informing us that Asisium, now Asisi, gave birth to St. Francis, and that there was a rustic chapel in its neighbourhood in which the saint was accustomed to offer up his devotions, Mr. Eustace thus proceeds:—

'This Oratory became afterwards an object of great veneration; and still continues to be resorted to by pilgrims, especially on the 2d of August, when multitudes flock to it from all the neigbouring provinces. We passed on the second day after this festival, and were informed by one of the fathers, that more than 10,000 persons had attended service on that day, and that, owing to the heat of the weather, and the blind enthusiasm of the crowd pressing forward to touch the altar, no less than *ten persons* were suffocated, pressed, or trampled to death. A practice which not only draws so many labouring persons from their homes and occupations, but occasions such tragical accidents, becomes a mischievous superstition, and ought to be suppressed by public authority.'—*Eustace's Tour*, 2d vol. p. 163, 2d edition.

REFLECTIONS
ON THE PROGRESS OF SIN.

The influence of sin on the mind has been aptly likened to a stone thrown upon the surface of a lake. The first circle it forms is almost imperceptible: the second is larger; till at last, by innumerable gradations, it acquires that magnitude, which incloses in its embrace the whole expanse.

Its first approaches are so faint, that they are scarcely to be perceived; and we often know not that we have sinned, till Conscience accuses us. When a sin, however trifling it may be thought, has been committed with indifference, the first barrier against temptation is for ever destroyed; and the mind, gra-

dually accustomed to the commission, feels at length no compunction, and is scarcely conscious of having sinned.

I know no vice more likely to be the first than lying; Lying is the parent of every other crime; for the mind that yields to the practice of deceit, can look with indifference on almost every other enormity; besides, the temptations to this vice are so numerous, that many writers have not scrupled to declare, that, in some cases, lying is a necessary evil; and indeed few men can boast of being altogether exempt from this vice.

Lying begets doubt. Men accustomed to the practice of deceit themselves, always suspect it in others; and doubt begets infidelity, the master sin, which has destroyed more than all the other classes of vice united. There are so many specious reasonings in the world which impose upon our senses, by seemingly-convincing arguments, that the faith of a true believer is often put to the severest test to maintain its ground. But, alas! how vain, how arrogant, is human wisdom! Shall man, who cannot account for his own existence, dare to scrutinize that of the Supreme Being, and to arraign his conduct? The true believer, though he may not always find words to vindicate the purity of his faith, feels within his bosom that conviction of its truth, which the sceptic, in the height of his imaginary triumph, can never experience. I too have doubted — alas! I have argued against the holy Gospel; but now, so convinced am I of its purity and truth, that it is my only comfort, my only hope! the only resting-place for my sinful soul.

And here, let me observe, how truly happy should they esteem themselves who are brought up from their youth to a life of religion! If they are at times inclined to regret that they are excluded from what they may call the pleasures of life; if they are debarred by their parents or friends from joining in dissipation and riot, — instead of regretting those gay scenes, whose end is death, let them thank an all-merciful and just God, who has preserved them from the miseries inevitably attendant on vice and folly; let them offer up their praises to him for having revealed to them the light of his divine gospel; let them be stedfast in the faith, so shall they taste with a double zest all the true pleasures of this life, and hereafter inherit that kingdom which perisheth not, prepared for them by a kind and loving Redeemer.

These are practical truths, founded on the experience of a sinner, who has seen all these pleasures, and pronounces them to be full of vanity; who knows the misery to which they infallibly lead, the ruin of mind and body which they involve; and yet who dare hope for mercy from that immaculate and divine Redeemer, who taketh away the sins of the world! and who sheweth mercy even at the eleventh hour!

Next to Infidelity we may place Lust, the most gigantic of all vices: its power and influence are inconceivable; for it finds some sympathetic germ in every breast: its temptations seem irresistible; for the most virtuous have fallen beneath its power. See here the sinful state of man, and what would become of him, if a blessed Saviour had not, to save his soul from everlasting destruction, suffered on the cross! What divine love, what inconceivable goodness! The more I contemplate this proof of Christ's love for man, the more am I amazed, astonished, affected! Who, in this world, would lay down his own life to save that of another, although he knows he must die at last? But our blessed Redeemer gives up an imperishable life for sinful man; him-

self immortal, he assumes our mortal form, endures with patience the evils of degraded rank, bodily fortune, and ignominious death, to save worms like us from everlasting misery.

The source of sin lies in the corruptness of our nature: we have naturally been prone to evil since the Fall; and from that period, sin and guilt have been gradually gaining ground: but the most effectual preventive would be to keep in our minds that wise maxim, *Memento Mori*, remember death;—and, above all,—remember the death of our divine Redeemer. V.

ILLUSTRATION OF ISAIAH i. 8.

(*From Forbes's Oriental Memoirs.*)

In many parts of Hindostan, the peasants, at the commencement of the rainy season, plant abundance of melons, cucumbers, and gourds, which are then the principal food of the inhabitants. They are not sown in garden-beds as in Europe, but in open fields and extensive plains, liable to depredation by men and beasts. In the centre of the field is an artificial mount, with a hut on the top, sufficiently large to shelter a single person from the inclemency of the weather: there, amidst heavy rains and tempestuous winds, a poor solitary being is stationed, day and night, to protect the crop from thieves of various descriptions, but especially from monkeys, who assemble in large bodies. From thence the centinel gives an alarm to the nearest village, and the peasants come out and drive them off. Few situations can be more unpleasant than a hovel of this kind, exposed for three or four months to thunder, lightning, and rain. The prophet, no doubt, alludes to it in that passage, deploring the desolation of Judea:—'The daughter of Zion is left as a cottage in a vineyard; as a lodge in a garden of cucumbers; as a besieged city!'

MARK IN THE FOREHEAD.

(*From the same.*)

After performing their religious ablutions, the Hindoos receive on their forehead the mark either of Visnoo or Siva*. This mark, affixed by a Brahmin, varies in form and colour according to the sect they profess, the one being horizontal, the other perpendicular. It is made from a composition of sandal-wood, turmeric, and cow-dung. The latter is deemed peculiarly sacred. The mark in the forehead is frequently alluded to in Scripture, as characteristic of the righteous and the wicked. We read of those who had the mark of the beast; and of those blessed beings who were admitted to the pure river of the water of life, proceeding out of the throne of God, and of the Lamb, 'whose name was written in their foreheads, and who had not received the mark of the beast upon their foreheads, nor on their hands.'

* Or Vishnu and Sheva. The Indian Names are spelt very differently.

LETTER *FROM THE LATE REV. D. JONES, OF LLANGAN.*

Manorowen, May 17, 1791.

Very dear Mr. ——,

I thank you for your last letter, in which I found you were all in health. I trust you continue so; and, finding yourselves in the hands of the Great Shepherd, you pass on through this mortal life, happy and comfortable from day to day. I want to rest more fully on that blessed truth, *None shall pluck them out of my hand.* My faith is very weak in the view of

these words: — 'Faithful is he who has promised;' but I am slow of heart to give him credit. This he must also pardon me; and in this his goodness is unspeakable. I have passed through many scenes since I had the pleasure of seeing you last; and to this moment I have reason to say, 'O to grace how great a debtor daily I am constrained to be!' I am now *almost* willing to live and die a poor pensioner upon free grace; but old Self often comes in the way, and says, 'I can give thee something too;' but it is all false.

Give my Christian love to dear Mrs. —— and all your family; and to ———, hoping he is well, and much blessed in his ministry. May the old barn be well filled with corn, and he be enabled to thresh lustily, that there may be much clean corn for the Master's use! But tell him, that though he can thresh, it is another that can 'thoroughly purge the floor.' May our eye be upon him, and the work shall be done!

I must beg you will pray much for me, as I am still in the field of battle; and though I humbly expect the victory one day, yet it is now in the hand of another. I must, therefore, glory in him, and rejoice that he has conquered for me. In my own field I have lost the day; but hearing of one JESUS, who got the victory in his, I now long to repair to him, and throw myself under his protection: and who knows but that such a coward as I am shall partake of his victory, and 'be more than a conqueror through him!'

Yours, &c. D. JONES.

BIBLICAL CRITICISM ON JOB XIX. 23, 24.

Oh that my words were now written, oh that they were printed in a book!
That they were graven with an iron pen and lead in the rock for ever!

A LOVE of fame, while it animates mankind to a life of virtue, and acts as a powerful stimulus to excellence, is certainly to be encouraged and commended; but it is the same principle, wrongly directed, that has occasioned attempts at the conquest of the world, and a life of religious seclusion from society; or, in more elegant and forcible language, 'the same passion which carried Alexander into Asia, confined Diogenes to his tub.' This desire for glory, this passion to live in the records of other times, has a more or less powerful effect on the varying character of humanity: in some its appearance is scarcely perceptible; they are contented to 'live unseen:' while the dearest wish of others is to gain a renown to descend with their names to posterity. The Christian, though at present in the most pitiable state of affliction, and environed by a variety of sorrows, hopes for a future reward of grace in a brighter and better world; and, with regard to fame, he only wishes, for the sake of perhaps an erroneous or malicious world, that his words and his actions were recorded; 'that they were imprinted in the rock for ever.'

Such, it is possible, were the ideas of the most patient of men when he uttered the above words, 'that they were graven with an iron pen and lead.' The passage, at first sight, appears obscure: it may, however, be observed, that the writing, or engraving, on rocks is of very high antiquity, inasmuch that the imperishable nature of the materials would serve as a record to succeeding ages; and antecedent to the invention of the papyrus, wood, stone, and metals were used for records. But this will not answer the text, 'That they were graven with an iron pen and lead.' This appears as if it was meant to say, that the words were graven with an iron pen in the rock, and melted lead afterwards poured into the characters: thus they would be most effectually preserved from being filled up with

sand, and the inscription by this means would also be preserved legible.

This idea is supported by the translation of St. Jerome, and the Chaldaic version in the beautiful Bible printed at Antwerp in 1569. It will there be found, in the 24th verse, rendered *lamina*, which is called by Ainsworth a plate or thin piece of metal. Johnson explains it by a thin plate, or one coat over another. The translation of the passage, then, will be, that they were graven with an iron pen and lead in thin layers (in Mosaic) in the rock eternally. This method of inlaying with lead in the rock, may be a sort of work better known by the name of Mosaic, or Tessellated work. It is performed by the insertion of precious stones, glass, marble, and metals, into spaces provided for them. It is doubtless this art of Mosaic (or, if I may so speak, Tessellation) to which this unfortunate but excellent Patriarch alluded.

The durability of this method of Mosaic is truly wonderful; and paintings thus copied, last, with an unfading beauty, for many centuries. Mr. H. Horne has remarked, that Job wished his words were recorded on lead, although tablets of brass and other metals were used antecedent to the invention of the papyrus: but I apprehend this could not be the meaning of the Patriarch, as the latter clause of the verse in St. Jerome and the Chaldaic runs, 'in the rock for ever.'

It has been observed by a learned critic on the Sacred Writings (Mr. Peters) with whose emphatic words I conclude this paper: — 'There is a pleasure in observing the accomplishment of this passionate wish: had his words been graven on a rock, they might have remained for some few ages; but in this divine poem they will live for ever.'

LOTUS.

OUTLINES OF A SERMON
BY THE
*REV. SAMUEL LAWRENCE**.

But thou, when thou prayest, enter into thy closet. Matt. vi. 6.

Too many Christians live in the neglect of secret prayer, which makes this word seasonable. Christ, in his sermon, gives directions about three Christian duties, Alms-giving, Fasting, and Prayer. As to prayer, he appoints that secret prayer be performed secretly. 'Tis spoken of private prayer, '*Thou*, when *thou*,' &c.

1. Private prayer is a Christian duty. 2. It must be performed secretly, with the door shut. 3. It must be with an eye to God,—'to thy Father.' Oftentimes we look at men, but not at God, — 'Did ye fast to me?'

Motives. — 1. God seeth in secret. 2. He will reward openly.

Doctrine. — Closet prayer is a great Christian duty.

'*When* [not *if*] thou,' takes it for granted that you pray in secret.

I shall prove that it is every one's duty to pray in secret.

1. God requires it, — 'enter into thy closet.' Besides that, 'Pray

* This excellent man was born at Wem, in Shropshire, November 5th, 1661, and died at Nantwich, in Cheshire, the scene of his pastoral labours, April 24th, 1712. His attainments as a scholar, his exertions as a minister of the Gospel, and his deportment as a Christian, have rendered his memory deservedly blessed. The fruits of his exemplary industry were enjoyed only by his hearers, for he never published any thing. The sermon now made public is transcribed from the handwriting of Mrs. Savage, the eldest daughter of the Rev. P. Henry, who was his frequent hearer, and intimate friend. Her accuracy in writing the outlines of a sermon may, from the most satisfactory evidence, be fully relied on; but it is most probable this memorial is copied from the original manuscript. The sermon preached on his decease, with a brief but edifying account of his life, both by the Rev. M. Henry, may be seen in Henry's Miscellaneous Works, Messrs. Burder and Hughes' edition, p. 790, &c.

without ceasing,' 'with all prayer.' If with all kinds of prayer, then with closet prayer.

2. It is most reasonable. Every one in particular should own and acknowledge God. 'Every tongue should confess,' &c. Public prayer is especially on a public account: family prayer is especially on a family account. And should there not be secret prayer on a secret account? It is not likely that public and family prayer can reach every one's particular case.

3. The saints have practised it. Abraham, see Gen. xviii. in his intercession for Sodom: it was not till the men (*i. e.* the angels) were gone towards Sodom. Isaac went out, Gen. xxiv. 63, to meditate, or pray. Jacob (Gen. xxxii. 24. Hos. xii.) left alone, then wrestled, yea wept and made supplication, and like a prince he prevailed. Be of the seed of this praying Jacob. David was, Ps. cxlii. cii. 6, 7. like a sparrow alone. Jeremiah, xiii. 17. 'My soul shall weep in secret places for your pride.' When we can do no more, we should do this, — 'Be of the mourners in Sion.' Daniel (chap. vi. 10.) notwithstanding imminent danger, he prayed three times a-day in his chamber: though he was like to incur the king's wrath whilst he engages the favour of the King of kings, he goes on with courage. Zech. xii. 10. 'The spirit and temper of children bring them to their parents,' — 'every family apart,' — 'and their wives apart.'

In the New Testament are many instances: — Peter, Cornelius. But, instead of all, take the blessed Jesus, an example without exception. See Mark i. 35. A great while before day, in a solitary place, he went (Mat. xiv. 23.) 'up into a mount,' there alone,' yet his Father with him. Luke vi. 12: continued all night in prayer to God. Hence learn, 1. That Christians should be much in the duty of prayer; 2. That we should deny ourselves in sleep and ease to the flesh, that we may redeem time for this duty. Do not consult with flesh and blood, for they will make excuses. You see we are compassed about with a great cloud of witnesses.

4. I argue from the necessity and advantages of it. If we were left to our liberty, a conscientious Christian would not live in the neglect of this duty.

(1.) Advantage. In secret, a soul may be more free and particular in opening its wants and burdens. Here you may be particular in your confession. Are you troubled with a particular lust that still solicits thee by daily temptation? away to thy heavenly Father: tell him of it. See this case put, 1 Kings viii. 38. Is it any particular trouble or affliction? see an example in Hannah, 1 Sam. i. 13. After she had prayed she went away, and was no more sad. When alone, we come with freedom of speech.

(2.) The more of this duty, the more communion with God, and communications from him. Such drive a secret trade, and grow rich the world knows not how. Saith God, Such a poor worm is gone into a corner purposely to meet me, and shall I disappoint him? See Acts x. Cornelius, when at prayer, heard an angel say, 'Thy prayers are heard.' Hos. ii. 14. 'I will bring her into the wilderness, and speak comfortably.'

(3.) It fits for public worship. Such have, as it were, their hearts in tune. Those that have all their religion in public have none at all, but a hypocritical flash of false fire.

(4.) In secret we have less of distraction. God knows, whether you know or not, that we are unstable souls. Our eye often leads our hearts aside. But remember also, that you have a corrupt heart, and a subtle devil, which accompany you into your closet, to distract and hinder you; therefore be watchful.

(5.) To make conscience of closet-

duty is a great argument of sincerity. Our Father sees in secret. Secret sins question God's omniscience: — How doth God know? Secret duty owns and acknowledges it. If God see, that is enough; we need desire no more. 'Tis a saying, He grieves truly that grieves privately. David went to his chamber to weep for Absalom. Our corrupt hearts tempt us, as Christ's disciples did him: 'If thou do those things, shew thyself to the world.' Says Saul to Samuel, 'Stay thou, and honour me before this people:' So says many a hypocrite to his good duties. John v. 44. Christ only sought honour from his Father: If he say 'Well done,' no matter what men say. Our end still must be, that God may be glorified. It is a great matter to have a single eye in all our actions.

(6.) It will be a means to make us more acquainted with ourselves. This makes many strangers to themselves. Ps. iv. 4. 'Commune with your own heart on your bed.' Instead of this, the wicked man is imagining mischief on his bed. This is one part of spiritual watchfulness. Our natural temper is like water, which, if heated hot, and let alone, soon grows again as cold as ever.

(7.) Our closets, if used aright, would be as the suburbs of heaven to us, — something like Christ's transfiguration, which will make you say, 'It is good to be here.' How sweet is it for a man to go, as it were, out of the world, and converse with God! Some have been so delighted with hearing the word, that they have forgot natural pains. If you were more alone, what hours of heaven might you have!

(8.) Such, God 'will reward openly.' He sees in secret for that purpose. Hypocrites do duty to be seen of men, and 'they have their reward,' and a poor reward it is: they have the applause of men. Observe, they have it; it is paid them in hand: they must not expect any reward in another world. How sad is it to sell all our good duties for the empty breath of man. But duty, done aright, never fails of a reward, — a reward in this world, an increase of grace. Many times God sets a special mark of honour on such. Ezek. ix. 4: 'Set a mark on the forehead of them that sigh and cry.' A sweeping judgment coming to begin at the sanctuary; but those that had the mark were spared.

But 'to be seen.' In the day of judgment God will publicly own his hidden ones: 1 Cor. iv. 5. Secret duties, as well as secret sins, shall be laid open in the judgment. Then shall the world see them commended whom they had censured and condemned. Oh, blessed day! worth waiting for! when there shall be, not only a resurrection of bodies, but of names!

Use 1. By way of lamentation and reproof, — and there is cause, because this duty is so much neglected.

Query. How know you what people do in secret? *Answer*. I know by what I see in public, that this duty is much omitted.

Exhortation 1. To the profane, that allow themselves in secret sins. It is a shame even to speak of those things that are done of them in secret.

2. To the formal professor, who performs some duties openly, but few secretly. Consider,

1. Thou dost omit a duty: omissions are sins, and will damn thee. Many make light of omissions. If we should live in a house with one, and never speak one word to him, but still pass by him, it is as great an argument of hatred as if we beat him.

(2.) Prayer is God's due. When we neglect it we wrong him. It is also a wrong to ourselves: 'He that sins against me, wrongs his own soul.' We are fallen into an apostate age. People sleep in security.

I think one great reason is, the neglect of secret duty.

(3.) Want of this is the reason that public ordinances do not profit. You do not seek God before, to beg his blessing on the word.

(4.) What if Christ should surprise you in this neglect? Take heed: 'the Lord is at hand.' It is good to be doing that which we need not be ashamed nor afraid that death should find us doing.

Use 2. Exhortation and direction. I speak to every one of your consciences. Conscience, if you see such an one negligent in this duty, put him upon it; do not let him alone.

Directions. 1. If you are resolved on this duty, set apart stated times for it. *Objection.* I am a servant, hurried so that I have scarce time to eat my meat. *Answer.* Rise one quarter of an hour the earlier. What? hast thou no time to get to heaven?

2. Chuse a fit place, some apartment, if you have no closet. You may find some place: if it may not be had in the house, go out of the house into the fields.

3. Spend some part of the time in reading and meditation. This will furnish you with matter for prayer.

4. Set God before you. Carry it to men as if God saw thee, and to God as if men heard thee. Do not huddle it over.

5. As to gesture and voice. Take that course which you find most advantageous, standing, walking, or kneeling. You may use your voice, provided it be not heard by others. The voice helps to raise the affections, as in singing of psalms.

6. Let thy great end be, to have communion with God, and not barely to quiet conscience. Are you prevailed with to set about this duty? If so, do not defer or put off.

January 25, 1691.

Liverpool. J. B. W.

DISTRIBUTION OF TRACTS.

A CORRESPONDENT, who has made a very extensive tour on the Continent, and distributed some thousands of Tracts, states, That in no part through which he has travelled, did he perceive more powerfully the expediency of circulating Religious Tracts, than along the Rhine, particularly from Mentz to Cologne. Between these parts, he saw, in last September, some thousands of both sexes going to and returning from a particular church on the Rhine, where they meet once a-year to worship the Virgin Mary, and come for this purpose so far as from Bohemia. They, in many parts, resembled a large army, followed by waggons and carts with their baggage. — Before these superstitious people, a large cross is carried, with the effigy of our Saviour; and, in going through the villages, they walking, appear altogether ludicrous; uncovered, with books in their hands, and chanting hymns to the Virgin! — Our correspondent deeply lamented he had given away all his tracts before he came in contact with these people; and, as many persons from this country will probably be passing the same route, he would solemnly call upon every one who feels an interest in the extension of the Redeemer's kingdom, and who has opportunities of going along the Rhine, between Cologne and Mentz, to distribute liberally a proper selection of Tracts*, to direct to the worship of the 'only living and true God;' through Jesus Christ; the only Name under heaven by which they can possibly be saved. Our correspondent remarks, that it is incalculable the real good which might be derived from such a distribution, and how many blind eyes may be opened thereby. — *Vide et Crede.*

* Tracts, both in German and French, are printed by the Religious Tract Society in London.

Obituary.

Rev. Sir, *To the Editor.*

The underwritten is an account of the dying experience of Mrs. Ann Ball, one of our members, and the late wife of the writer, who is one of our deacons; the truth of which I myself can justify, having had frequent opportunities of visiting her in her last illness.

Brigg. Yours, &c. J. C.

MRS. ANN BALL,

OF BRIGG, LINCOLNSHIRE,

Died on the 30th of November, 1814, in her 41st year. She was, at a very early period, impressed with a seriousness not usually found in youth, and which, with truth, may be said to be the origin of that gracious work upon her mind which gradually discovered itself as she advanced in life. She was admitted a member of the Wesleyan Methodists, in Louth, in the above county, the place of her nativity, when young, and uniformly adorned her profession. As she became better capable of exercising her judgment upon divine things, she did not restrict herself from being an occasional hearer amongst the Dissenters, where she obtained a general knowledge of the distinguishing doctrines of the gospel, which was the source of much comfort to her mind; and though she withdrew herself as a member from that community, she ever retained great respect for them. About 18 months ago she caught a volent cold, which laid the foundation of that disease which ultimately terminated in her dissolution. It is now about five years since she joined the Independent Church at Brigg aforesaid, when the following singular circumstance took place on her first admission to the Lord's table, which, in a striking manner, discovers that extraordinary degree of diffidence and timidity she was constantly under the influence of. Fearing lest she should not be a welcome guest, as she expressed herself, the bread she secreted in her hand, and kept it nearly half a year; and she did not suffer the wine to touch her lips.

On the 19th of October she said, 'Don't pray for my recovery, my dear, — that appears impossible; but O pray that I may be favoured with a brighter evidence of my interest in Christ before I leave you; and that I may not murmur at my afflictions.' Some time after, she said, 'I have long been aware the Lord was about to remove me; and, I feel a faint hope, He will bow the heavens and come to my help. I have completely given up the world, and only wait his smile of approbation, before I leave it with the utmost pleasure; and referring to a hymn of Dr. Watts, she added,

'O tell me that my worthless name
Is graven on thy hands;
Shew me some promise in thy book,
Where my salvation stands.

Nov. 1st she said, 'With what gloom have I been viewing the grave the whole of this day, — as a parting with all my many near and dear friends.' Yes, it was answered, 'but you will meet with better company above;' to which she answered, 'I dare not be presumptuous.' Next day, observing me weep, she said, 'Don't make me uneasy, my dear; I have this morning been endeavouring to take comfort in the prospect before me; and I hope I have found a little. I have been labouring under many heavy afflictions for a long time; but, I trust I shall at last see that I have not had one too heavy or too long.' Nov. 7th, on repeating several promises, applicable to her state, she added, 'Precious promises! Lord, help me to make them my own!' On the 11th, she remarked, 'A state of health is the time to attend to the concerns of the soul; I have been a trifler; but what a mercy, that the Lord will not deal with me in justice; and, should he raise me up again, of which I have not the least expectation, I dare not, for the world, promise should even then be more faithful. In the afternoon, she observed, if the Lord had intended to slay me, he would not have shewed me such things as I have been made acquainted with.' Endeavouring to encourage her not to cast away her confidence, she replied, with much animation,

'No, in the strength of Jesus, no;
I never will give up my shield.'

On being attacked with a violent spasm in her breast, early on the 13th, she exclaimed aloud, 'O for less pain, or more patience!' Shortly after, she said, 'I dare not pray for death, until the Lord is pleased to shine upon my soul; then I shall welcome it with the greatest pleasure. On the 16th, she was in a very happy frame of mind, when she observed, 'The Lord knows I have abhorred the company and conversation of the wicked here, and I hope he will not send me where I should have nothing else hereafter.' Friday the 18th, after engaging with her in prayer, she exclaimed, 'Bless the Lord! - Bless the Lord, O my soul, for this opportunity! What a mercy! Lord, I will praise thee for ever! - Thou art worthy to be praised!' Sunday evening, the 27th, her mind was much at liberty, though deeply humbled: hopes and fears, however, alternately prevailed; and, when under the influence of the latter, with what energy would she express herself in the following terms! — 'Come, Lord Jesus, and come quickly! O how I long for thine appearance! One gracious smile, and I shall be happy!'

Such was the violence of her pains, and her extreme debility, that on Tuesday the 29th, it was apprehended her dissolution was near at hand. 'Is this walking through the dark valley?' said she. I answered, I suppose it is, my dear; and added, I hope you will fear no evil. 'No,' said she, 'bless the Lord - I hope he will not cast me off;' and then repeated,

'No hand, no heart, O Lord, but thine,
Can help or pity wants like mine.'

During the following night she laboured under extreme pain, which she bore with surprizing patience. In the morning I said, 'You are near your Father's house, my dear.' She replied, "I am persuaded of that!" Ere long, said I, 'you will sing the Song of Moses and the Lamb;' she added, "What a mercy!" and on my saying, May the Lord Jesus receive your weary spirit, — with all the energy dissolving nature could collect, she added, "Amen!" These were nearly the last words she articulated; and, in a few minutes after, without a struggle, sigh, or groan, she sweetly fell asleep in Jesus.

As the slightest reference to any moral excellence would have wounded her feelings when living, it is not necessary to enlarge upon them now she is no more: suffice it to say, that the children she has left behind, of which there are four, have lost one of the best of mothers; and the disconsolate husband, one of the best of wives. T. B.

MR. JAMES LACEY,

OF LENTON, NOTTINGHAM,

Was born in 1756. Having the privilege of a most religious education, he very early became acquainted with the truths of religion, and was deeply impressed with a sense of their importance. From infancy, he diligently read and studied the sacred scriptures; was much in secret prayer, and particularly attentive to the preaching of the word. His memory was so uncommonly retentive, that, at a very early age, he could recite correctly the whole arrangement of a sermon. When he was about 10 years of age, he experienced great distress of mind concerning his state by nature: he would frequently plead earnestly with God for pardon; at the same time he was much tempted to Atheism; and so strong was the power of temptation, and so prevalent his corruption, that he wished to believe this doctrine, in order to remove the terrors which he felt. It pleased the Lord, after several months painful exercise of mind, to apply the promises of the Gospel, and to give him 'joy and peace in believing.' His young mind was much enlarged in the comprehension of divine truths, and much employed in the study of them; his early days were spent in the fear and service of God; and, as he advanced to mature age, his talents and piety afforded a pleasing prospect of future usefulness. At the age of 19 he became a member of the church of God: his labours in the social meetings of which, in the exercise of his gifts, were acceptable and useful to many.

When he became a husband and a parent, he was deeply conscious of the important duties incumbent upon him in those relations. His conduct was a pleasing performance of that pious resolution, — 'As for me, and

my house, we will serve the Lord.' At stated periods, before family-prayer, he read and explained some part of the word of God; and, at every suitable opportunity, he conversed with the different members of his family upon what they had heard, and diligently examined them concerning their progress in religious knowledge. He regularly called upon his children to recite what they retained of the sermons they heard, applying the subjects as they proceeded. In short, his pious instructions, his faithful admonitions, and his fervent prayers for those dear to him, will ever be recollected with gratitude by the surviving branches of his family.

As a private Christian, his tenderness of conscience and his fervency of devotion, formed the most distinguishing features of his character, and furnish an example worthy of imitation. His sense of the evil of sin, and his sincere abhorrence of it, was known only to the Searcher of hearts; but his sorrow for his own commission of it, has frequently been so great as to embitter every enjoyment. He would mourn in secret the corruption of his nature, and plead with God in the most fervent manner for pardoning and renewing grace. — Such was his regard for the divine authority, that he sought direction at a throne of grace in all his concerns; and feared exceedingly, lest, in the most minute of them, he should act contrary to the will of God. He was naturally timid, and, therefore, frequently led to fear he was destitute of an interest in Jesus Christ; but that God who supports the feeblest of his sheep, was pleased to afford him a stedfast hope, though not a full assurance of his favour. 'Methinks,' said he, in one of his letters, 'A Christian cannot, should not rest satisfied, without some good hope of his state: the strength of corruption, and the influence of temptation, frequently bring darkness and fear; but, amidst all this, to the praise of Almighty grace, I trust I am not without some pleasing proofs of my interest in the divine mercy. I humbly trust I can say, I experience an increasing attachment to the things of God, — to the truths of his word, to the ordinances of his house, — to family and closet devotion. My soul delights in every act of social worship, but particularly in the sublime exercise of praising God.'

By the solicitations of his friends, he occasionally exercised himself in preaching the word to the edification of many. His backwardness to the work was great, fearing he was not called and qualified of God; but when he was prevailed upon, divine energy seemed to accompany the word. His scruples never permitted him to engage statedly in the sacred employment; but, we doubt not, his occasional labours will be found, in the day of the Lord, not to have been in vain.

When it pleased God to visit him with affliction, he discovered much patience and resignation. Till very near the close of life, his disorder was not considered dangerous, but was nevertheless painful and distressing. He evidently possessed a higher value for the truths of religion, and a greater degree of the spirituality of mind. He would frequently express himself in the words of the pious Psalmist, 'I know, O Lord, that thy judgments are right; and that Thou, in faithfulness, hast afflicted me.'

When upon a dying bed, he took an affectionate leave of all his relatives, blessing them, praying for them, and committing them to the divine care. His humble views of himself, his firm reliance on the atonement, and his serenity of mind, were conspicuous. He desired that very little might be said of him, adding, 'I am a poor sinner.' Christ, he said, was precious; all his salvation, and all his desire. The promises were peculiarly sweet to him, and his hope appeared stedfast. He spoke in animated language of the world of happy spirits; repeating, after one who had remarked it to him, '*There* will be no more pain, no more sorrow, no more death.' He repeatedly said, 'Come, Lord Jesus, come quickly.' Shortly the conflict was ended, and his disembodied spirit, we doubt not, took its flight to regions of immortality and bliss. He departed this life Feb. 2, 1814, aged 57 years.

Nottingham. A.

The BRAHMIN and MICROSCOPE.

(From Forbes's Oriental Memoirs.)

According to the Institutes of Menu, the celebrated Hindoo law-giver, "a Brahmin, from his high birth alone, is an object of veneration, even to deities; his declarations to mankind are decisive evidence, and the veda itself confers on him that character. Never shall the king slay a brahmin, though convicted of all possible crimes; let him banish the offender from his realm, but with all his property secure and his body unhurt. Although brahmins employ themselves in all sorts of mean occupations, they must invariably be honoured, for they are something transcendently divine."

"It will scarcely be believed by a liberal-minded European, that the very same code which deifies the brahmins, condemns to perpetual and hereditary ignominy the poor chandala. The abode of the chandalas 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 mantles of the deceased; their dishes for food broken pots; their ornaments rusty iron; and continually must they roam from place to place."

What a wrong opinion, justly observes Mr. Forbes, have the Europeans until very lately formed of the Brahmins, and how many are there who still see no need for introducing among them the purity and benevolence of the gospel! But the veil is now withdrawn, and men of enlightened minds will make a just comparison between the two religions.

Mr. Forbes has frequent occasion to refer to the doctrine of the (metempsychosis or) transmigration of souls, as held by the brahmins. They imagine that the soul of a man may, after death, pass successively into the bodies of different animals, and therefore they scrupulously refrain from taking away the life of any creature, and are shocked at the idea of partaking of animal food. Mr. Forbes states, that he beheld on one occasion, under a banian tree, a brahmacharee, with his mouth and nostrils covered, that he might not inhale an animalcule, and a soft broom in his hand, to sweep the ground, that he might not tread on an insect.

The author gives a very striking anecdote of a brahmin of superior information, who had read many English books, and obtained some knowledge of natural philosophy. An English gentleman, with whom he was intimately acquainted, receiving a valuable solar microscope as a present from Europe, shewed it with rapture to his Hindoo friend; and in opposition to the scheme of the metempsychosis, discovered to him the innumerable animalcules devoured by the brahmins on every fruit and vegetable they eat. The brahmin, instead of being delighted, appeared unusually thoughtful, and silently withdrew. At his next visit, he requested the gentleman would sell him the microscope, offering a very large sum of money; this was refused; but at length the gentleman, in consequence of his importunity, presented him with the microscope. A momentary gleam of joy flashed across the brahmin's countenance, and grasping the instrument, he immediately descended from the veranda where they were conversing into the garden, where, seizing a stone, he instantaneously smashed it to pieces. On assigning his reason for this act, which he did a few days afterwards, when his friend's anger had subsided, he said, "O that I had remained in that happy state of ignorance wherein you first found me! Yet will I confess, that as my knowledge increased, so did my pleasure, until I beheld the last wonders of the microscope. From that moment I have been tormented by doubt, and perplexed by mystery; my mind, overwhelmed by chaotic confusion, knows not where to rest, nor how to extricate itself from such a maze. I am miserable, and must continue so to be, until I enter on another stage of existence. I am a solitary individual, among fifty millions of people, all educated in the same belief with myself, all happy in their ignorance! So may they ever remain! I shall keep the secret within my own bosom, where it will corrode my peace, and break my rest; but I shall have some satisfaction in knowing that I alone feel those pangs which, had I not destroyed the instrument, might have been extensively communicated, and rendered thousands miserable! Forgive me my valuable friend, and O convey no more implements of knowledge and destruction!"

Who does not feel the tender emotions of pity and commiseration for a fellow-creature in a state of mind so deplorable? Who does not eagerly long to impart to these many millions of rational and immortal beings, the knowledge of the adorable Jehovah!

Review of Religious Publications.

The Legend of the Velvet Cushion, *in a Series of Letters to my Brother Jonathan, who lives in the Country.* By Jeremiah Ringletub. *Price 6s. 6d.*

If like begets like, what can legends produce but legends? but as we are told that the world goes on deteriorating, we must expect that *legenda aurea*, golden legends, which are tales for the good of the church, will be followed by *legenda lignea*, wooden legends, stories told for the good of the people. To this account of the stories lately presented at our critical tribunal, we must add some reflections on the story-tellers. Let it be known, that the antithesis of the ancient ecclesiastical writer is not yet out of date; for if he assured us, that when the church was poor (worshipping in barns) it had wooden chalices and golden priests, but when it grew rich, and erected cathedrals, it had golden chalices and wooden priests; so we must tell our readers, that the golden legends are written by simple masters of arts, while doctors of divinity write only wooden ones. This tale, however, seems at first too merry for a reverend doctor, for it reminded us of Peter Plymley, aiming, we suppose, to beguile the reader by a few pages of light summer's reading, into many a long grave argument, which will make him let down the corners of his mouth, and sagely cry, "He that attacks should carefully enquire, Can I bear to be attacked again?"

To be grave ourselves, we do not like this Jeremiah Ringletub, nor his brother Jonathan, nor the first letters that pass between them; but as soon as the author goes seriously at it, which he does after a few pages of skirmishing, we are vehemently delighted; not, of course, with the advantages of either party, for we critics are of none, but with the bravery and military science of a well-fought field.

In the first of the argumentative letters (p 19,) the author gives his reasons for calling the Velvet Cushion a legend, which is, that it is an invention for the good of the church. Had he risen, as we have, from reading the Lombard Monk's work, usually called the Golden Legend, he would have illustrated his remarks by shewing how careful the monks were, that "the queen of queens should have the ornaments of her throne."—"A certain woman," says the Lombard, "lived evilly, and did never good deed, save that she provided a cerge to be burned before the image of our Lady; whereupon, when she died, the devils were carrying away her soul to hell—but they were met by the angels, who asked them how they came to be so bold as to take the soul without doom. The fiends replied, there is no occasion, for she did never good deed. But the angels would have her before our lady, who said she must go to hell; but as she had taken care to provide a light before the altar, the angels should light a cerge, and place it before her soul in hell, and no fiends should go near it. Whereupon the fiends replied, "we had liever not have her soul then:" so it returned into her body, and she lived many years, and became a good woman and holy." Thus our readers may see what a legend is, for what good it is invented, and how careful it is that heaven's regent may have the trappings of her throne.

The greater part of the third letter is occupied in exposing the folly of excusing the harmless relics of popery, and then courting popularity by joining, in an under tone, the cry of 'no popery.' The author quotes the speech of his Royal Highness the Duke of Sussex, as worthy of a prince of the House of Brunswick. "Our constitution is not made for great, general, and proscriptive exclusions; sooner or later it will and must destroy them, or they will destroy the constitution. Though we have not the same number of sacraments, yet, except one, we observe the form of all the others. We have our subordinate church governments, our primates, prelates, archbishops, and bishops, deans, prebendaries, canons, and other dignitaries; provinces, dioceses, parishes, cathedrals, and common churches, benefices, tithes, perquisites, Easter dues, and free-will offerings;—the greatest part of the tenets,

and most of the ceremonies of both churches (of England and Rome) are so nearly allied, as to be considered by other protestant sects as sisters of the same family."

The fourth letter contains an able defence of religious liberty, at which the Velvet Cushion is accused (forgive the incongruous image) of aiming a deadly thrust, when it says "the established church remembers that man is fallen, forces him to provide the means of religion, and hopes that the conversion may follow." Against this is set off the wonders which the non-established churches work by *voluntary* subscriptions, and the consideration, that if we may force others to pay for our candles, we may force them to bow down at the altars where they burn.

In the fifth letter is considered the cry, "The church is in danger."—"I believe, (says the author,) that danger does exist, and instead of boasting their truly spiritual church, they should humble themselves before God and man for belonging to a church where those evils abound which alone expose a church to danger." The nature and consequences of the Test Act are exposed with great force of argument, and with distinguished command of language. "It has been found necessary to call in the aid both of Catholics and Dissenters, not only in time of great emergency, but in the ordinary routine of public affairs; and that they may not be subject to the penalties of the test, which they nobly disregard, an act of indemnity is passed every year in their favour. If it be asked why the government should thus strangely counteract one statute by another; why in every session of Parliament it should gravely legislate against law? the reason will be found in the ever vigilant spirit of the church, which clings to the test as if it were the ground and pillar of her existence. Had the state been left to its own unbiassed decision, this relic of a barbarous age would long since have disappeared. The church, and the church alone, is responsible for its continuance, nor will she remove this stigma from her character till she has employed her powerful influence for the repeal of every persecuting statute. Let the bishops in the upper house, and the friends and brothers of the clergy in the lower, present petitions to Parliament for this express purpose, and in three nights the triumph of justice over intolerance would be proclaimed, to gladden the hearts of persecuted millions. That such an application will ever be made from this quarter is perhaps too much to hope from human nature; but until this step is taken, the smoothness of the Velvet Cushion, and the adroitness with which it throws the cries of persecution from where it ought to rest, upon the shortsightedness of the legislature, will only lead some to imagine what an admirable Cushion it would be for one of the modern descendants of Loyola."—P. 150, 151.

With equal ability the Act of Uniformity is exposed, which is proved to have completely failed of producing uniformity in the establishment, where all the vagaries of human opinion prevail, from the revelations of Joanna Southcott to the scepticisms of Priestley.

The sixth letter opens with a serious and eloquent paragraph, which thus concludes: "The fine remarks in the 79th page [of the Velvet Cushion] on Socinianism are certainly misplaced; they are worthy of standing on their own intrinsic merit, and are debased when employed as a mere polemical artifice. Let the church by all means be defended by those who feel themselves bound to plead her cause, and she certainly stands in need of able and ingenious advocates; and let the Dissenters be opposed by all who conscientiously believe dissent to be an evil, but let no sinister methods be adopted: the friends of truth should disdain hypocrisy. An order of Jesuits may be a necessary legion of honour to his holiness the Pope; but reformed churches and Cushions are to "renounce the hidden things of dishonesty." I speak this with all seriousness, and do distinctly charge the Velvet Cushion with an unbecoming and indefensible duplicity towards the ancient and modern non-conformists."—*Legend, p.* 187.

The Legend then stands up most stoutly against the Cushion, and meets the advocate for Charles the First, foot to foot, as Greek meets Greek. Here he quotes largely the prose works of Milton, which will probably find many readers, in consequence of the figure they make in this work. On the subject of the last prayer of this Church of England's martyr, he says, "This magnanimous saint of the Legend closed his life with an act of hypocrisy. The prayer delivered by him to Dr. Juxon

on the scaffold, purporting to be his own composition, and entitled, "A Prayer in the time of Captivity," was stolen word for word from the mouth of a fictitious character, a heathen shepherdess, praying to a heathen god, in the vain amatorious poem of Sir Philip Sydney's Arcadia."

After defending the puritans in their fasting and their seriousness, this writer asks, "Does it not a little savour of unkindness, to persecute and ruin men, and then reproach them for not being merry? 'They that wasted us required of us mirth.' Set the Five Mile Act to music. Shut them up in prison, and then censure them for not going abroad among the glories of nature. Deprive them of every thing, and say they are jealous of the happiness of others; load them with chains, and revile them with not shaking off 'the dew of their comforts.' However, they were not so dismally gloomy, but that their wit could delight their friends, and their satire electrify their enemies, and both astonish posterity."—The puritans are next vindicated from the charge of heresy, which is proved from the formularies of the establisment to lie against their accusers.

The last letter takes leave of the Cushion rather uncourteously; for, like Wellington at Waterloo, after defending the dissenters all the day, this writer turns assailant at last, and aims, by a grand push, to drive the enemy off the field. He discusses the word *church*, its various misapplications, and the total ignorance or neglect of the scriptural sense which pervades the story of the cushion. The authority of the church is then disputed, and it is contended that there is no consisteut medium between undisguised popery and the absolute authority of Jesus Christ.

Next the ceremonies and vestments of the establishment are attacked: here a dialogue is introduced between a non-conformist and Dr. Taswell, who asserted that the non-conformists were superstitious, but in the church of England was not any kind of superstition. "The church," says the doctor, "is taxed with superstition for *six* things:—the cross in baptism, the *surplice*, the ring in marriage, kneeling at the sacrament, bowing at the name of Jesus, and the observation of festivals dedicated to saints"—Now as to the *surplice*—"God appointed the *Aaronical* priests to put on the coat, the ephod, and other linen vestments." Admirable! God appointed Aaron to wear bells on his petticoats, that he might be heard when he went into the holy place. But now-adays waggon-horses wear them, lest two teams should meet in a narrow lane.—Again. "Samuel ministered with a linen ephod." And at the same time his mother made him a little coat, and offered yearly sacrifice. Where is your little coat, Dr. Taswell? "Ah!" rejoins the Doctor, "St. John saw a vision of the church arrayed in fine linen, clean and white." He did so, and they had also palms in their hands. Is not the authority as good for palm-branches as surplices, and for all the church as the priests? Or is this the reason why you put a man who becalls his neighbours, into the church in a white sheet to do penance?—"But, Sir, the angels in Christ's sepulchre were clothed in white." They were, and the apostles were affrighted at them. You may wear what you please in your sepulchre, I shan't come to laugh at you. "This fine linen is the righteousness of the saints." True, and I am sorry to say it is all the righteousness that some saints have."

[To be concluded in our next.]

Messiah: *a Poem, in* 28 *Books.* By Jos. Cottle. *Royal* 8*vo.* £1. 1*s.*

[Concluded from our last, p. 322.]

We will now proceed to the examination of this work more particularly. In the first book, after the exordium and a short introduction, comes the description which, in part, was noticed in our last; it is doubtless beautiful, though some might object, that through a considerable portion of it the *effect* only is shown, while the *cause* is not brought forward. We admire the pictures of hell and the infernal spirits in the second and fourth books: it is not flattery to say that we prefer that of the latter, and their debates, to Milton's. Milton has often been assailed on this ground; but it has been constantly answered, that had he made the fallen angels worse, the interest they raise would have been lessened. Mr. Cottle seems, however, to have confuted this reply; his evil spirits are truly such, and yet they excite our curiosity respecting them, (which is the only interest they are intended to raise)

as well as Milton's, that are so much more amiable. In the third book we hear little of the happiness of our first parents in Paradise; but a good moral is interwoven with their fall—that he who goes to the utmost bound of what is right, is very near what is wrong, and very liable to be drawn further than he at first intended. The fifth book contains the Death of Abel, but Adam's long moralizing speech is not the language of the transports of grief, though it might be very good in another situation. The sixth book is of the Deluge: the King of Spoils and his son are introduced; this is not a very beautiful excrescence, but we do not wish it away. In the seventh, where we have the history of Abraham offering his son Isaac, the former is represented, according to very antient traditions, as a convert from idolatry.

The first hill in the eighth book is on the model of Dante, if we substitute "caves" for "cerchi," "giri," and "sfere:" some of the punishments are appropriately inflicted, as that of hypocrites:

—— "Far from all the hypocrites are seen,
"With dress for ever changing, blue or green,
"Now azure, now of spotless white, now red.
"Now black, as ever robe by midnight spread.
"The shifting garb, on earth, they learned to wear,
"Their passport to all places," &c.
"Here the cameleon power they still retain,
"Labouring to hide their soul distracting pain.
....
"Yet as the scorching wind, which here doth blow,
"Throws back their mantle, waving to and fro,
"Whilst all around, with fear convulsive start,
"The flame is seen consuming slow their heart,
"Where, in the centre ravenous vipers dwell,
"Not to be scared from food they love so well."

Book 8, line 283, &c.

The ninth book relates the destruction of Sodom and Gomorrah; the tenth and eleventh, the histories of Isaac and Rebecca, and of Jacob and Esau. The following books, to the sixteenth inclusive, are taken up with Joseph and his brethren, the Israelites' slavery in Egypt, and their deliverance from it; the government of Moses, and his death. From the seventeenth to the end of the poem, we have the stories of Saul and David, with which it finishes. The episode of the "Man at Ease," is poor, and drags in its moral but lamely. Abigail seems intended to be very interesting, but what she says of her husband does not add to the excellence of her character.

"This son of Belial, Nabal, child of sin!
"All dark without, but blacker far within,
"Who human heart with kindness ne'er did win!"

David's character throughout is pleasing, but Ahitophel is much like Dryden's. Another remark must not be omitted—we know from the Bible that Abner was not killed in David's presence, otherwise we should have thought from this account, that he saw the fight, and sat quietly as a spectator, for he appears both immediately before and after, and we have no intimation of a change of scene. Nathan's parable is sadly spoiled; but David's lamentations for his crime are very fine. From the subject of the First Heaven we had hoped for something superior to the twenty-eighth book, yet there are in it many good passages. The following is part of an address to the happy spirit of David, when just entered into the realms of bliss:

"Didst thou not drink sweet draughts of our delight,
"When earth and time receded from thy sight;
"When shadows for a moment pass away,
"And didst thou stretch thy thoughts to perfect day?
"Didst thou not feel in yonder state of pain
* * * * * * * * *
* * * * * * * * *
"Such kindred joy as thrills thy spirits here?" &c.

Book 28, line 394, &c.

Upon a view of the whole work, we cannot but warmly recommend it to the perusal of every one who feels an interest in sacred poetry; such will not think their labour lost, or the poem, though long, tedious; and we know few works more likely to accomplish the pious wish of the author in his preface, by adorning and illustrating the truths contained in the Holy Scriptures.

Facts and Evidences on the Subject of Baptism, in Three Letters to a Deacon of a Baptist Church; with an Introduction, containing three Letters to the Editor of the Baptist Magazine, proposing Exceptions to certain Errors in Dr. Ryland's Statements. By The Editor of Calmet's Dictionary of the Holy Bible. 8vo. 3s.

The numerous publications which have appeared for many years past on the subject of Baptism, have contained little more than new editions of arguments which had been again and again produced by the spiritual combatants of former days. New generations of men arose, to whom the arguments were new, and they produced much the same effects as before—both parties remained positive that they were right, and despised their antagonists. The work before us, however, has a fair claim to originality, and places the subject in a light somewhat new; and, if we mistake not, will go further towards the defence of infant baptism than most of the former productions which we have perused.

The circumstances which gave occasion to the publication are rather singular. A gentleman who married a member of a baptist church desired occasional communion. The deacon hesitated. The pastor, more liberal, put into his hands certain tracts on the subject. At this time the writer of this volume fell into conversation with the deacon, who was staggered, though not convinced, by his arguments in favour of infant baptism. He wished the assistance of his friends, for which purpose he obtained a sketch of the arguments, to be submitted to them. No answer was given. An appeal was then made to the body of the Baptist denomination, by means of the Baptist Magazine. These letters, which contain much important information and reasoning, appear in the work before us: but they were not admitted into that Magazine.

We now proceed to notice Letter 1, to a Deacon. And here the author attempts to prove, and we think very satisfactorily, that dipping and plunging are not the same, or, that *immersion* by no means implies *submersion*—"a man is immersed who stands on his toes, or up to his knees, in water; he is also immersed, say your friends, over whose head the water flows. If the term, then, be so indeterminate, it were chasing an *ignis fatuus* to follow it, when facts are in question."—"Translate the term into our mother tongue: to put under water the whole body, is to plunge it.—Now mark the proposition: "Christian baptism (say the Baptists) is neither more nor less than *plunging* the whole body, in the name, &c." This affords a precise idea—an idea that may be examined; in the first place, by scripture. *E. gr.* Does the original Greek word *baptise*, wherever it occurs in scripture, denote *plunging?*" He then refers to several texts, and asks, "Now, will any man persuade me that language tolerates the expression, "to *plunge* the *tip* of a finger?" that Christianity tolerates the notion of our Lord Jesus "wearing a garment plunged in blood?" that common decency tolerates the *plunging* of two hands in the same dish at the same time? No, Sir! what I would not believe of a Hottentot, without ample evidence, I will not believe of Christ!"

The author next observes, that the noun *baptismos* occurs four times, and if it be translated *plunging*, it will read thus: "the *plunging* of cups and pots, and of brazen vessels and tables"—the doctrine of *plungings*—divers *plungings*. "These passages surely imply different modes of performing that action which the sacred writer calls baptism, and happily their order is favourable to the eliciting of conclusive evidence from their connection and tenor.

He then observes that these tables, 15 or 20 feet long, 4 feet broad, and about 4 feet high, would be very cumbrous articles for plunging, and "I confess (says the author) that a dread of the return of my pulmonary complaint would seize me, should I, at supper, lie recumbent on a *table* that had been ceremoniously baptized, in this sense of the word, since dinner-time."

He next adverts to the baptism by the Holy Ghost, and proves that the manner in which this baptism was con-

ferred, or administered, was not only distinct from *plunging*, but absolutely inconsistent with it; the terms used are—*sending down, coming, giving, falling, shedding, pouring, sitting* or *abiding, anointing, filling, sealing*; but substitute the word plunging, and it becomes ridiculous. "John plunges you in water; but ye shall be plunged in the Holy Ghost.—Shocking abuse of language! The baptism of the Holy Ghost was conferred by the *descending* of the baptismal element." Reference is here made to Nebuchadnezzar, who was *baptised*—wetted by the descent of the dew of heaven; and to the Israelites, who were baptised unto Moses, not by plunging in the sea, but were wetted by the dew or rain descending from the cloud.

The author now proceeds to that part of his work which is the most curious and novel, and which is illustrated by engravings of ancient representations of the rite of baptism. The baptism of John is particularly considered as performed partly by *immersion*, and partly by *pouring*. *Washing* (or immersion) he considers as a *Jewish rite*, performed whenever a heathen joined the Jewish church. This he affirms was continued in the administration of John's baptism; he thinks it was also continued among the primitive Christians; but contends that John added, both by *word* and *deed*, to what had been customary among his people—by *word*, for he stipulates with the pharisees, publicans, and soldiers for repentance, &c. He likewise made an addition in *action*—something bearing a resemblance to the *pouring* out of the Holy Ghost, and this he thinks is fully confirmed by ancient representations of the baptism of our Lord in Jordan, in which he is drawn as standing in the water, up to the middle, while John, with a *patera* (shell) pours water on his head. Other pictures, or carvings, of great antiquity, represent the baptism of *Argilulfus* and his queen in the same manner. On five different representations of our Lord's baptism in Jordan it is observable, that although *Jesus* is in the water, *John* is not—he is on the bank of the river, where he could not possibly plunge our Lord. For the author's arguments in support of the great antiquity of these paintings, and the inferences he draws from them, we must, for the sake of brevity, refer to the work itself; we think they have considerable weight. But we must not pass over his account of the baptism of a Musselmaun boy, taken from Mr Salt's voyage to Abyssinia. This lad was washed all over, very carefully, by some of the Greek priests, outside the church, in a small font, after which he renounced the devil, &c. The priest then, dipping his hand in water, crossed him over the forehead, repeating the usual words, I baptise thee, &c. The author infers from this instance a clear distinction between *immersion* and *baptism*; he was first washed (or immersed) and afterwards baptised, which was the *Christian* part of the ceremony, the former being *Jewish*.

In the conclusion of the first letter the author says, "The Hebrew rite of *washing* was long prior to Christ, and was continued in Christian baptism, but with additions; much as the Lord's Supper was a continuation of the Passover, but with additions; that the *additions* to ritual washing were the *true and proper baptism*; that scripture enables us to distinguish between the two actions of immersion and baptism; that the churches which best understood the language of the New Testament, it being their mother tongue, observed and perpetuated the distinction between immersion and baptism; that the distinction obtains at this day, and is still practized, beyond all denial, or possibility of doubt; and lastly, that this ritual washing, or cleansing, resembling that always applied to the *dead*, recalled the idea of mortal departure, while the *addition* made to it, under the gospel dispensation, expressed and signified professional holiness, a *resurrection*, a newness of life:—the general inference is, *that whoever adopts* IMMERSION, *without adding* POURING, *may certainly claim all the credit due to the revival of an ancient Jewish ceremony, signifying* DEATH: *but* CHRISTIAN BAPTISM, *signifying* LIFE, *they do not practize.*"

[To be concluded in our next.]

Four Sermons, preached in London at the Twenty-first General Meeting of the Missionary Society, May 10, 11, 12, 1815, *by the Rev. Messrs.* M'Intosh, Boden, Hyatt, *and* Whish; *together with the Annual Report of the Directors, and a List of Subscribers, Auxiliary Contributions, &c.* 8vo. 3s.

"The Importance of Christian Knowledge is the appropriate subject of the first of these Discourses (John xvii. 3.) The

author first illustrates the nature, excellence, and importance of Christian Knowledge, in doing which he introduces the great and distinguishing doctrines of the gospel revelation. He next points out the principal means by which this knowledge is to be attained, and recommends both the distribution of the sacred scriptures, and the preaching of the truth: and while he highly commends, as every good man must, the former, he insists strongly on the greater importance of the latter, quoting an excellent discourse delivered in 1812, by the Rev. Mr. Love, who says, "Let it not then be imagined that the heathen world is to be subdued and converted by the Bible alone. Though it were at this moment full of Bibles, still from the throne of the adorable 'Three who bear record in heaven' would sound the voice, "Whom shall I send, and who will go for us?" The voice would still proclaim, "Depart; for I will send thee far hence to the Gentiles"—"GO ye into all the world, and PREACH the gospel to every creature."

The sermon concludes with an address suited to the occasion, in which are contemplated the inducements which we have to exert ourselves in Missionary labours. The whole is serious, evangelical, and impressive.

[*Want of room obliges us to defer our notice of the other Sermons until the next month.*]

Sermons *on the most important Doctrines of the Gospel, comprehending the Privileges and Duties connected with the Belief of those Doctrines. By* J. Thornton. 12*mo.* 4*s.*

Mr. Thornton is already known to many of our readers by several useful and popular treatises from the press, which have furnished both the young and the more matured Christian with useful and interesting instruction. The sermons now before us, as their title indicates, occupy subjects that embrace the leading and momentous doctrines of the gospel: they were first delivered to a congregation composed, as it appears, of persons in the middle and lower classes of society, and are now published with a view to benefit others of the same classes.

The Sermons are fifteen in number. 1. On the Inspiration of the Scriptures. 2. Duty of searching the Scriptures. 3. On the State of Man as a Sinner. 4. Salvation by Grace. 5. Christ our Righteousness 6. Christ our Passover. 7. Christ our Intercessor. 8. On Regeneration. 9. On Sanctification. 10. Adoption. 11. On Christian Fellowship. 12. On Communion with God. 13. The Christian's last Victory. 14. The Happiness of the Saints in a separate State. 15. The general Resurrection.

These important topics are discussed in a scriptural and interesting manner. The style is plain and neat; the doctrine is stated with perspicuity, and enforced upon the conscience and the heart in an experimental and practical manner.

We give the following specimen from the sermon on Salvation by Grace. After observing, 1. That grace shines with the brightest lustre in the plan of salvation: 2. In the mysterious method by which salvation was procured: 3. In the divine power by which it is applied to the soul—Mr. T. observes,

"1. That the doctrine must be "firmly defended against those who openly oppose, or craftily adulterate it."—2. The doctrine of salvation by grace must be guarded against the notions of those who misrepresent and abuse it. It is certain no one can be saved for good works, and it is equally certain that no one can be saved without good works. Antinomians, and such as drink in a portion of their spirit, speak as though God had decreed the end, and not the means. Eternal election is the only string which yields music to their ears; every other subject sounds harshly. They seem to think Christ has released them from the obligation to obedience, and thus, as one says, hide sin behind that cross which was designed to crucify it. When they speak of the operations of God's Spirit, it is in such language as sets aside the accountableness of man, and tends to fortify the heart with presumption. All earnest exhortations to serious reflection, repentance, prayer, and reconciliation to God, are branded with the name of legality. . . . . He who maintains the doctrine of divine grace, and makes it a plea for sensuality and self-indulgence, may talk of his faith in Christ and his interest in a covenant God; but he is really a secret infidel, a practical atheist. The sincere Christian shudders at the thought of admitting or countenancing any opinion which opens a door to licentiousness. "Shall we continue in sin, that grace may abound? God forbid." Rom. vi. 1. Indeed, we may boldly assert, that God never pardons sin without purifying the soul. "For the grace of God, that bringeth salvation, hath appeared to all men," &c. Tit. ii. 11, 12."

A Historical Sketch of the Translation and Circulation of the Scriptures, from the earliest Period to the present Time; including an Account of the Origin and Progress of the British and Foreign Bible Society, &c. By Rev. Messrs. Thomson *and* Orme, *Sec. to the Perth Bible Society.* 8vo. 3s.

This tract is intended to illustrate the principles and importance of Bible Societies, and for that purpose exhibits—The Circulation of the Old Testament before the Christian æra—Circulation of the Scriptures from the beginning of the Christian era, till the middle ages—Scarcity of the Scriptures till the invention of printing—from the invention of printing to the reformation—from the reformation till the end of the 18th century—State of religion in Britain from the Commonwealth to the present time—Origin of the Bible Society—its leading transactions—Claims of the Society—Observations on the indifference or hostility which Bible Societies have met with.

The authors are certainly entitled to the thanks of the religious public for the pains they have taken, and we recommend the pamphlet as both useful and agreeable.

The Reasons of the Protestant Religion; a Discourse delivered at a Monthly Association of Ministers, held at Islington, May 4, 1815. By John Pye Smith, D. D. 8vo. 2s.

A pious attempt to subvert error and to establish truth can never be unseasonable. But from the aspect of the times, the increasing exertion of the Catholics, and their reviving confidence, it seems particularly desireable that the great questions at issue between them and ourselves should be frequently brought before the public. We avail ourselves of the earliest opportunity, and with the greatest pleasure, of introducing this very able sermon to the notice of our enlightened readers; and we fully concur with Dr. Smith in these introductory remarks:

"In our estimation, the PRINCIPLES of the protestant religion are of very great importance, and ought to be constantly held up to view, because they are the basis of all great advancements in the intellectual character and the social happiness of man; because they are essential to rational piety; because the Catholic system has, unhappily, still many millions of blindly devoted adherents, and many active organs of proselytism, who are beyond description adroit in the use of the most wily sophistry to gain their end; and because the liberal views which Protestant Dissenters very generally entertain on the subject usually called *Catholic Emancipation*, render some explicit testimony desirable, lest those views should be understood as, in any degree, a compromise of our other principles."

After a candid acknowledgment of the doctrines of the Romish church, which are held in common with Protestants, and that many excellent Christians have lived, and probably, now live within its pale, Dr. S. proceeds to assign the reason of our protest against the corruptions of the Church of Rome, confining himself to those parts of this extensive subject which appear to him most vital and comprehensive.

These reasons are—The Roman Catholic system is founded on a *false* ground of *authority*; it tends to weaken and destroy the very *essential* principles of personal religion; it requires belief in absurd, unscriptural, and pernicious *doctrines*, it *enacts laws* of discipline and worship, and denounces damnation on those who do not submit to its demands; it subverts the importance and utility of the *Holy Scriptures*; it is favourable to the worst descriptions of *tyranny*, both public and private, and it assumes the right of prescription, while it is, in fact, an audacious system of *innovation* on the *old*, *apostolic*, and primitive religion of Christ.

Dr. S. cites abundant authorities, from ancient and modern authors of the Romish church, to establish these charges, and to support these reasons of the protestant faith. The reasoning throughout is fair, and honourable, and scriptural. The just indignation of the preacher occasionally bursts out in some harsh epithets, unavoidable, perhaps, in the warmth of delivery, which the *Author* might have softened down. To a Protestant reader they are exceedingly proper; but should they meet the eye of a Catholic they would be repulsive. Soft words and hard arguments, with the erroneous, have ever been most successful; and as our much esteemed author has a store of both these excellent commodities at command, we should be happy to find him resuming the subject in some more *direct appeal* to the Catholic body on their *present* errors and superstitions. We confidently hope, however, that this discourse will be honoured, as it deserves, with the most extensive circulation, particularly in Ireland

LITERARY NOTICES.

Preparing for the Press, and intended to be published in a small pocket volume, '*Hebrew Elements*,' being a Grammatical Analysis of the 564 verses marked with asterisks in Lenaden's Psalter. The Hebrew text will be accompanied with points—the radix of each word pointed out—a literal version in English interlined—the radical sense of each word stated, and the learner directed to those rules of grammar which account for the form each word assumes; so that by means of this publication, it is presumed that a perfect acquaintance with the rudiments of the Hebrew language may be attained with the greatest facility, without any other book, or the assistance of a teacher.

Vol. VI. of Mr. *Howe's Works*, containing 120 pages of a Course of Lectures, never before published, is just printed off, and will be ready for the subscribers very shortly.—In answer to some particular enquiries, the Editor begs leave to state, that the first four vols. of this edition comprise the two folio vols. except the Life of the Author, which will be so paged as to bind up with the first vol. which is the thinnest of the set. The 5th, 6th, and 7th vols. comprise the posthumous pieces, and a most valuable course of lectures, with several sermons, never before given to the public; and to accommodate those who possess the folio edition, these vols. will be sold separately.

Dr. Ryland is engaged in preparing a Life and Memoirs of the late Mr. Fuller, to which will be prefixed a Portrait, from the painting of Mr. Medley.

Preparing for the press, a Treatise on Theology, by Mrs. Hutchinson, author of the Memoirs of Col. H.

A new and neat edition of Mr. Burder's Supplement to Watts is printing, to bind up with the small edition of Dr. Watts.

A new edition of Dr. Hawker's Evening Portion is in the press. The Doctor's Commentary has proceeded as far as the Book of Acts inclusive.

Mr. Upton is about to republish a scarce and valuable work called 'Divine Energy,' or the efficacious Operations of the Spirit of God, &c. by J. Skepp. Preface by Dr. Gill.

A new edition of Simpson's Key to the Prophecies is nearly ready for publication.

Mr. Brooks is preparing a Review of the Christian Observer's Review of the Lives of the Puritans, which will be ready in a few days.

SELECT LIST.

Tracts on the Origin and Independence of the *British Church*; on the Supremacy of the Pope, and the Inconsistency of all Foreign Jurisdiction, &c. By the Bishop of St. David's. 2d edit. 8vo. with a Map.

Memoirs of Capt. Jas. Wilson. By John Griffin. 8vo. 5s. 6d.

Hints from an Invalid Mother to her Daughter, on Subjects connected with Moral and Religious Improvement in the Conduct of Life in various Relations. By Anna Williams. Royal 12mo. 4s.

Essays on the Mythology, Theology, and Morals of the Ancients. By G. S. Weldeman. 12mo.

Sermons, designed chiefly for the Use of Villages and Families. By Thornhill Kidd. 2d edit. 2 vols. 8vo. 16s.

Twelve Lectures on the Prophecies relating to the Christian Church. By P. Alwood, B. D. 2 vols. 8vo. £1. 4s.

The Spirit of British Missions. By a Clergyman. 8vo. 3s. 6d.

Lectures on Ecclesiastical History, by G. Campbell, D. D. with a Memoir of the Author, by the Rev. G. S. Keith. 2d edit. 2 vols. 8vo. £1. 1s.

Baxteriana: a Selection from the Works of Baxter. By A. Young, Esq. 12mo. 5s. 6d.

The Indecency and Unlawfulness of baptising Children in Private. By Rev. M. Strong. Re-published by the Rev. Jas. Drake. 1s.

Periodical Accounts of the Baptist Mission, No. 28.

Affectionate Reply to an affectionate Address on the Works of Swedenborg. By the Rev. R. Adam, M. A. 1s.

The Terms of Communion, with a particular View to the Case of the Baptists and Pædobaptists. By R. Hall 8vo. 5s.

The Admission of unbaptised Persons to the Lord's Supper inconsistent with the New Testament; a Letter to a Friend (in 1814), by the late Rev. A. Fuller. 8vo. 1s.

Strictures of eternal Import and universal Concern, by the Author of the Temple of Truth, &c. 12mo. 3s. 6d. fine 5s.

The last Enemy destroyed; a Sermon, on the Death of J. Walker, Esq. of Clifton, Yorkshire. By Js. Bennett. 8vo. 1s.

Unlimited Invitations consistent with Divine Decrees. A Sermon, at Greenwich. By W. Chapman. 8vo. 1s. 6d

Ordination Services of Rev. W. Hamilton. 8vo. 2s. 6d.

The Duty of Churches and Congregations to the Rising Generation. A Sermon, by W. Thomas, Enfield. 8vo. 1s

Sermons and Devotional Exercises *during Sleep*, by Rachel Baker, with Remarks by Dr. Michell, &c. 1 mo. 4s. 6d.

Postscript to a Valedictory Letter to the Rev. T. Jackson. 8vo. 6d.

Village in an Uproar; or the Thrasher's Visit to the Missionary Meeting. New edit. 12mo. 1s. 6d. complete.

The Communicant's Companion, abridged from an old Divine. 12mo. 1s. 6d.

Hints for those who visit the Sick. By a Visiting Member, &c. 12mo. 6d.

Funeral Sermon for Mr. Fuller, by Dr. Ryland. 8vo. 1s.

Funeral Sermon for Rev. H. Hunter, with an Appendix, by Rev. T. Smith. 8vo. 2s.

Religious Intelligence.

FOREIGN.

JAVA.

Interesting Letter from some pious Soldiers of the 59th Regiment, stationed in that Island.

Serondole, near Samarang, Oct. 1, 1814.

Honoured Sir—With pleasure we received your kind and welcome letter, dated 22d Nov. 1813, which was indeed far above our expectations; but the Lord is no respecter of persons, for we see his love is shed abroad in the hearts of high and low, rich and poor, and those that seek early shall find him in these dark heathen lands, as well as in our much favoured and happy country.—We have heard by some of our brethren belonging to the 78th regiment, that the box of tracts had safely arrived at Batavia, and that 24 copies of the "Soldier's Friend," and the Spelling Books, have been distributed among the three Missionary Brethren.

Honoured Sir, when first we set out to serve the Lord in our difficult situation of life, often have we thought that the object we had in view could never be obtained; for it is hard for a soldier at first to separate himself from his sins and his old associates, particularly as when we began we had the malice of persecutors to encounter, as there had been no society ever formed in this regiment for the worship of God before—but hitherto all their efforts to stop our progress have been in vain, for the Lord has enabled us, by his grace, to be more than conquerors. The Lord first put it into our hearts to write to the Religious Tract Society, in consequence of reading one of their annual reports, and they did not fail in answering by the earliest opportunity, and sending us a seasonable relief in time of great weakness in spiritual things.

One of our brethren who has been taken from us by death made the Bible his chief study; indeed it was his meat and drink to meditate daily upon the pure word of God, which had been put into his hands through your means; yea, he has been up both early in the morning, and late at night, and would scarcely give his wearied limbs rest; he was also greatly assisted by the presence of the Lord shining in his soul: if he heard any one talk about earthly things, or the enjoyments thereof, he would not have any thing to say about them, for his conversation and treasure were in heaven, and we hope and fully trust he is enjoying that God and Saviour whom he so greatly loved for about two years previous to his death.

We have had six others who have died in the faith and full assurance of that eternal hope to live with Christ, and praise him when time shall be no longer, whom we shall make bold to mention here. Joseph Bailey was also taken from us when he had become very useful to us, for he laboured very hard for the salvation of souls; indeed, he was so zealous for the glory of God, that he would converse with his comrades who belonged to his company, both night and day, and was never weary in promoting their good. A little before he was called from this life, he had about 16 of the company to which he belonged who appeared to be followers of the Lord; he entreated them earnestly to watch and pray when he was upon his death-bed.

Another brother departed this life after being severely wounded in an expedition to Macassar from Batavia: his sufferings were very great, but he bore them with much patience, was resigned to the will of God, and afterwards sweetly fell asleep in Jesus. The others are William Wilson, John Ray, Jos. Clarke, and Wm. Mansell, who departed this life resigning themselves unto God their Saviour, in the sure and certain hope of eternal happiness.

On the expedition to Bally and Macassar, our brethren experienced much of the goodness of the Lord, for none had fallen away through the temptations of Satan; but this gave them a more perfect knowledge of their own nothingness and depravity, as all expeditions we have had have been the means of some growing cold in the service of God, being always greatly crowded, on account of shipping being few in these

parts; but in these mournful and distressing moments our brethren, through the assistance of God, have been very bold in his glorious cause; for sometimes they would gather themselves together, and discourse about what the Lord has done for them. When we were ashore, we looked out for a place, not far off, that we might be always in readiness, in case of an attack by the enemy: once we took a boat to meet in, as we lay very close to the sea side, which was indeed a very acceptable meeting-place for us at the time. At other times we have met together over a main guard, and have never been interrupted by any person, but we have mostly met under hedges, or in the fields, when upon marches or in camps.

On the 23d July, 1814, we arrived from off the expedition, and landed at Samarang, and marched thence to Serandole, which is now our head-quarters. We have built a place for divine worship, by permission of our commanding officer, which was opened by the Rev. G. Bruckner, on Sabbath evening, 28th August, who has promised to come to us at all favourable opportunities: it is about 6 miles from his own place of worship.

The other two Missionaries are at different places; Mr. Supper at Batavia, and Mr. Kam at Sourabaya. Mr. Bruckner is at Samarang, at which last two places religion is at a very low ebb amongst the Dutch inhabitants, most of them rather desirous to obtain the things that perish than the pearl of great price; but we hope, as these servants of Christ are now amongst them, there may be soon, through the blessing of God, a revival in the different Dutch churches.

Missionaries are greatly needed at the different parts of this extensive island, and we think there would not be any opposition, for the natives do not appear to have half the superstition of those about Madras or Bengal. There are also great numbers of Chinese throughout Java and its surrounding islands, particularly on the sea coast, and in the large towns where we have been in the interior, such places as Sola (or Solocatra), where the emperor resides; which is 70 or 80 miles from Samarang; also Djocatra, which is 191 miles from Samarang, is a very large walled city, and a fort, where the Dutch have built a small town of one particular description of it. We think these would be very good places for pious Missionaries to reside at, particularly those who intend to be amongst the Javanese, whose language is different from the Malays, and the most difficult to acquire. A thousand Missionaries would be little enough to lead the inhabitants of this island (especially those who speak the Javanese language) into the principles of the Christian religion.

We hope you will pardon the liberty we have taken in writing so freely to you, hoping you will overlook our defects, as we are but babes as yet in Christ's flock. We should always be glad to have a word or two of consolation from any of our kind friends who are the promoters of the religion of Jesus. Be pleased to give our Christian respects to the Committee of the Religious Tract Society, hoping that if we know them not in the body, we shall soon know them in the next world, and smiling say — 'These are they who put the word of life in our hands, and helped us on our journey to this glorious place.' That this may be the portion of us all, is the earnest prayer of your affectionate brethren in Christ, for whom I am your's, very truly, in the bonds of the gospel. J. H.

N. B.—A letter from another of this little band of Christian soldiers mentions, that the meeting-house they had built was sometimes nearly full; and that the Roman Catholics of their regiment, provoked to jealousy by their example, had erected a place of worship within about 60 yards of theirs, which affords them much pleasure, as they hope the Lord is beginning a work of grace among them also in that benighted island. The Catholics had purchased many Bibles and Testaments for their own use. There are a few pious soldiers in other regiments, which are, or have been, on the island of Java, with whom these men keep up a correspondence by letters, in order to encourage each other in the service of the Lord. The Rev. Mr. Bruckner had visited their station, and preached several times, and though imperfect in the English language, his ministry proved acceptable.

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Mr. Pinkerton writes, that appearances in Russia are very encouraging. Much has been done for the spreading of the Scriptures in Turkey. A very

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I regret that my limited experience in Indian concerns, and short official connection with your friends in this place, are likely to prove disadvantageous for some time to your foreign correspondence. Prudence requires me to be cautious in indulging too freely in future anticipations, and more especially in communicating them, as we are ever wiling to form flattering expectations upon slight grounds, and afterward subject to encounter bitter disappointment. If, however, I tell you that we who live in this remote region do indulge the most confident hope, and wait for the glory of God, you will be surprised only until you peruse those papers which accompany my letter, and yet these are not the only occasion of our confidence.

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Geography, in the Mathematics, and the use of the Globes, the classes acquitted themselves in a very satisfactory manner. The Committee feel great pleasure in observing the improving state of this institution, the diligence and attainments of the students, and the manner in which the tutors have discharged the duties of their office, which entitles them to our gratitude for past exertions, and to our confidence for the future." The Committee of Finance then reported, that the liberality of the public had liquidated the debt under which the Institution had lain, and so far increased the annual subscriptions, as to authorise the reception of twenty students. Six candidates are therefore to be admitted in September, and for their reception additional rooms are to be built. The students delivered themes; Mr. Boden, in Latin, *de vera Scripturæ interpretatione*; Mr. Sykes, on the knowledge of the original languages of the Scriptures; Mr. Abbott, on the divinity of Christ; and Mr. Miles on the personality of the Holy Spirit. Mr. Cooper, of West Bromwich, preached in the evening an excellent sermon on glorying in the cross.

June 28th and 29th, the annual Association of the Independents in South Wales was held at Mynyddbach, near Swansea. On the former day sermons were preached by Messrs. Jones, of Sharon; Jones, of Bridgend; Davis, of Panteg; Powell, of Brecon; and Jones, of Crygybar, from John xiv. 21., Numbers x. 20., Matthew xxv. 2, 3, 4., 1 Kings xix. 14., and Matthew ix. 12. The devotional services were conducted by Messrs. Morgans, of Pentretygwyn; Jones, of Horeb; Williams, of Bethesda; and Steel, of Trefgarn. On the 29th, the following ministers were engaged: Shadrach, of Talybont; Davies, of Maindy; Peter, of Carmarthen; Hughes, of Croeswen; Williams, of Lanwrtyd; Jones, of Trelech; and Jones, of Pontypool; from 2 Cor. xiii. 11., Heb. xi. 8., Ps. xvii. 15., 1 Tim. v. 12, 13, 1 Tim. i. 15., Col. iii. 2., and Ps. iv. 3. Messrs. Davies, of Bethania; Williams, of Tynycoed; and Davids, of Gower, prayed. The next Association will be held at Gwinfe, Carmarthenshire, on the 1st of July, 1816, when the following gentlemen are expected to preach; Peter, of Carmarthen; Phillips, of Nevoddlwyd; Davies, of Swansea; Jones, of Bridgend; and Davies, of Pantes.

ORDINATIONS.

July 5, the Rev. Lambert Gore (late student at Hackney) was ordained to the pastoral office over the Church of Christ at Petersfield, Hants. Mr. Scamp, of Havant, began with reading and prayer; Mr. Hunt, of Chichester, introduced the business; Mr. Gore, of London, offered up the ordination prayer (for his brother) with imposition of hands. Mr. Collison, of Hackney, gave the charge; Mr. Jackson, of Stockwell, preached to the people, and Mr. Howell, of Alton, concluded. Mr. Griffin, of Portsea, preached in the evening. The congregations were large and attentive; the services solemn and impressive, and in some instances evidently blessed.

Aug. 1, the Rev. Jos. Irons (late pastor of the independent church at Hoddesdon) was set apart to the pastoral office at Sawston, near Cambridge. Mr. Fletcher, of London, and Mr. Harris, of Cambridge, preached; and Messrs. Hopkins, of Linton; Wilkinson, of Saffron Walden; Dobson, of Chishill; Balmer, of Berwick upon Tweed; Burgess, of Shelford; Pyne, of Duxford, and Popplewell, of Cambridge, engaged in the services of the day. The attendance was very numerous, the services highly interesting, and the prospect of usefulness in the village very encouraging.

LONDON.

We have the painful duty of announcing to our readers the death of the Rev. CHARLES BUCK, who departed this life on Friday, the 11th of August, in his 44th year. He had a delicate constitution, and has long struggled with increasing infirmities. For many weeks past his dissolution was daily expected, and he looked forward to it, in general, with a hope full of immortality. He has left a widow, a family, and a large congregation to lament the loss of an affectionate husband, a pious parent, and a faithful pastor. His evangelical labours were much blessed to the good of many, and his writings have been remarkably acceptable and useful. Mr. Buck had just printed new editions of his Religious Anecdotes, Sermons, Serious Enquiries, Practical Expositor, Treatise on Experience, &c. all which, with his Theological Dictionary, Guide, and other works, may be had of his widow and the booksellers. He

remains were taken in the afternoon of Thursday, Aug 17, from his house in Primrose Street to the City Chapel, where a hymn was sung, a chapter was read by Mr. Castleden, and a prayer offered up by Dr. Simpson. The corpse was then conveyed to Bunhill Fields, attended by a great number of persons in mourning coaches. The concourse of people in the ground was immense. Dr. Winter delivered a suitable oration at the grave. The Rev. Matthew Wilks preached his funeral discourse at the City Chapel on the following Lord's Day.

We hope we shall be enabled, ere long, to present our readers with a Memoir of this faithful Minister of Christ.

ADULT SCHOOL.

In our last we gave a brief account of the formation of the *City Adult School*, to which we are requested to add the following statement from the speech of Mr. Alderman Wood.—1. That there are in this metropolis 800 boys, from 8 to 14 years of age, who are constantly employed by older thieves in pilfering and robbery. 2. That in a late examination of the state of the prisons throughout the kingdom, by the Alderman and other gentlemen, it appeared that not more than one in ten of the prisoners was able to read.

A brief account of E. W. Harland, *who was executed in the* Old Bailey *for* Forgery, *on the 27th day of* July, 1815.

E. W. Harland from a child had been accustomed to read the scriptures, and sit under an evangelical ministry. By these means he became acquainted with the leading truths of the gospel, but never was a member of any church. Before his apprehension he was never considered a renewed person. Unhappily for himself he possessed a *proud ambitious disposition*, that induced him to make appearances far above his circumstances, by which he was involved in debt. From this state of embarrassment he attempted to extricate himself by criminal means; and thus verified the language of Solomon, "Pride goeth before destruction, and a haughty spirit before a fall." Doubtless many recollect the late circulation of fictitious notes resembling those of the Bank of England, but with this specific difference, instead of, I promise to pay the bearer one *pound*, it was *one penny*. He first exercised his genius in making a note like these. His next attempt was to make a £1. Bank of England note, which he completely effected, and then proceeded to make one of £2. and afterwards a £5. Thus we observe the progress of sin, which is generally small in its beginnings—rapid in its growth—but awful in its consummation. When he had passed the above, his mind was filled with horror at his own wicked and dangerous practices, and he resolved that he would never make another; but this resolution was overcome by the sinful propensity of his heart, and he persevered in transgression until his iniquity found him out.

On March 1, he was seized on suspicion of forgery. Immediately afterwards he requested a magistate to receive from him a full confession of his crimes to be sent to his prosecutors. This disclosure relieved his mind from an intolerable burden; and from his apprehension to his death he never denied, concealed, or offered the least extenuation to his guilt; but, on the contrary, aggravated it to the utmost. To a friend who saw him at the Police Office, he said, "Do pray for me, that God may give me a broken and penitent heart." This was spoken in so affecting a manner, that it excited a hope that a divine impression was made on his mind. During the early part of his confinement his mental agony was indescribably great. Many portions of holy writ which he had read—many faithful sermons which he had heard—with the many remonstrances of his own conscience, rushed into his mind, and produced deep despondency. As he had so evidently turned a deaf ear to the voice of the Lord, he was justly apprehensive that God in his wrath would say unto him, "Because I have called and you have refused, you have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity, and mock when your fear cometh," &c. &c. Prov. i. 24—31. In this state of distressing fear the case of Manasseh afforded him a degree of hope. Manasseh, like himself, had received religious instructions, but afterwards committed grievous sins, for which he was ultimately bound in fetters; and though he had not previously sought the Lord, yet *even then* "God was intreated of him." He also found encouragement from 1 John i. 7. "The blood of Jesus Christ cleanseth us from all sin."

When he was arraigned at the bar he was determined not to aggravate his crimes by falsehood, he therefore pleaded *Guilty*; which prevented any trial, and he received judgment of death on his own confession.

In the cells of Newgate he was regularly visited by several evangelical ministers, who always found him in a *very serious* frame of mind. In this state he readily received the humbling truths of the gospel, and seemed deeply to lament the depravity of his own heart. The crime for which he suffered was not the only object of his painful remembrance, but the whole of his conduct in life appeared to pass in review, and overwhelm his soul with grief. Hence he be-

came as conspicuous for *humility* as he had formerly been for ambition and pride.

Though he fully believed the consolatory truths of the gospel, as applied to real penitents, he retained a constant fear that he was not of that number. When he was reminded of the fullness and freeness of redemption by Jesus Christ—the nature of his promises, and God's willingness, through him, to receive the chief of sinners, he shook his head, and replied, "I know that it is all true, but I cannot lay hold of it; I want to feel an application of divine truths to my own mind." Pardon through the *precious blood of Christ*, and that salvation, which is *wholly of* GRACE, were the only grounds of his hope, and he was earnestly concerned to bear the Saviour's moral image. Feeling, as he did, the awful prevalence and dreadful effects of sin, he took a particular pleasure in contemplating the Lord Jesus as a complete Saviour, one who could save him to the uttermost. Christ, and Christ alone, was the refuge of his soul.

By repeated conversations on these important subjects his mind gradually expanded in divine things, and his hope of salvation increased; but his hopes were generally mingled with fears, and to the last hour of his life he retained a jealously lest he should deceive himself and come short of eternal happiness. During the five months of his imprisonment *his conduct was uniformly consistent;* and though he separated himself from those prisoners whose behaviour was unbecoming their awful situation, he used every means of impressing upon the minds of all the absolute necessity, and vast importance of true religion. In one instance, *at least*, these endeavours were successful, and we hope it will form an interesting article in a future number. But he felt the greatest interest in his own relatives, whose eternal welfare occupied his most serious attention.

His HABITUAL *seriousness* led him to reprove even the smiles of his fellow prisoners, often observing, "It is recorded of Christ that he wept thrice, but was never seen to laugh." He was at *no* time the subject of *great* joy, but seemed afraid of receiving consolation *even* from the promises of God. On one occasion when he felt his mind more supported than usual, he said, "I am afraid I am too comfortable, and think my former distress the best evidence of grace." He would also frequently say, "It would ill become me, *particularly me*, to be seen triumphing; all I seek and hope is to live and die a weeping penitent at the foot of the cross." We have reason to believe that in his cell much of his time was spent in fervent prayer: he said, "I find it best with me when I can have communion with God."

Two days before he suffered, his friends met for prayer in the condemned room in Newgate; after five ministers had severally prayed, Harland kneeled down and offered his fervent and solemn supplication to the Father of mercies. His manner was peculiarly affecting and impressive. On the following afternoon they met again for the same purpose. These were seasons of remarkable solemnity; every heart appeared deeply affected, and every mind devoutly engaged with God. His relations now—painful task! took their final farewell—it was a touching scene—clasping the hand of one, he said, "When you see my wife let all your conversation be about Christ," to a friend, "Pray for me that I may not be deceived." At ten o'clock that evening a minister and another friend came to spend the night with him. As soon as the cell door was locked, he expressed a wish to pray. They kneeled down, when he poured out his soul to God in a very feeling and fervent manner, and appeared to hold intimate communion with heaven. He rose from his knees with a *more comfortable assurance* of an interest in Christ Jesus than he had previously possessed, and at the same time exclaimed, "Blessed be God for this opportunity; I feel he is with me." Soon afterwards, *contrary to all his former feelings*, he proposed a hymn, and selected the following:—

"When I can read my title clear," &c.

During the night he frequently wrestled most powerfully with God in prayer, confessing his own sins, and pleading the exceeding great and precious promises of the gospel, besides uniting with his friends in various and successive acts of devotion, often repeating—

"O for an overcoming faith," &c.

In the last hour several ministers were admitted to be with him. They found him still cleaving to the Saviour, and trusting in him for present support and future happiness. After a little interesting conversation he was requested to engage in prayer with his friends. At this time he confessed his highly aggravated sins, and adverting to his former attendance at the house of God, begged most affectingly that the Lord would pardon the injury that his wicked conduct had done to the cause of Christ. He also besought God most earnestly to search and try his heart, that if he had been deceiving himself until that hour, Christ would, *even then*, come and take full possession of his soul; and with great fervour pleaded that gracious promise which had often encouraged his mind, viz. "Him that cometh to me I will in no wise cast out." He afterwards appeared in a state of pleasing serenity, and united with his friends in presenting the following prayer to God in very solemn sounds.

(Old 100th.)

Free me from death's terrific gloom,
And all the guilt which shrouds the tomb;

Heighten my joys, support my head,
Before I sink among the dead.

May death conclude my toils and tears;
May death destroy my sins and fears;
May death through Jesus be my friend;
May death be life when life shall end.

Crown my *last* moments with thy power,
The *latest* in my latest hour;
Then to the rapture'd heights I soar,
Where sin and death are known no more.
Rippon's Selec. 551, 2d part.

When the Ordinary announced the arrival of the Sheriffs, Harland lifted up his eyes and hands, saying, "Lord Jesus, remember me now thou art in thy kingdom," adding, "my soul is open to receive Christ." (Rev. iii. 20.) and turning to his friends, said, "I am very happy." With a mind evidently supported by the grace of Christ he proceeded to the scaffold, which he ascended with a firm step, and then offered his last prayer in a very audible voice, saying—"O thou Saviour of a lost world, whose ear is ever open to the voice of prayer, under every circumstance in which sinners can appear before thee! Turn not from a repenting returning prodigal. Lord Jesus didst thou not hear the prayer, and pardon the sin of a thief in the last hour? O hear my prayer, and speak pardon to my heart! O blessed Jesus, (with great agitation,) now thou art in thy kingdom remember *me!* (he paused, and appeared much agitated.) Now thou art in thy kingdom remember *me*, O Jesus, *remember* me! (in broken accents.) No other hope but the blood of atonement—*that* blood—O PRECIOUS *Jesus!* (with great emphasis,) Precious Saviour thy blood cleanseth from ALL *sin*. O the dear promises! the exceeding great and precious promises!—*No* other hope but in thy finished work. O blessed Jesus, art thou not exalted as a Saviour! O save me, a *wretched sinner!* How have I sinned against thee—trampled on thy blood—provoked thee to anger—O for a *sense* of forgiving love in the last moments. Thou canst not look on sin but with abhorrence; but with thee there is mercy and forgiveness that thou mayest be feared.—Lord, thou hast been merciful to thousands, *now* be merciful to *me*—O pardon—forgive—remember me! Now thou art in thy kingdom remember me, (he paused, and appeared wrestling with God in secret, and with much agitation again exclaimed,) Now thou art in thy kingdom remember me, (he was indistinct for a few moments, and with increased agitation,) didst thou not say when on earth, him that cometh to me I will in no wise cast out? Lord Jesus I come to thee, now receive me to thyself, (with much composure.) Into thy hands I commit my spirit—Blessed Jesus—precious Saviour—to THY hands, (with great emphasis,) I commit my departing spirit as into the hands of a covenant God—O remember me! Now thou art in thy kingdom remember me." (The end of his prayer—he paused and added,) "I am happy. I am happy." (being his very last words when the drop fell.)

Thus terminated the life of E. W. Harland, in the 30th year of his age. He was a young man of pleasing appearance and extraordinary endowments of mind, and previous to the commission of the crime for which he suffered, had borne a good character. But his transgression brought an ignominious death upon himself—shame upon his relatives and friends—and involved his family (consisting of an afflicted wife in a state of pregnancy, and two young children) in the utmost distress. It is hoped that this awful case will produce a due effect on the minds of all who read it, and that *youth* in particular will learn from it to watch against *pride*—a worldly spirit—and the first appearances of evil, for "Behold how great a matter a *little* fire kindleth." Remember who hath said, "God resisteth the proud, but giveth grace to the humble." Those that walk in pride he is able to abase.

JOS. BROOKSBANK. T. WOOD.
A. AUSTIN. T. VASEY.

THE AFFECTING CASE OF MRS. HARLAND,

Whose husband was executed for forgery, July 27, when she was left with two infant children,* *entirely destitute of the means of support.* She is far advanced in pregnancy, and for nearly two years past had laboured under a heavy bodily affliction, which prevented her from visiting her husband even once in his confinement, and rendered her incapable of attending to the concerns of her family. During the last six months she has chiefly been supported by neighbouring friends, through the medium of two kind females. But other aid is requisite to meet her continued, increasing, and unavoidable necessities. Her case is humbly presented to a humane and sympathizing public.

Jos. Reyner, Esq. of Mark Lane, London, has kindly consented to become the treasurer in this case, and all the money collected will be duly appropriated to the benefit of the widow and children by the London ministers, whose names are affixed to this case.

Subscriptions will be thankfully received by the following ministers:—Jos. Brooksbank, Winkworth's Buildings; A Austin, Clerkenwell Green; T. Vasey, New Chapel, City Road; T. Wood, Goswell Terrace; T. Waters, Euston Place, near Russell Square, London; Mr. Uppadine and Rev. Mr. Washburn, Hammersmith; Mr. Giles, Eythorne, and Rev. G. Atkinson, Margate; J. Knight, Bengworth, Worcestershire; North, Ware, Herts; S. Kilpin and Mr. Allen, Exeter; Messrs. Raffles and Fisher, Liverpool.

* One is since dead.

MISSIONARY SOCIETY.

The Dorset Auxiliary Missionary Society will hold their next Meeting at Beaminster, Wednesday, Oct. 18, when the ordination of Mr. Moore is expected to take place at the same time.

DESCRIPTION OF THE ISLE OF FRANCE.

Translated from a Letter of Mr. Le Brun.

1. As to the aspect of the soil.—The land rises gradually from the sea side to the centre of the island. Mountains of irregular form run across the whole island; they are from 3 to 400 toises above the level of the sea. The plains are in some parts rocky, and watered by a great many rivers towards the south. Port Louis is situated on the north west.

2. *Climate.*—One can only distinguish two seasons. The Summer commences at your autumnal equinox in September. In this month, when the heat is considered the greatest, the wind is very variable, leaving long intervals of calm, when the heat is suffocating; after which the storms are violent, and rains very heavy. The second season of winter commences at your vernal equinox in March.

3. *Temperature.*—The elevation of the hills, the quantity of wood with which many parts are covered, and the number of rivers, contribute to cause a variety. It appears that the pains taken by M. Delabourdonnaie and succeeding Governors, assisted by the industry of the inhabitants, have enriched the colony with trees, plants, and spices, very useful for commerce and the subsistence of all classes. They cultivate with success the sugar-cane, cotton, indigo, coffee, cocoa, the greater part of European grain and vegetables, but these latter degenerate, unless the seed is renewed. The wheat is of very good quality. They also grow rice, maize, and millet. They have a great variety of fruits, as citrons and grenadilloes, lemons, tamarinds, bananas, mangoes, dates, figs, and grapes for wine, of different sorts.

4. *Description of the Town and its Inhabitants.*—The town is situated in a valley, and is bounded by the sea on the north-west, and on the east by a chain of mountains; a river which takes its rise near the summit of one of them waters the environs. The number of inhabitants of Port Louis is estimated at 18,000. The population comprises three classes. Europeans, creoles, and slaves. The creoles are distinguished into two classes, white persons, and persons of colour; the first the issue of Europeans established in the colony, marrying among themselves, and maintaining their colour and character. The people of colour, born of Asiatic or African mothers, many of them know nothing of their fathers, as the children ordinarily remain with their mothers. The girls, not being brought up in European habits, too frequently follow the dictates of corrupt nature, and the ill example of their mothers; they do not want intellectual capacity, but they are allowed to grow up without instruction. From the earliest infancy they are abandoned to vice, and at 12 years of age, when their strength begins to fail, they often commit the most atrocious crimes. What can ameliorate their wretched condition but Christian instruction? But this must be the work of Female Missionaries, and not of men.

DISTRIBUTION OF PROFITS.

On July 19th, the Editors of this Magazine held their usual Half-yearly Meeting, and voted relief to the following cases, and to SEVERAL OTHERS, which cannot be here inserted, on account of the absence from town of the ministers by whom they should have been presented. These will appear, if possible, in our next.

Name.	Denom.	Recommended by	£
S. B.	Meth.	Rev. W. F. Platt	5
J. D.	Indep.	G. Burder	6
A. L.	Ditto	C. Buck	5
J. C.	Ditto	G. Ewing	5
E. T.	Ditto	S. W. Tracy	5
J. W.	Ditto	T. Beck	6
S. M.	Ditto	Dr. Smith	6
M. E.	Ditto	Ditto	6
J. C.	Presb.	Ditto	6
J. B.	Meth.	Mat. Wilks	6
A. M.	Indep.	G. Collison	6
E. P.	Ditto	W. Ruby	6
M. K.	Ditto	Ditto	6
M. J.	Ditto	E. Parsons	6
A. A.	Indep	Rev. Mat. Wilks	6
J. R.	Meth.	J. Jefferson	6
R. W.	Indep.	H. Burder	6
C. M.	Ditto	T. Beck	6
S. W	Ditto	G. Burder	6
J. L.	Ditto	S. W. Tracy	5
A. D.	Ditto	Dr. Winter	5
M. J.	Ditto	Ditto	5
R. G.	Ditto	J. Townsend	6
I. M.	Meth.	Mark Wilks	6
M. C.	Indep	W. F. Platt	6
E. W.	Ditto	G. Collison	6
E. N.	Ditto	Ditto	6

Missionary Chronicle,

For SEPTEMBER 1815.

"As cold water to a thirsty soul, so is good news from a far country." The Editors of the Evangelical Magazine esteem it their privilege to be made the medium of conveying, to every part of the British Empire, the refreshing tidings of the power of Divine Grace, manifested to the fallen children of Adam. It affords peculiar pleasure to present the following information concerning the islands of the Pacific Ocean, in addition to that which was recently communicated.

China.—Letters are just come to hand from Mr. Morrison and Mr. Milne, extracts from which shall appear in our next.

Extract of a Letter from the Missionaries, dated Eimeo, Sept. 17, 1814.

Honoured Fathers and Brethren,

We shall now give a few particulars relative to the Mission since the date of our last. In that we mentioned the voyage of brethren Nott and Hayward to the Society Islands. After an absence of about two months, they have returned unto us, brother Nott having preached to most of the inhabitants of three islands, viz. Huaheine, Raiatea, and Tahaa. The people heard with attention, and, contrary to former practice among the islanders, assembled to hear of their own accord.

Here, at Eimeo, our congregation has increased greatly. Upaparu, mentioned in our last, together with his brother Vaiturai, both chiefs of Taheite, have come over with a number of their men, on purpose to seek instruction. The King also, after an absence of two years from us, has lately come over with a number of people, most of whom profess to be worshippers of the true God; most of these attend our meetings regularly, and our place of worship, which was lately enlarged, is again too small to contain the people.

The numbers of those who have had their names written as the professed worshippers of Jehovah, who have openly renounced heathenism, and expressed their desire of attending the means of instruction, is now increased to 92, exclusive of 7 or 8 who are gone to Huaheine and Raiatea. Of Pomare we have but little favourable to say; we fear that he has been, and that he will be, a snare to our people.

The school has increased to upwards of two hundred, the greatest number of whom make a pleasing progress in spelling, reading, and writing in sand. The call for books is great, and we fear it will be a good while before we have any thing printed and sent to us. We want paper very much, and slates and pencils for the use of our people.

The translation of Luke's Gospel is now finished, but it will take some time to revise, correct, and prepare a copy for the press. We now send a copy of our Taheitian Catechism, to be printed in N. S. Wales, if it can be done there, otherwise it must be sent to England. The Catechism has been revised and enlarged; the doctrine of the Sacraments being added to it. We greatly wish we had a printing press, and a person that knows how to use it; it would be of great use to the Mission, as the desire of learning to read is now general among the people.* The Raiatean chiefs who had come up, a good while ago, to Pomare's assistance, have lately (most of them) returned to their own country; but previous to their departure from hence they made frequent and earnest applications to the brethren, for some of us to go down and teach them and their people. There are also at Taheite a great number of people who are desirous of instruction, but we are insufficient; our circumstances will not admit of our separating, as we have a vessel in hand, the building of which has been a heavy burden upon us; and though the work is now pretty forward, yet much remains still unfinished; and beside, within the past twelve months, most of us have experienced much illness, so that we were frequently disabled, and could not attend our different avocations; we hope, therefore, that the Directors will take the state of this Mission into serious consideration. We certainly want assistance at the present time, but probably before any relief can be afforded us, the necessity will be far greater; it is not unlikely that some of us will soon be removed, either to some place for the restoration of health, or else to the grave. Some of our people are very sensible of this, and feel much concerned about it. Just at the present time most of us are in tolerably good health, but with several of us it is very precarious. Brother Henry has had an addition lately to his family, Mrs. Henry being brought to bed of a daughter.

We are in want of many things, but fear to be burdensome to the Society. Our medicines are almost all expended, and we are in great need of some which we cannot procure but from England.† We shall also be glad of such articles as broad prints, good oval looking-glasses, good razors, broad axes,

* The Missionaries who are preparing to go to Eimeo will take out a press, and one of them has learned the art of printing.

† Medicines have been forwarded long ago.

Shoemaker's knives, a few files of sorts, box locks, and a small quantity of fish-hooks.

And as we have but a short time to write, we shall now conclude, praying the Lord Jehovah to own and bless the means made use of, both by you and ourselves; so that they may be conducive to his glory and the good of our fellow sinners, and so we remain, honoured Fathers and Brethren,

Yours in the bonds of the Gospel,

HENRY BICKNELL.
JOHN DAVIES.
JAMES HAYWARD.
W. HENRY.
HENRY NOTT.
WILLIAM SCOTT.

Brother WILSON absent.

To the Directors of the Missionary Society.

P. S.—Brother Tessier, who arrived here in June 1813, having had a free passage from the colony in Mr. Shelley's vessel, has lately made himself useful by copying books for the use of the school, and also by teaching the lower classes.

The Rev. Mr. Marsden received the above intelligence while on board the Active, in which he was about to sail for New Zealand, in order to establish a Mission there.—We copy part of his letter to Mr. Hardcastle.

On board the Active, Sydney Cove, Nov. 22, 1814.

Dear Sir—I embarked on board the Active three days ago, with an intention of sailing to New Zealand, for the express purpose of establishing a mission in that island, and have been waiting ever since for a fair wind. This morning a vessel appeared in sight. I went on board with the pilot, who was waiting to take our vessel out; she proved to be the *Campbell Macquarie*, from Eimeo, with letters for me from the Missionaries; those which are directed for England I have ordered to be forwarded immediately, as a ship will sail in a few days.

I have received the most pleasing information from Eimeo. The Lord is doing great things for them, and by them Christianity gains ground fast among the natives. Much has been done, and much will be done.

The Catechisms I shall order to be printed previous to my sailing this day. I have 400 copies now ready to send of the History of our Lord's Life. The History of the Old Testament has been some time in the printer's hands, and will soon be completed. What books they may want, from time to time, I can get printed here.

Their vessel is now almost completed, and Providence has sent them a man who can command her for them. When they get this vessel ready, they can visit all the islands at pleasure, and extend their operations far and wide. I shall be ready to assist them as far as my pecuniary means will admit; but the Society, I trust, will also lend their aid to this work.

I most cordially congratulate the Society on the success of the mission to these islands, and may the Lord prosper all the attempts of the Society for the conversion of the heathen!

By a private letter from one of the Missionaries to his friend, we learn some further particulars.

"We have now (says he) large congregations twice every Lord's Day, and on Wednesday evenings, to hear the word, when the praises of God are sung by a goodly number of native voices. They have also prayer meetings among themselves, and not unfrequently we hear the voice of prayer from the bushes.

"The following circumstance was related to us by a native:

"In the district of Papeari there was a woman who, a few weeks since, was in labour, and for many hours there was no prospect of her delivery. In consequence of this, a priest was sent for, to intercede with their god on her behalf. He continued his prayers for a long time, but to no avail, and all hope of her delivery was given up.

"At this juncture, a native man, a worshipper of the true God, kneeled down by her side, and prayed to him in her behalf; when, to the surprize of all present, while he was so engaged, the woman was safely delivered. The people were so struck by this event, that they went immediately to the Morai, which they completely demolished, broke down the altars, brought forth their gods, and burnt them in the fire as false."

We relate this merely as a fact, reported to the Missionaries by a native, and without laying any stress upon it, or accounting it a miracle. Such a coincidence, however, of circumstances, may have a favourable effect on the minds of the natives, and induce them to listen to the gospel, as the word of God and not of men.

OWHYHEE.

We understand, that among the natives of Owhyhee, one of the Sandwich Islands, which have been carried to America by captains of trading vessels, two very hopeful young men are now under a course of religious instruction, viz. HENRY OBOOKIAH and WILLIAM TENOOE. The former has made considerable progress in geography, arithmetic, and English grammar. He is now engaged in the study of Hebrew, and has translated several chapters into the language of Owhyhee. His tutor says, "Henry is bent upon going back to his countrymen with the glad tidings of salvation. This seems to be his great object."

We shall probably give our readers a full account of these young men in our next number.

We are happy to learn, that Messrs. Evans, Barker, Williams, and Hamilton, with their wives arrived safely at the Cape of Good Hope on the 22d of May, after a voyage of about two months.

Mr. Thom, and others of the Missionary Brethren, have been preparing to forward them to Latakkoo, the place of their destination.

Mr. Marquard, from the Netherland Society, and his wife, lately sailed from London for the Cape, to strengthen one of the South African Missions.

AFRICA.

Extracts from the Journal of the Missionaries at Bethelsdorp, for the Year 1814.

The Missionaries, mentioning the death of Annatje Ourson, say, We never knew such a degree of enmity against the gospel as was discovered by this woman before her conversion, and have seldom seen a change so remarkable, and a life so exemplary. She was scarcely ever known to doubt of her interest in Christ, and had a constant enjoyment of his love. She had been very ill, but much desired to live, till Mr. Messer, one of the Missionaries, returned from a long journey, when she said, Now the Lord has granted my request, and I believe he will soon call me home, and the sooner the better. Only one thing keeps me back—that is my children. O, if Christ would convert them, how would I thank him; but he has told me I must commit that to him. I have prayed for them day and night, and shewn them the way of salvation. Now I must leave them to him who is able and willing to save them.

After exerting herself much in visiting several houses, she had a sudden attack in the night, and departed to be with Christ, whom she loved much.

In the beginning of October last, a great awakening took place at Bethelsdorp. Eight adults were baptised. All the people were much affected before and during the service; after which all the fields were covered with praying people. I must say, I never beheld such a scene in my life. Wherever I cast my eyes, I beheld tears flowing down their black cheeks. My maid servant and Jan Zlatzoe were two of the new converts. They may be called examples to the young people. Their former companions wept bitterly at the baptizing place. I spoke to several of them, exhorting them to follow their companions, which they promised to do. There is much reason to believe that a good work of grace is begun in the hearts of some of them, and of many others.

The Missionaries mention various meetings in which the poor people could not suppress their feelings, but cried out aloud, and some fell down on the ground almost lifeless. One evening a man, who had been a notorious drunkard, cried out aloud, O my good people, do not live as I have done! O wretched man that I am, Lord have mercy upon me, a sinner!

At one time they had 13 together, under strong impressions, four of whom had been in the knitting-school of Mrs. Smith, when children, and who received their first impressions under her pious admonitions.

At an afternoon meeting, Brother Pretorius addressed the people on the readiness with which Jesus Christ would accept a Bushmen (the most despised of all the African tribes, and considered little better than beasts,) as well as any other. Think, said he, what we were, and what we now are, since God has sent his servants to shew us the way of salvation. Have not I, a Bushman, found grace! Was not I taken from the muzzle of the gun, and made an heir of eternal life? Was it ever known that a Hottentot had a waggon? No. Now I have a waggon, and 20 oxen. We knew not God, much less his Son. We never enquired after him, but He sought us, and made us his children (and then he wept);—yes, out of the holes of the mountains. There are many who do not like to be called Bushmen —I am not ashamed to say that I am one. God has had mercy upon me, and why should he not have mercy upon you? What are Bushmen but dogs for the Caffres, boors, and Oorlam Hottentots! Take an example from what Jesus hath done for me, and why should he not help you? Arise, and go to him (and here he wept again)—I wish I had this day an opportunity of telling all the Caffres, Hottentots, and Bushmen, what God has done for me, a Bushman.

This man was overheard telling some people that he could not say much for himself, for that formerly he was ashamed to be thought to pray: that for some years, whether walking, riding, or standing, he was praying: that his little boy, of about seven years of age, was with him, and hearing him mutter something, would say, Is father counting his money? But on his way through Africa with Mr. Campbell, he felt his heart grieved that he had so deceived his child, and prayed that his life might be spared, to tell him the truth. Immediately, therefore, on his return to Bethelsdorp, he informed the boy, with great concern, that he had formerly deceived him, and that he was praying when he heard him muttering. The boy has attended the experience meetings ever since, and the other day said he was persuaded there was free grace for him as well as for another, and that he longed to be united to Christ.

Oct. 26.—Children came to me, complaining of their sins, and also many adults, who were much concerned about their souls.—All that day I had hardly time to eat bread, for the people were flocking into my house to speak to me about what they felt in their hearts.

A few days after, eight boys came to brother Messer, crying for mercy, and saying, We must all have Christ, or we perish for ever; some of them trembled, and others make excellent confessions. Yea, the chil-

dren were walking about by scores, praying to the Lord, and singing. I beheld another procession of about 30 children together on the road, who sang and glorified God.

Last night our young people were together till morning, praying and praising God with hymns. Old and young went even at midnight to one another's kralls, stirring up the Hottentots; when they arrived singing, some sprang out of their houses, thinking the last day was at hand, and thus they immediately joined the train.

Oct. 31.—Nearly the whole day conversing with people under impressions, besides children.

Nov. 2.—In our experience meeting, a girl in tears cried out, "I am a crucifier of Christ, his teachers, and myself." Brother Read, returning home from the meeting, found 11 children on their knees in his house. One of 8 years of age was praying thus:—'Lord, I am not worthy to take thy holy name into my sinful lips. Lord, give me thy Holy Spirit. Lord, let me not go back to the world. Let not Satan rule over me. Lord, I should not dare to come to thee, if thou hadst not said, Suffer little children to come to me, for of such is the kingdom of heaven.'

Nov. 6.—Visiting several houses; asked an old woman, in whom there is a work of grace, How she felt herself? She answered, Well.—What do you call well? When the heart is full of love to Christ.—Why, do you love Christ? Yes, because he will help me, and has helped me.—From what must he help you? From my sins.—How do you know that he will help you? He has promised to do it; he is immutable, and so are his promises.—But if he should refuse? I will lie at his feet, and not go away till he kicks me away.

When brother Cupido was at Gamtoo's River, a child was overheard praying thus: 'Lord, I cannot say I am young and have not much sin; for though I have not openly committed so much sin, yet sin is in my heart. Lord, my heart is hard, come with thy holy hammer and break it.'

8. Brother Pretorius gave an exhortation at the cattle krall. Addressing the *old* people, he said, 'You see that old kine can give no more milk, and old oxen unfit for drawing are slaughtered. You are now old and useless, therefore fly to Christ, for death is near.' To the *children* he said, 'Do you not see fat calves and lambs, that might be expected to live long, are suddenly slaughtered; and how many children are called away by death, before they expected it?'

Nov. 18.—Lord's Day. The church was crowded with people, who were in general much affected. Brother Read preached from Mark x. 14—16., and baptised 12 people. Almost all the people in the settlement made procession, singing from house to house, till bell-ringing in the evening, and thus they proceeded to church; but some staid behind, not able to follow them, lying on the ground, crying out after Christ and his salvation. O what a blessed day has this been, not only to the people, but to the Missionaries too.

Mr. Read, on his journey from Cape Town to Bethelsdorp, called at Zwurbrack. When he took his leave, such was the affection of the people, that when he left the town, he was accompanied by nearly half of the inhabitants, whose voices, in singing hymns, rent the air. They accompanied him about two miles, and then returned.

He called at another place to spend the night, and messengers being dispatched to inform the people of the neighbourhood that there would be a sermon in the morning, about 200 people attended by 10 o'clock. Mr. Read preached from Psalm lxxxix. 'Blessed is the people,' &c. In the afternoon brother Cupido preached from Mark ii. 17. 'I came not to call the righteous,' &c. The curiosity to hear a Hottentot preacher was great; but the impression that seemed to be made was greater still. In the evening Mr. Read preached again. So interested were the hearers, that they remained all night to hear another sermon in the morning.

They called at another place where the poor people were most earnestly desirous of hearing the word. A poor old slave woman intreated us to stay the night, which we were unwilling to do, as we wished to go home. She said, 'O, Sir, have you no compassion for our poor souls, so as to sacrifice a few hours for us. If Jesus were here, would he not hear our petition? It is not so much for myself, for I know Christ; but my poor friends are still blind—who knows what one word may do? Perhaps they may die before you come again. We are poor slaves; we cannot go to the word; must we therefore be lost?' This language softened our hearts, and we resolved to stay, at least till midnight. After the boors had supped, all the people flocked to hear, and about midnight we departed.

Since the Lancastrian system was adopted, the children in the school have made great proficiency, both in reading and spelling; 50 can read the Bible with fluency. There are about 700 people in this settlement.

AUXILIARY SOCIETIES.

The Auxiliary Missionary Society for the West Riding of Yorkshire.—The second anniversary of this Society was held at Halifax, on the 25th, 26th, and 27th of July. The services commenced on the evening of the 25th, with a meeting for prayer, the special object of which was to implore the divine presence on the occasion, and his blessing on the Society, and on all similar institutions. The large congregation which assembled for this purpose at once indicated the interest excited, and the encouragement afforded, to

hope that the end of the meeting would be obtained. Mr. Eccles, Mr. Bruce, and Mr. Boden, presented the prayers of the congregations: suitable hymns were given out by Messrs. Hawkins, Scott, Crisp, and Pollard, and Mr. Campbell commenced a brief account of his journey in Africa, with many interesting remarks. These were continued on the different successive occasions of the meeting till the whole was finished. On the following morning Mr. Roby, of Manchester, preached; Mr. Moorhouse and Mr. Mather prayed, and Mr. Crockford, Mr. ——, and Mr. Alliot, gave out the hymns. In the afternoon the members and friends of the Society, met for business: Mr J. Cockin gave out a hymn, and Mr. Slatterie, of Chatham, engaged in prayer. Robert Steven, Esq of London, was called to the chair. The report of the committee, besides detailing the proceedings of the year, included a short account of the different stations occupied by the missionaries of this Society in the East Indies, in China, in North America, in the West Indies, in the Society Islands, and in South Africa. The very prosperous state of the missions, as presented in the report, appeared to excite a lively interest in the public mind, and to encourage the friends of the Society to persevering and increased exertions. Addresses adapted to the occasion were delivered by the different ministers and gentlemen present, in submitting the various resolutions of the meeting. Mr. Clough concluded the meeting with prayer. On the morning of the 27th, Mr. Partington read the scriptures, and he and Mr. Hadswell and Mr. Bray gave out appropriate hymns. Mr. Ramftler, the Moravian minister of Fulneck, preached, and prayer was offered before sermon by Mr. Taylor, and after it by Mr. Boothroyd. In the afternoon Mr Fletcher, of London, preached, Mr. Boden and Mr. Calvert prayed, and Mr. Scott, Mr. Pool, and Mr. Hatton, gave out the hymns. At the Missionary Communion in the evening Mr. Boden presided; hymns were read out by Mr. Crisp, Mr. Curwen, and Mr Hart; addresses were delivered to the communicants by Messrs Taylor, Slatterie, and Campbell, and to the spectators by Mr. Laird and Mr. Mather. The introductory prayer was offered by Mr. J. Cockin; the prayer over the bread and wine by the president, and the concluding prayer by Mr. Eccles.

The collections in aid of the funds of the Society, at the different services, amounted to upwards of £200, and the whole receipts of this Auxiliary, during the last year, to upwards £1,900. It was determined that the next anniversary should be held at Huddersfield. The highest gratification appeared to pervade every mind, and the multitudes assembled on the occasion separated with the liveliest emotions of gratitude for what they had seen and heard, and the friends of the Society encouraged by the expressions of cordial interest in the object and in the proceedings of the institution, which they witnessed in every countenance, thankfully adopted the sentiments of the Psalmist: "*Thou shalt arise and have mercy upon Zion: for the time to favour her, yea, the set time is come,*" &c.

The first Anniversary of the Cheshire Auxiliary Missionary Society was held in the city of Chester on Lord's-day and Monday, the 6th and 7th of August. On the former day the Rev. W. Cooper, of Dublin, and the Rev. J. Campbell, of Kingsland, preached three times each at different places of worship. So great was the anxiety of the different professing bodies to emulate each other in their zeal for the missionary cause. The congregation in the Countess of Huntingdon's connection, the baptist friends, the new connection of methodists, and the independents, opened their respective places on the occasion, and the amount collected was highly creditable to their liberality, as will be seen by a reference to the remittance as stated at the end of this number. On Monday, August 7, a meeting for business was held in Queen Street chapel, when a very crowded audience listened with eager attention to Mr. Campbell's interesting account of his tour in South Africa, and to many very animating speeches delivered by various ministers, and other friends to the great cause of missions. In the evening of the same day the Rev. Thos. Raffles, of Liverpool, preached to a crowded congregation, after which the ordinance of the Lord's Supper was administered to a large assembly, composed of members of the established church, and of the different dissenting communities in Chester. The Rev. W. Roby, of Manchester; P. S. Charrier, of Liverpool; Dr. Lewis, of Wrexham; J. Turner, of Knutsford; J. Wilson, of Northwich; and W. Cooper, of Dublin, were engaged in these solemnities.

On Tuesday, August 8, Rev. Isaac Lowndes, a member of the independent church at Knutsford, who received the early part of his education for the ministry at the academy at Leaf Square, near Manchester, and who has been fourteen months at the missionary academy at Gosport, under the care of the Rev. David Bogue, was solemnly ordained as a Missionary to Malta and the Greek islands. The service was introduced by the reading of suitable portions of scripture and prayer by Rev. P. S. Charrier, of Liverpool. A discourse was then delivered by the Rev. W Cooper, of Dublin, with his usual ability and decision, on the nature of ordination: Rev. W. Roby, of Manchester, with an affectionate seriousness peculiar to himself, proposed the questions prescribed by the Directors of the Missionary Society. The replies of Mr Lowndes, as well in the account which he gave of his own religious experience—of the leadings of Providence, by which he was induced to devote himself to missionary work; and of the

manner in which he purposes to proceed in his labours, were delivered with a simplicity and an earnestness of language and of manner which made impressions on the minds of many spectators, that we trust will never be erased. Rev. J. Turner, of Knutsford, (Mr. Lowndes's pastor) offered the ordination prayer, whilst the united sanction of the many ministers present was given to the kneeling missionary by the imposition of hands. The Rev. J. Campbell then addressed a most appropriate and impressive charge to Mr. Lowndes. And thus closed the most striking and interesting service that was ever witnessed in the city of Chester; and, in the judgment of the most experienced ministers present, attended with a solemnity that has seldom been equalled, and never surpassed!

On Wednesday, August 26, the anniversary of the Beeeles district association, in aid of missions, was held at Halesworth; on which occasion the Rev. Messrs. Begue, of Gosport, and G. Burder, of London, preached; and Messrs. Sloper, of Beeeles, Creak, of Yarmouth, Crisp, of Lowestoft, Blomfield, of Wortwell, and Price, of Woodbridge, engaged in prayer. In the afternoon the business of the Society was publicly transacted, and animated speeches were delivered in favour of the noble cause for which the meeting was convened.

The Second Anniversary of the *Hull and East Riding Auxiliary Missionary Society* was held in Hull, July 19, 20, 21, when sermons were preached by the Rev. S. Bradley, of Manchester; Rev. T. Raffles, of Liverpool; and Rev. J. Clayton, jun. of London. The meeting for business was held on Thursday morning, Mr. Alderman Egginton in the chair. The report of the Committee was read, and addresses delivered by Rev. Messrs. Bottomley, Bradley, J. Clayton, jun. Richards, Raffles, Morley, Foord, Lambert, Meat, Browne, and by Messrs. Rust, W. Bowden, &c. in the course of which many interesting details were given and the usual topics connected with Missionary exertions expatiated upon in such a way as most sensibly and solemnly to awaken the feelings of a very large and respectable audience. The Lord's Supper was administered to communicants of various denominations, at which Rev. G. Lambert presided. The communicants, and a numerous body of spectators, were severally addressed by different ministers present. On the following Sabbath sermons were also preached for the benefit of the Society by Messrs Clayton and Bradley, in the morning at Bethel Chapel, Hull (new Methodist connection); in the afternoon at Cottingham and Beverley; in the evening at Ebenezer Chapel, Hull. On the Monday afternoon a Missionary Meeting was held at Beverley, Mr. Bradley preached in the evening. The same evening Mr. Clayton preached at Barton, Lincolnshire. The different congregations on these occasions were very large, the discourses delivered exceedingly able and impressive, much spirit and fervour pervaded the devotional parts of the services, and the festival, it is hoped, did not close without leaving upon the minds of all a deeper impression than ever of the importance of Missions. The amount of collections was, at Hull, £192. 5s. 7d.—Cottingham, £16. 11s. 6d. Beverley, £24. 6s. 4d.—Barton, £12. 12s. 7d. Total, £245. 16s. 0d

On Tuesday, July 18, was held a very interesting meeting of the *Hull Juvenile Auxiliary Missionary Society*. An excellent report was read, from which it appeared, that though the formation of a Church Juvenile Society had given a new direction to the efforts of many of the members (without, however, we are happy to say, any diminution of Christian cordiality) the deficiency had been more than supplied by the zeal and activity of the collectors. The sum raised by small weekly subscriptions in the course of the year was £110. 9s. 9d., and methods are adopted by which a still farther enlargement of the funds is anticipated. Messrs. Bradley, Richards, Birt, Browne, Rust, J. S. Bowden, and the juvenile friends J. Bowden, E. Bowden, W. Bowden, T. Dikes, G. S. Wright, Jefferson, and Shipham, addressed the very large assembly of young persons who were collected, and whose apparent interest and delight formed no inconsiderable pledge of the zeal with which succeeding generations will prosecute the cause of the perishing heathen.

On July 26, a Missionary Meeting was held at Lincoln, when a Society was formed, entitled, The City of Lincoln Auxiliary Missionary Society. W. Rust, Esq. of Hull, in the chair. Some account of the proceedings of the parent Society was furnished by Rev. J. Clayton, jun. The Meeting was addressed by Rev. Messrs. Raffles, Browne, Davies, sen. and jun. Davies, (baptist minister,) Caworth, &c. Messrs. Tidd, Mawer, E. Bowden, &c. J. Lupton, Esq. was chosen Treasurer, and Rev. G. Gladstone and S. Cartledge, Esq. Secretaries. A very excellent discourse was delivered the preceding evening by Mr. Clayton, and one the same evening by Mr. Raffles. The services were very fully and respectably attended; and the lively and unexpected degree of interest that was excited it is hoped augurs favourably, not only to the cause of missions, but to the cause of religion in general in this ancient and populous city. The amount of collections, &c. was upwards of £55.

BRISTOL ANNIVERSARY.

The Annual meeting of the Bristol Auxiliary Missionary Society, will be holden on Tuesday, Wednesday, and Thursday, September the 19th, 20th, and 21st.

The first public service will be in the church of St. Mary Redcliff, on Tuesday morning, September 19th, the Rev. Mr. Williams, of Stroud, in Gloucestershire,

stands engaged to preach. On the evening of the same day, the Rev. Dr. Collyer will preach at the Rev. Mr. Lowell's chapel, in Bridge Street; and a sermon will be delivered at the same time at Lady Huntingdon's chapel.

On Wednesday morning, the 20th, the Rev. W. Cooper, of Dublin, is expected to preach at the Rev. Mr. Thorp's chapel: in the evening the sacramental service will be holden at the Tabernacle; the Rev. George Burder will preside; at the same time there will be a sermon at St. Phillip's church.

The public meeting for business will be held at Guildhall, on Thursday morning, the 21st. In the evening the Rev. J. A. James, of Birmingham, is to preach at the Tabernacle; and at the same hour there will be a sermon at St. Mary Port Church.

All the services will commence at eleven o'clock in the forenoon, and at six in the evening; and at the close of each, it is intended to make a collection in aid of the funds of the Missionary Society.

We are authorized to say, that the friends in Bristol wish to accommodate all ministers who may attend the meetings with beds; and that by calling at the house of Mr W. Stockholm, in Castle Street, they will be conducted to their respective destinations.

The first Anniversary of the South Wales Auxiliary Missionary Society will be holden at Carmarthen on Tuesday, Wednesday, and Thursday, the 12th, 13th, and 14th days of September.

SUFFOLK AND NORFOLK.

The Rev. Messrs. Bogue and Burder have lately visited many of the churches in Suffolk and Norfolk, in behalf of the Missionary Society. They preached at Halesworth, Beccles, Bungay, Cratfield, Denton, Norwich, Wymondham, Yarmouth, Bury, Sudbury, Hadley, Colchester, and Witham. In every place they were kindly received, and, where it was convenient, collections were made in aid of the funds of the Society. The Directors together with the above deputation, beg leave to offer to the ministers of the places just mentioned, and to their friends, their unfeigned thanks for the countenance and assistance so freely afforded.

MISSIONARY CONTRIBUTIONS.

[Collections and Anonymous Donations—from July 16th to August 16th.]

			£	s	d
Barking Auxiliary Missionary Society, by Mr. J. Smith			0	15	0
Fife and Kinross Ditto by Rev. J. Law			50	0	0
Cornwall - Ditto by Mr. J. M'Dowall			109	14	11
Collection at Codford Chapel, Wilts, by Rev. W. Maitland			5	0	0
Preston Auxiliary Society, Half-a-year	59 5 2				
Children of Grimshaw Street Sunday School	2 0 7				
Collection at Ditto, by Rev. J. Campbell	14 14 7				
			76	0	4
Cork Auxiliary Society, by Mr. S. Cruikshank			40	0	0
Rev. J. Weston and Friends, Sherbourne			22	0	0
Bristol Juvenile Society, by Mr. J. Talbot			79	5	4
Gloucestershire Auxiliary Society, by O. P. Wathen, Esq.			125	0	0
Lincoln - Ditto by Mr. J. Lupton			35	0	0
Buckfastleigh, Devon, Mr. D. Garrett and Friends			1	0	0
Rev. W. Smelle and Friends, Grimsby			4	0	0
Jewin Street Penny Society, by Rev. T. Wood			3	7	10
Auxiliary Society at Llanfyllin, by Mr. R. Pugh	7 15 6				
Collection at Ditto	3 0 9				
			10	16	3
Dorset Auxiliary Society, by Rev. Dr. Cracknell			50	0	0
Auxiliary Society at Prince Risborough, One-third			5	15	5
Collection at Bledlow Church, by Rev. Messrs. Stephen and Bull, One-third			3	12	4
A Lady, by Professor Beatley, Aberdeen			2	0	0
Rev. Mr. Hillyard and Congregation, Bedford, by Rev. T. Lewis			21	0	0
T. and M. S. W. P.			1	1	0
Collections at Queen Street Chapel, Chester	84 0 0				
Trinity Chapel	18 4 6				
Octagon Chapel	15 12 0				
Boughton Chapel	10 0 0				
Welch Chapel	7 2 0				
Baptist Chapel	1 12 6				
			136	11	6
Collected in the Journey of Messrs. Bogue and Burder:					
At the Anniversary of the Beccles Auxiliary Missionary Society, at Rev. Mr. Dennant's, Halesworth			33	7	0

At Rev. Mr. Hickman's, Denton				5	14 6
— Rev. Mr. Phillip's Chapel, Norwich				24	0 0
— Rev. Mr. Dewhirst's, Bury St. Edmund's				56	13 0
— Rev. Mr. Ray's, Sudbury, Collection	26 1 0				
Missionary Prayer Meeting	9 0 0				
Subscriptions	12 3 0				
				47	4 0
A Lady at Castle Hedingham				5	0 0
A Gentleman at Debenham, by Rev. Mr Ray				50	0 0
A few Friends at Colchester				2	8 6

*** A complete List of the Collections recently made in Scotland could not be procured in time for the present number: it will appear in our next.

The Directors of the Missionary Society have frequently had occasion to express the grateful feelings of their hearts for the liberality of their Christian Friends: but their feelings of gratitude have never been excited to greater fervour than on the return of their deputation to North Britain, where they have been received with the most cordial affection by the Ministers of the Gospel of various denominations, and permitted to plead the cause of Missions before a people whose knowledge of the Bible and love of the Gospel had prepared them gladly to embrace the opportunity of pouring their bounty into the treasury of the Society, and thus assisting the Directors to extend their efforts for the spread of the Gospel, in some proportion to the loud calls of the heathen for help, and to the facilities now afforded by the providence of God for the diffusion of divine truth.

The Ministers of the Gospel in Scotland, their several Congregations, the Auxiliary Societies, and all other Friends of the Gospel in North Britain, who have recently afforded their aid to the Missionary Cause, are requested to accept this feeble but sincere acknowledgment of their Christian liberality.

POETRY.

ADDRESS TO THE SUPPORTERS OF MISSIONS AND BIBLE SOCIETIES.

Blest be your efforts, Champions of the world!
By whom the Gospel's banners are unfurl'd—
Ye noble bands! exulting lift your eyes;
Lo! thro' the midst of Heaven an angel flies!
The everlasting gospel he displays,
And round the earth its saving health conveys.
All hail! Great Envoy, go triumphant forth,
From east to west, from south to farthest north.
Disperse, ye exhalations of the night!
Heav'n smiles in all its majesty of light.
Saviour! we hear thy conquering chariot wheels;
Thy pray'd approach a general shout reveals:
Lo! streams of glory fill the templed earth,
And, rich with dew, the desert owns thy birth.
See Ethiopia stretch her hands to Thee,
And Asia's grossest pagans bow the knee;
Even Hagar's bond-sons rise devoutly free:
Freighted with gifts, Columbia's sea-streams flow,
Dark Polynesia's sons with rapture glow,
And Christian altars melt Siberia's snow.
Drop down, ye Heavens! profuse with blessings, bend!
Now let the skies in righteousness descend:
Thy noblest energies, O earth, exert!
Stretch forth thine arm, O Lord, and ev'ry realm convert.

Almondsbury Hill. J. H.



Rev.d Thomas Golding.

Bromsford Park near Taunton.

Pub.d by Williams & Son Strand Corner Oct.r 1.st 1815.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

OCTOBER, 1815.

MEMOIR

OF

THE LATE REV. WILLIAM TALBOT, LL. D.

VICAR OF ST. GILES, READING;
AND CHAPLAIN TO THE RIGHT HON. WILLIAM, EARL TALBOT.

This truly pious and valuable servant of Christ, was descended from a family of considerable respectability. He was the eldest son of Sherington Talbot (third son of Dr. W. Talbot, Bishop of Durham); who embraced the military profession, and rose to the rank of Colonel of the 38th regiment of foot, and Major-General of his Majesty's forces. He was three times married. By his first wife, Elizabeth, daughter of Henry Medget, Esq. (who died in Oct. 1736) he left issue two sons: William, the subject of this memoir; and Charles Henry, born Oct. 30, 1720, and married to Anne, only daughter of Thomas Hassell, Esq. by whom he had issue two sons and four daughters. Gen. Talbot died Nov. 18, 1766, distinguished for his accomplishments as a gentleman, and for his military skill, valour, and humanity as an officer *.

The subject of this memoir was born May 18, 1717. It does not exactly appear where he received the first rudiments of learning; but his education is said to have been liberal, and was completed at Oxford. He pursued his studies with great diligence, made a considerable progress in polite literature, and was held in great esteem for his piety and prudence, his humanity, good-nature, and uniform exemplary conduct.

From his first setting out in the ministry, he acquired a considerable degree of popularity as a preacher. Some time after entering into orders, he was presented to the Vicarage of Kineton (or Kington) in Warwickshire. Here his superior talents were called into exercise; and, being fond of literary pursuits and of the company of intelligent persons, his residence gave him ample scope for those en-

* Mr. Talbot's grandfather, Dr. W. Talbot, was lineally descended from Sir Gilbert Talbot, of Grafton in Worcestershire, Knt. youngest son of John, second Earl of Shrewsbury. He was nominated by King William to the Deanery of Worcester in 1691; and in 1699 consecrated Bishop of Oxford; in which See he continued till 1715, when he was removed to Salisbury. In Sept. 1722, he was translated to the Bishopric of Durham, of which he was lord lieutenant and custos rotulorum. His Lordship died Oct. 10, 1730, leaving a numerous family, by the daughter of Alderman King, of London.

The Bishop's eldest son, Charles, who was endowed with considerable talents, improved by a liberal education, embraced the profession of the law, and

joyments; and the excellence of his character soon procured him a large and respectable acquaintance. Having launched into an extensive field of labour, he armed himself for his work, and applied to it with zeal and intrepidity. Here he exhibited all the excellencies of that truly valuable character, — a Village Pastor. Evangelical in his doctrine and exemplary in his life, he was careful to keep up the spirit of religion amongst his parishioners; and so much was he esteemed in the neighbourhood, that multitudes flocked from every quarter to hear him; and the Chief Shepherd, who had furnished him with great gifts, condescended to bless them for the awakening, quickening, and reviving the souls of many, especially of young persons. He visited his flock from house to house, inculcated upon them the necessity of personal religion, and set before them the superior moral efficacy of the gospel. In short, he was a conspicuous light in those parts, and a great blessing to the neighbourhood.

While he resided at Kineton he frequently made excursions to various parts of the kingdom; where he proclaimed to numerous congregations the glad tidings of the gospel. Being a ready and pathetic speaker, he was ever heard with attention. The opposition he met with did not in the least disconcert him but he persevered in his work, and had the satisfaction of seeing his labours blessed. When the late excellent Countess of Huntingdon, tremblingly alive to the interests of mankind, was induced to erect and open chapels at Brighton, Bath, and other places, for the preaching of the pure gospel of the grace of God, she sought the assistance of those ministers of the established church who bore a faithful testimony to the grace and atonement of the Redeemer. With the Rev. Geo. Whitefield, Wm. Romaine, Henry Venn, Martin Madan, Howell Davies, Daniel Rowlands, and some other faithful witnesses for God, Mr. Talbot was united in sounding the gospel-trumpet in those highly favoured places. In the year 1757, Cheltenham was supplied with gospel ministers of the establishment, who had been invited thither by the late pious Earl of Dartmouth. No less than five during the season: The Rev. S. Walker of Truro, Rev. W. Talbot of Kineton, Mr. Downing, Chaplain to Lord Dartmouth; Mr. Stillingfleet, Chaplain to the Earl of Barrymore; and Martin Madan, minister of the Lock Hospital, and Chaplain to the Earl of Bathurst. They all preached with

rose to great eminence by his merit, without servility. He was appointed Solicitor-General to George I; in which office he continued till 1733, when he was made Lord High Chancellor of Great Britain. He was created by George II. first Lord Talbot, Baron of Hensol. He died Feb. 14, 1737, in the 53d year of his age, leaving issue by Cecil, daughter and heir of Charles Mathews, Esq. of Glamorganshire, five sons, of whom William, the second son, was advanced to the dignity of Earl Talbot. His youngest son, Dr. George Talbot, was offered the bishopric of St. David's in 1761; but declined it.

The late Rev. Edward Talbot, archdeacon of Berkshire, a gentleman of uncommon erudition and taste for the Belles Lettres, who died in 1720, was the second son of the Bishop. He married Mary, daughter of the late Rev. Geo. Martyn, Prebendary of Lincoln; by whom he had issue a posthumous daughter, Catherine, celebrated for her piety and genius, who died unmarried, Jan. 9, 1770. A memoir of her is prefixed to the last edition of her Essays, and inserted in the new edition of the Lives of Pious Women. There having been the most intimate friendship between Archdeacon Talbot and the late Abp. Secker, his widow and daughter lived as inmates in his Grace's family till his death, when he left the interest of £.13,000 to them, and the survivor of them; and afterwards the principal to charitable uses. — The said Bishop's daughters were, Henrietta-Maria, who married Dr. Charles Trimnel, Bishop of Winchester; and Catherine, who married the Rev. Exton Sayer, LL.D. Chancellor of Durham. — Both died without issue.

much acceptance, especially Mr. Talbot and Mr. Madan; and the Lord was pleased to accompany the word with signal tokens of his approbation.

At that period, the late Mr. Samuel Wells resided in Cheltenham, as head-master of an extensive public seminary, for the instruction of youth. He was a man of deep piety and extensive acquaintance with divine things. Having tasted of the richness of the gospel feast, he was solicitous that others should enjoy the same. It was this principle that induced him to open his house for the preaching of the gospel, whenever the pulpit of the church could not be obtained. There many able and faithful ministers of Christ, especially Mr. Talbot and Mr. Madan, preached Christ crucified, commonly two or three times in the course of the week. They also officiated occasionally at several villages in the neighbourhood; and the Great Head of the Church was pleased here also to bless their labours.

We now come to view Mr. Talbot as entering into a new relation. Some time prior to his induction to the vicarage of Kineton, he had formed an attachment to Sarah, daughter of the late John Eyles, Esq. a lady of the most accomplished manners, and uncommon sweetness of temper. Respecting the early life, and the particular circumstances of her conversion, we have no satisfactory information. Even the ministers and friends who were well acquainted with the history of her riper years, knew not the history of her early days. In her subsequent life, however, she was a pattern to women professing godliness, and adorned the doctrine of God her Saviour in all things. As a real helpmate to her worthy husband, she assisted him in the useful (but unfashionable) employment of visiting the sick and needy, and catechising the children; and, so far from performing these kind offices with the least degree of ostentation, all who knew her must bear witness to her humility. Mrs. Talbot, thus distinguished from the world, was ever encouraging her amiable partner to take up his cross and go forth without the camp; she rejoiced to be his companion in tribulation, and to share in that reproach which is the certain badge of the followers of the Lamb. Leaving the wise, the mighty, and the noble, she preferred the company of the saints as the excellent of the earth. Always thinking others better than herself, she cultivated acquaintance with the most experienced Christians; and even from those who were not so far advanced in the divine life as herself, she sought that knowledge and edification which (without being conscious of it) she, in fact, was at the very time communicating to them. Amongst her most intimate friends and correspondents, were the late Mrs. Conyers, wife of the Rev. Dr. Conyers, and sister of the late benevolent John Thornton, Esq. and Mrs. Wilberforce, relict of the late Mr. Wilberforce, uncle to the present worthy member of parliament. From the heart-searching conversation, experience, and advice of that great and good man, Mr. Walker, of Truro, who in the year 1760 paid these gracious friends a visit when he was journeying for his health, she reaped no small edification; and, in due time became, through grace, such a proficient in divine knowledge, as to be abundantly qualified for what she was afterwards called to be, a Mother in Israel.

Mr. Talbot was so happy with his people at Kineton, and so generally respected and beloved, not only by his own immediate charge, but by numbers in the country around, that it may seem strange that he should be induced to quit that situation. In the year 1767, however, he removed to Reading, having been presented with the vacant

living of St. Giles, by Earl Bathurst. The grand motive which influenced him in taking this step, was the hope of more extensive usefulness;—and in this he was not disappointed. He who had blessed his ministry at Kineton to the saving conversion of many, had still more abundant blessings in reserve for the inhabitants of Reading. Here he enjoyed a general esteem; and received every mark of respect even from those who differed widely from him in opinion. He was favoured with a good share of health, and possessed a large portion of vigour, both of body and mind, which enabled him to go through his regular duties with apparent ease; and he applied himself with unremitted diligence to promote the best interests of the people committed to his charge. His preaching was practical and serious; and he delivered himself with great life, and warmth of affection. In doctrine he was a Calvinist; he understood well the principles of our excellent Reformers' important truths; nor was he backward to defend them; but his zeal was so conducted by prudence, and recommended by the charity and humility of his mind and his manner of address, that, while those who were of his own sentiments were edified, none could easily be offended. He selected his subjects with judgment, and digested them carefully, often protracting his studies till midnight. The consequence was, his sermons were always elaborate, full of excellent matter, and good sense, with a judicious mixture of the doctrines, duties, and privileges of Christianity. His method was easy and natural; his style concise, but clear, adapted to the lowest understanding; yet, at the same time, raised above the contempt of the polite and ingenious. He knew how to touch the conscience of a profane and careless sinner; but was in a special manner blessed with the tongue of the learned, to speak a word in season to him that was weary. But while he took great pains in preparing for his public work, he did not neglect another and most important branch of ministerial duty, too much overlooked in the present day; but was frequent in private and pastoral visits, attending not only on the sick, but likewise those who were in health, promoting serious and useful conversation, and administering such consolation and reproof as the cases of his people required. A diligent and conscientious attention to these several duties occupied much of his time, and caused him considerable exertion. The Rev. John Halward (since Vicar of Assingdon, in Suffolk) was his curate, having been ordained from Oxford, and licensed upon this title. He was a man of the same spirit as the Vicar, and, like him, lived in the heart of a numerous people. Mr. Talbot was, indeed, an extraordinary man both for piety and generosity; and his wife also was a Christian of more than common excellence. They were both venerated by the congregation, and highly esteemed throughout the neighbourhood. His labours were extensively blest in the awakening of sinners; and, it is supposed, that in the few years he exercised his ministry at Reading, he had between two and three hundred seals,—such as shall be his crown of rejoicing in that day when the Chief Shepherd shall appear. But so mysterious are the ways of God, and so unfathomable his designs, that, in the prime of life, and in the midst of usefulness, this faithful and successful servant of Christ was removed to his eternal rest.

As Mr. Talbot's life, so his death adorned that gospel which he had so long and so faithfully preached to others. The words of dying persons usually make the deepest impressions, being spoken most feelingly, and with the least affectation. Death reveals the secrets of men's

hearts; and the testimony that dying saints give, how gracious a Master they have served, how sweet his service has been to their souls, has a mighty influence upon those about them.

'The chamber where the good man meets his fate
Is privileg'd beyond the common walk
Of virtuous life; quite on the verge of Heav'n.—
You see the *man*: you see his hold on Heav'n.—
Heav'n waits not the last moment; owns her friends
On this side death; and points them out to men.'

Mr. Talbot had not long left Reading, on a visit to his intimate friend, the late Earl of Dartmouth, when tidings reached Mrs. Talbot of his being ill of a putrid fever, which, it was supposed, he had contracted before he left home, by attendance on a person who lay ill of that contagious disorder. Few persons can conceive what distress of mind his most affectionate wife endured on this occasion; or with what agony she wrestled with God her Saviour on his behalf. At last, a sweet calm succeeded; she felt inexpressible peace; and she could, and did, give up her husband to the Lord as a free-will offering, whether for life or death. From that moment, through grace, there was not a single murmur; but 'Thy will be done!' was the language of her whole heart.

As this eminent minister of Christ descended into the vale of death, his prospect as to a future world received growing lustre. The setting of his sun was serene and cheerful.

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

He discovered no fear of dying; was calm and serene when his end drew near; and seemed sometimes to have got to heaven, even before he had laid aside that mortality which he had long expected to have been swallowed up of life. The nearer he approached the confines of the eternal world, the more distinctly he saw its glories: and laboured to scatter its beams before his own light was extinguished. In the near approaches of dissolution he called for his friends; but could not collect sufficient strength to speak to them. Many of his congregation had fixed a day to implore the Almighty for the continuance of his useful life; but, before the day came, he was called to his eternal rest. He was assured, through the blood and righteousness of God incarnate, that when he left this world, he should be with him in glory; and comforted himself with the hopes that God would make his church on earth more like, in grace and power, to that above. Thus, we may conceive him taking his leave, as it were, in the words of Joseph and Joshua,—'I die, but God will surely visit you; nor shall any one thing fail of all the good which God hath spoken concerning his church.'

As his case became desperate, Mrs. Talbot removed to London, to be in lodgings near him. But it was judged most proper by the faculty and his friends, for her not to see him, lest his mind might be too much agitated by the sight of one of the best of wives, whom he thought to be in his own house at Reading. His illness was of short duration. He saw the last enemy approaching, without any thing terrific in his appearance, and could say, 'My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.' For some days, before the Lord was pleased to release him from this vale of tears, he seemed like the holy prophet on Mount Pisgah, to have a view of the promised land, and to anticipate the joy that awaited him. He encountered and triumphed over the last enemy. Mr. Talbot left this scene of mortality for a life of immortal happiness, on the 2d of March, 1774, in the 57th year of his age, at the house of his in-

timate friend, the late Mr. Wilberforce. Soon Mrs. Talbot received the melancholy tidings of his dissolution; but with such a perfect serenity of mind as astonished her particular friend the Earl of Dartmouth, who kindly, but with an aching heart, undertook to communicate the sad intelligence to her. On his Lordhip's leaving her, she having been left alone for some time, at her own request, sent for the mistress of the house, and desired her to sing a hymn, in which she joined; when she seemed more like an angel rejoicing to receive this new inhabitant into heaven, than a destitute widow, who had lost her beloved partner, and her all on earth.

The melancholy news of Mr. Talbot's death soon reached Reading; and deeply affected his congregation. It was vain to entertain the hope of procuring the living for his worthy curate, Mr. Halward, or any other clergyman of his sentiments. Numerous applications were made for the living to Earl Bathurst, at that period the Lord High Chancellor of England; who unexpectedly conferred it on the late Hon. and Rev. Mr. Cadogan. The people heard of the appointment with grief; but there was no remedy. Their only hope was, that the new Vicar, being a young gentleman of noble family, would feel no disposition to do the duties himself, and that Mr. Halward might be continued in the curacy. Succeeding such a man as Mr. Talbot, and possessing so much integrity, zeal, and general knowledge of Christianity, it might naturally be expected that Mr. Cadogan would feel himself peculiarly happy in retaining a curate who was at once so beloved by the people, so useful in his ministry, and of so unblemished a reputation. The reader, however, may well be surprised to find, that one of the first steps taken by the new Vicar, was the dismission of Mr. Halward, whom he considered a zealot of a certain description:—a Methodist, with whom it was improper to form a connection; and meant to choose a curate less objectionable to himself.

The people repeatedly heard Mr. Cadogan with candour; but were grieved at not finding those sacred truths which they valued more than life itself: they applied to the Countess of Huntingdon, and, having taken a place which would contain several hundred people, opened it as a chapel according to the manner of the established church, where they might worship God in their customary way, and sit again under the refreshing sound of Jesus Christ and his salvation.

After Mr. Talbot's funeral, his afflicted widow returned to Reading; and was immediately attended by her Christian friends, whom she called her *children*; but, though they had met for the purpose of comforting her, were themselves so overwhelmed with grief, that they could scarcely utter a word; whilst she, on the other hand, administered every consolation to them on the happy translation of their spiritual father, pastor, and friend. She felt it her duty not to remove from the spot where her husband's labours had been so signally blessed, but to strengthen and comfort the numerous young converts, who daily came to her for instruction. Her long experience made her wise in the things of God, by which she could warn the unruly, comfort the feeble-minded, support the weak, and teach the ignorant, with a sweetness of temper and meekness of spirit quite peculiar to herself*. Such was the friend, the guide, the example, which Providence, that never wants instruments suited to its purposes, had prepared for the new Vicar. To the authority of her years, was added that of a pure and fervent piety, joined with the

* Cadogan's Sermon on the Death of Mrs. Talbot.

meekness of wisdom. She was sensible, polite, tender, and every way fitted to treat a person in his circumstances. Mr. Cadogan's acquaintance with Mrs. Talbot was the hinge upon which his future usefulness turned. While she was discoursing with him on the nature of the gospel, he saw in her the power of it; while she enlarged on the doctrine of the cross, he saw in her its healing and comforting efficacy on the heart and life. She spake much of the *true vine*, while he recognized the living branch and its fruit; and beheld with irresistible conviction in her character, the doctrine which is according to godliness.

Puzzled, therefore, as this honest enquirer had been with the rough draught of Christianity, he was charmed with the finished portrait. Her judicious treatment, elegant manners, and bright example, formed both a contrast and an antidote to the rudeness he had met with in some others: and this should teach us to set a due value upon any talent, natural or acquired, which divine grace employs; though we ourselves happen not to possess it, and though every talent, without that grace, must be employed in vain.

But thus accomplished, and thus assisted, Mrs. Talbot, like another Priscilla, often engaged this Apollos at her house, and taught him the way of God more perfectly. She saw him, like the noble Ethiopian going on his way, diligently reading the scriptures, and, justly contemplating the importance of his station, ran to join herself to his chariot; while he, intent to learn their true meaning, stood still to hear; and having received the truth as God was pleased to teach it, he afterwards went on his way rejoicing *.

From that day he became her friend, companion, minister, and one of the almoners of her bounty; —for Mrs. Talbot's charities were large, and, considering her circumstances, surprising. She was affectionately attentive to her neighbours of all ranks; to her servants she was a mother as well as a mistress; but managed her kindnesses so as to produce by them the most grateful subjection, not indecent familiarity. To her relations she was strongly attached, loved them with the love of Christ, and mentioned them daily in her prayers. Her house, indeed, seemed a Bethel. Such a heavenly calm sat on her countenance; so profitable and spiritual was her conversation; so lowly in her own eyes; Christ so precious to her soul; so dead to the world, and so ripe for glory,—that, as a noble friend often expressed herself, she never saw Mrs. Talbot but she seemed quite ready for her journey, with every thing packed up, and the carriage at the door, having nothing to do but to enter it, and take her passage to glory. Thus daily waiting for her summons, she was not surprised, nor unready when it came.

On the day she was seized with her last illness, being exhorted to look to Jesus, she said, "This Jesus is all in all." Her daily testimony, from this period to the last moment of her life, was, that she had no other refuge, nor desired any other but Christ, whom she found an all-sufficient Saviour. On the Saturday night before her death, she observed, "No more Sabbaths to be enjoyed by me on earth; but, oh, that blessed Sabbath of Rest above!" She attempted to sing

"Other refuge have I none:
Hangs my helpless soul on thee."

and proceeded till her strength was exhausted.

Not long before her death she was asked by her minister, Mr. Cadogan, in the Apostle's words, "Who shall separate us from the love of Christ?" She answered, with uncommon rapture, "Nothing, nothing, nothing!" — Je-

* Cecil's Memoirs of Cadogan.

sus, she added, was her all.— "Oh, sweet death!" was her constant expression. In her parting blessing to two or three select friends, she said, "God bless you all!"—and to her faithful servants, whom she loved as a mother, she added, "God bless you, my dear children!" and then the last words she was heard to utter distinctly were, "Pray—pray—pray!" Her lips were still perceived to move, as though in prayer, and she faintly uttered the words "Shepherd and Guide!"—Death was now upon her countenance, and in its loveliest form. It was impossible to refrain from looking at her; it was a sight calculated to confirm the hope of every Christian. All who were present kneeled round her bed, while in broken accents Mr. Cadogan committed her spirit into the hands of the Lord God of Truth. Surrounded by her weeping friends and servants, she fell a asleep in Jesus without a groan, Nov. 1785, about the 60th year of her age, having survived her excellent partner eleven years.

Truly, the memory of the just is blessed.—Such was the upright *life*, and such the peaceable *death* of the good Mr. and Mrs. Talbot, that scarcely a reader of the preceding narrative but will join with the writer in praying "Let me die the death of the righteous, and let my last end be like theirs."

Mr. Talbot was a minister of great reputation in his day; and in his private conversation, as well as in his public ministry, remarkable for the exemplariness of his character. His private conduct was in perfect harmony with his public profession, and was every way becoming a minister of Christ. He was a man of great humility, of a meek and quiet spirit, and was a lover of all good men, by whatever name they were distinguished. He was a man of a public spirit, active in business, and had a deep concern for the interests of religion in the world. In conducting affairs of importance, he was remarkably prudent, capable of advising in difficult matters, and very communicative upon all occasions. In the character of a Christian he shone with no common degree of lustre. He was a man of great sincerity; steady in his friendships; and though of a judgment so superior, yet of a condescending behaviour, especially to young ministers, to whom he proved an affectionate friend. He was well acquainted with the world, had studied mankind, conversed with people of different characters, and had the honour to be esteemed by many persons of distinction. To strangers he was courteous and affable; and never thought religion inconsistent with good breeding. He knew how to address himself with propriety to the greatest personages, without the least mixture of servility. In common conversation he was extremely pleasant, and sometimes facetious. Humility was a grace that shone in him with distinguished lustre. He always thought and spoke meanly of himself, but highly of others; even of many who were much his inferiors. He was remarkable for an eminent gift in prayer; and was so much valued in this respect as to be frequently sent for by persons in the upper ranks of life. When Abp. Secker was laid on his couch with a broken thigh, and sensible of his approaching end, Mr. Talbot, who had lived in great intimacy with him, visited him at Lambeth. Before they parted, "You will pray with me, Talbot," said the dying prelate. Mr. Talbot rose and went to look for a Prayer Book: "That is not what I want now," said the Abp. "Kneel down by me, and pray for me in the way I know you are used to do." With which command Mr. Talbot readily complied, and prayed earnestly from his heart for his dying friend, whom he saw no more.

Dublin. ADOLESCENS.

PRAYER FOR THE SUCCESS OF MISSIONS.

If, as is generally supposed, there be at present *eight hundred millions* of human beings on the face of the earth, *five hundred millions* of them at least know nothing of the precious name of Jesus. This is a subject, which, I am apprehensive, is not considered with that attention which its importance demands. *Five hundred millions* of our fellow-sinners are perishing for lack of the knowledge of Christ! Would to God that a larger portion of that commisseration possessed the heart of every Chistian, which is expressed in a young man's letter, who lately offered himself to the Society as a candidate for Missionary Services. *Five hundred millions* of souls! "This," says he, "is an idea which intrudes itself on my mind, wherever I go, and however I am employed. When I go to bed, it is the last thing that recurs to my memory. If I awake in the night, it is to meditate on it alone; and in the morning, it is generally the first thing that occupies my thoughts*!" *Five hundred millions* of precious souls, who know not the only true God, and Jesus Christ whom he hath sent! What a melancholy reflection! How greatly they deserve our pity; and how much should we be concerned to ameliorate their condition, and promote their happiness, by introducing among them the knowledge of Salvation by a Redeemer! That we have been so selfish in our conduct with respect to our religious advantages, and so little concerned that our fellow-creatures might participate with us in the enjoyment of them; that we have done so little for them, and remembered them no more in our solemn addresses at the Throne of Grace, is *a sin of no small magnitude.*

Among the various and incomparable maxims of divine revelation, this is one, which originally proceeded from the lips of our Saviour:—"Freely ye have received; freely give." And are we not bound by the strongest obligations to attend to this direction? Has the Gospel been freely received by us, and should we not exert ourselves by every possible means to spread its benign and powerful influence, that it may be said to those who are sitting in the regions of darkness, and in the shadow of death, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!" And ought we not to lend a helping hand, according to our ability, to every institution which has their improvement in view, which is designed to raise them from that state of moral degradation and misery into which they are sunk, and to make them eternally happy?

It is our duty especially to pray for the heathen, that the word of the Lord may have free course, and run and be glorified among them, even as it is with us: and that to this end all the various means which are employed to evangelize the heathen may be accompanied with signs following. The great Head of the Church has already given to Missionary Exertions the most signal tokens of his approbation and blessing. Let us earnestly pray that they may not only be continued but increased—that wise, and holy, and zealous Missionaries may, from time to time, be raised up to preach the unsearchable riches of Christ—that the minds of the heathen, to whom they are sent, may be opened to receive the instructions of their lips—that the idols which they have been accustomed to worship, may be utterly abolished, and that every hinderance to the success of the Gospel among them, for the purposes of their salvation, may be entirely removed, till the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the

* See Evangelical Mag. for Jan. 1815, XXIII.

sea. We should be influenced to the practice of this duty,

1st. From a principle of humanity. How much the heathen world, in its most refined state, without the Gospel, needs our sympathy and our prayers, appears from the Apostle's description of the Romans. "Professing themselves," says he, "to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things. Who changed the truth of God into a lie; and worshipped and served the creature more than the Creator, who is blessed forever. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity: whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful *." And if this was the state of many of the Romans, with all their literary advantages, how deplorable must be the condition of the *altogether* uncivilized and unpolished nations of the earth! Surely, if we have but one single spark of humanity remaining in our breasts, it must glow with compassion for their miseries; and it must be our hearts' desire and prayer to God for them, that, through the grace of our Lord Jesus Christ, they may be saved, even as we.

2d, From a principle of obedience. But some persons may say, Has not God decreed the universal spread of the Gospel; and can any of the purposes of his will be altered or frustrated? Has he not infinite power to execute, as well as infinite wisdom to contrive? Undoubtedly, the universal spread of the Gospel is in perfect unison with JEHOVAH'S eternal decrees; and although there be many devices in a man's heart, HIS purposes can never change. His counsel shall stand, and he will do all his pleasure. But, allow me to ask, Does God's decree afford us any license to neglect the use of proper means for the accomplishment of that decree? Does he not in general work by means, and ordinarily accomplish the purposes of his will by the use of means? And, among other means which he directs us to employ for the salvation of the Heathen, has he not commanded us to pray for them? "I have set watchmen," says he, "upon thy walls, O Jerusalem, which shall never hold their peace, day nor night: Ye that make mention of the Lord, keep not silence; and give him no rest till he establish and till he make Jerusalem a praise in the earth." And, says our Saviour, "The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest." And in that excellent form of prayer which he taught his disciples, commonly called the Lord's Prayer, we are instructed thus to pray, "Our Father who art in Heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in Heaven †."

3d, We should earnestly pray for the success of missions, from a principle of gratitude. What was formerly the state of Britain? Was not our land, at one time, full of idols? Did not its inhabitants bow themselves down to stocks and stones, and live in the practice of the grossest superstitions? And how were they raised from this state of moral degradation and misery? Was it not by means of the Gospel? And how came they in possession of the Gospel? Was

* Rom. i. 22, 23, 25, 29—32.

† Isa. lxii. 6. 7. Matth. ix. 37, 38, Luke xi. 2.

it not, under the direction of Providence, through the exertions of those who had seen its excellency and felt its power? And if our fellow-creatures have been the means of causing the light of the glorious Gospel of Christ to shine upon us, should not our hearts throb with desire to be the instruments of sending to others that invaluable treasure which our predecessors in life were the instruments of conveying to us? Surely, when we look at the heathen world,—when we contemplate their deplorable ignorance,—when we reflect on their horrid cruelties,—when we survey their superstitious altars,—when we behold their inhuman sacrifices and abominable idolatries,—knowing that in ages past it was thus with Britain, we should be influenced earnestly to pray for the success of Missionary Exertions, *from a principle of gratitude*; especially when we recollect,

4th, The predictions and promises of God in his word, which have an immediate reference to this subject. These are many and various. We shall select only a few. 'As truly as I live, all the earth shall be filled with the glory of the Lord *.' 'All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee.' 'For the kingdom is the Lord's; and he is the Governor among the nations †.' 'And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it'—'And they shall beat their swords into ploughshares‡, &c. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one||.' 'And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations. And they shall come from the east, and west, and north, and south, and shall sit down in the kingdom of God.'§—These declarations, it is evident, have not yet been fully accomplished; but they must be accomplished before the dissolution of all things.

And as we are bound to pray for what God has promised, and encouraged to expect what we ask, O how should our souls expand with that celestial charity which desires the salvation of all men! With what peculiar earnestness should we pray that the predictions and promises of God in his word respecting the salvation of the Heathen may be fulfilled! and that to this end Missionary Exertions may be sanctioned with the divine blessing 'till from the rising of the sun to the going down of the same, the name of Christ shall be great among the Heathen, and the whole earth shall be filled with his glory.' Amen and Amen. J. K.

* Numb. xiv. 21. † Psalm xxii. 27, 28.
‡ Isa. ii. 2, 4. || Zech. xiv. 9.

§ Matth. xxiv. 14. Luke xiii. 29.

ON ORACLES. No. II.

To the Editor.

In continuation of my endeavour to throw some additional light on the Deceptions practised by the ancient Heathen in support of their Superstition, I beg leave to send you an Extract from Dr. Clarke's Travels in the Holy Land, Part II. p. 239.

Describing the ruins of Telmessus, in the Gulph of Glacus, the place he visited next after Rhodes, he says,

"Near the ruins of this edifice are other remains; and, among them, one of a nature too remarkable to be passed without notice. At present it exhibits a lofty and very spacious vaulted apartment, open in front, cut in the solid substance of a rock, beneath the declivity on which the Theatre is situated, and close to the sea. The sides of it are of the natural stone; but the back part is of masonry,

stuccoed with so much art, that it presents a close imitation of the appearance presented by the rock itself. It evidently served as a screen to conceal a hollow recess, of the same height and breadth as that side of the vault. In this recess was probably secreted one of those soothsayers for which Telmessus was anciently renowned; so that when persons entered the vault to consult the oracle, a voice (apparently supernatural) might answer, where no person was visible. Similar means of deception, employed by heathen priests, are exhibited by their remains at Argos, in Peleponnesus, as will hereafter appear. But concerning the Telmessensian Cave, it is difficult to explain the manner in which the person who delivered the oracular sayings obtained an entrance to the recess. We could observe neither hole nor crevice; nor would the place have been discovered, if some persons had not, either by accident or design, broken a small aperture through the artificial wall, about four feet from the floor of the vault. A flight of steps conducted from the shore to this remarkable cave; and, as it was open in front towards the sea, it does not appear to have served for a place of sepulture. We may therefore conclude that it presents a curious relique of that juggling augury for which this city was particularly famous."

The Dr. adds in a note, "Telmessus was so renowned for the Art of Divination, that Crœsus, King of Lydia, sent to consult its soothsayers on an occasion mentioned by Herodotus. Arrian (Epod. lib. ii. ed. Gronov.) says of the people, that the whole city, men, women, and children, was addicted to soothsaying and divination of the will of the gods. Cicero, in his book on Divination, lib. i. says the same thing: *Telmessus in Cariâ est; quâ in urbe excellit haruspicium disciplina.*"

The art with which this passage is concealed, is stronger evidence of the skill of the mason, than of the honesty of the priests; but, certain it is, that both masons and priests knew very well for what purpose this additional chamber was made, and *concealed*. Yours, &c. T. C.

ANCIENT TESTIMONIES CONCERNING THE DELUGE.

Mr. Editor,

As the late Sir William Jones, that champion in Oriental Literature, achieved much on the behalf of Christianity, it will be gratifying to your Readers to see him bringing forward historical and traditional fragments to vindicate the truth of the Mosaic account of the Deluge. The following is copied from his Dissertation on the Chinese, in the second volume of Asiatic Researches:—

"Although I cannot insist, with confidence, that the Rainbow mentioned in it (*i. e.* in a Chinese fable) alludes to the Mosaic narrative of the Flood, nor build any solid argument on the divine person Niu-va, of whose character, and even of whose sex, the historians of China speak very doubtfully, I may, nevertheless, assure you, after full enquiry and consideration, that the Chinese believe the earth to have been wholly covered with water; which, in works of undisputed authenticity, they describe as flowing abundantly, then subsiding, and separating the higher from the lower age of mankind; that the divisions of time from which their poetical history begins, just preceded the appearance of Fo-hi, in the mountains of China; but that the great inundation in the reign of Yao, was either confined to the lower lands of his kingdom, if the whole account of it be not a fable, or, if it contains any allusion to the Flood of Noah, has been ignorantly misplaced by the Chinese annalists."

The same celebrated linguist has given us an abridgement of the

Hindoo tradition of the Deluge, from the ancient poem of the *Bhagavat*.

"The demon Hayagriva having purloined the Vedas from the custody of the Brahma, while he was reposing, at the close of the sixth Manwantara, the whole race of men became corrupt, except the seven Rishis, and Satyavrata, who then reigned in Dravira, a maritime region to the south of Carnata. This prince was performing his ablutions in the river Critamala, when Vishnu appeared to him in the shape of a small fish, and after several augmentations of bulk in different waters, was placed by Satyavrata in the ocean; where he thus addressed his amazed votary:—'In seven days all creatures who have offended me shall be destroyed by a Deluge; but thou shalt be secured in a capacious vessel miraculously formed; take therefore all kinds of medicinal herbs, and esculent grain for food, and, together with the seven holy men, your respective wives, and pairs of all animals, enter the ark without fear; then shalt thou know God face to face, and all thy questions shall be answered.'—Saying this, he disappeared; and, after seven days, the ocean began to overflow the coasts, and the earth to be flooded by constant showers, when Satyavrata, meditating on the Deity, saw a large vessel moving on the waters. He entered it, having in all respects conformed to the instructions of Vishnu; who, in the form of a vast fish, suffered the vessel to be tied with a great sea serpent, as with a cable, to his measureless horn. When the Deluge had ceased, Vishnu slew the demon, and recovered the Vedas, instructed Satyavrata in divine knowledge, and appointed him the seventh Menu, by the name of Vaivaswata."

Captain WILFORD says, "According to the Puranics and the followers of Buddha, the ark rested on the mountain of *Aryavarta*, *Aryawart*, or *India*; an appellation which has no small affinity with the *Ararat* of Scripture."

Yours, &c. T. RANKIN.

Knottingley.

SUNDAY EXCURSIONS *REPROVED.*

MR. EDITOR,

I hope you will grant me a small space in your useful Magazine, before the summer is over, to reprove an evil, which I fear is not confined to one neighbourhood. I will state it just as I have seen it; and it will be well if other ministers have not cause to make the same complaint.

Having, during the last winter, taken the charge of a congregation a few miles from town, I frequently admired the constancy of the people's attendance, even when hindrances, from distance and bad weather, might have been expected; but since the season has been more inviting, I have noticed the occasional absence of several families, or individuals. On remarking to a friend, a neighbour of one of the families which had been absent, that A. and B. were not at worship with us, he replied—No: just as they were leaving home, some company from town drove up to their door.—On observing to the same person, at another time, that I had not seen C. and D. so constantly in their places as usual,—his reply was—They have friends from London staying at their house.—Last Monday, I called on E. and F, and said—I was sorry not to see you in your places yesterday morning.—They expressed their regret; but added—Just as we were ready to leave home, two post chaises drove up to the door with company from town.—It is not for me to say, Sir, which your pious readers will think most blameable,—the parties from London, or the families staying at home to accommodate them—but we shall doubtless agree in this, that both are blameworthy.

Had religion its proper influence, it would certainly prevent professors from taking their pleasure in such visits on the Sabbath; and it would as certainly restrain families in the country from depriving themselves of religious privileges on such accounts. It may, perhaps, be said, that probably such persons are not professors of religion. If they are not, then they must be improper characters for religious families to associate with on the Lord's Day: but whether they are, or are not, as it is likely some of them may be connected with professors, would it not be well for Ministers (especially in London) to protest against such an abuse of the Sabbath? The temptation, Mr. Editor, I apprehend to be this,—that "*we may relax a little where we are not known!*" —But let us never forget "Thou God seest me!"

Would our people in the country be more firm, and let their friends see that the honours due to the House of God must prevail over the respect claimed by their connections, it would go far to lay the axe to the root of the evil, and keep professors, both in town and country, in their proper places on the Lord's Day.

Yours, &c. C.

Banks of the Thames.

Obituary.

GOLAM ALLI.

Golam Alli, born at Chawker, Bengal, was taught to write and read his own language in the place of his nativity, and was also taught to profess the Mahomedan religion; although, like the greater part of the Lascars who navigate the East India Ships to this country, he was totally ignorant of the contents of the Koran, and even of the ceremonies instituted by Mahomed, except some few purifications, and of not eating the flesh of any animal not slaughtered by Mahomedans; yet he professed to believe that his obedience to the precepts of the Koran entitled him to Paradise in another world.

This poor ignorant man came (his first voyage) to this country in the year 1813, on board the East India country ship Java, Capt. Dennison, in the capacity of Clerk to Serang Ramsammee,* who died on the voyage to England. Golam Alli conceiving that the death of his Serang set him at liberty to continue in England, or to form any new arrangement, induced the Lascar and Chinese Committee, a branch of the Missionary Society, to engage him to teach the Bengalee Language to such persons as they might direct, preparatory to their affording moral and religious instruction to the Lascars in this country generally. In this undertaking, Golam Alli was indefatigable, and succeeded in teaching his language to several persons. Not long after forming this engagement, this man left the situation where his countrymen dwell, in the neighbourhood of the metropolis, and accepted free lodging with persons whom he was teaching Bengalee; and with them he united in family-worship, and occasionally read portions of the holy Scriptures in his own tongue; which was followed by his reading the Scriptures in that language in private; in which language, about this time, he copied the whole of St. John's Gospel. A variety of circumstances combining to bring together a number of Lascars, it was considered important to embrace the opportunity of reading the Scriptures to them; and they assembled at different times in the following places of worship: at Shadwell, Mulberry Gardens, Zion, Holy-Well Mount, Paddington, Rose Lane; and at Ely Chapel there were three hundred at one time; the whole in the course of that year amounting to upwards of eight hundred, to hear Golam and his pupils read the word of God in a language they all under

* On board East India ships, a Serang (similar to a boatswain) is placed over the Mahometan sailors, who are hired and paid by him for working the ship. He is assisted by two or more Tyndals (or mates).

stood. But it is to be questioned if Golam Alli, during the first three meetings of this kind, was actuated by any higher motive than worldly gain. Although when another Lascar (Navarge, who was engaged to teach the Hindoostanee Language) hesitated to take part with Golam Alli in publicly reading the Scriptures, for fear of offending the prophet Mahomed, he was addressed by Golam Alli thus:—"I know nothing of Prophet—nor what Koran say—What good Prophet do for any body?—What good Prophet do for me?"—For Golam Alli still embraced opportunities of gratifying the lusts of depraved nature, and would associate with his countrymen, and join with them in their abominable deeds. To draw off his mind from this course, he was prevailed on to fill up some of his time in learning to read and write English; when, having made great progress therein, he read daily short lessons taken from the Scriptures. The New Testament was next put into his hand; and he was directed to commence the reading of it with St. John's Gospel. He now began to pay particular attention to what he read, preparatory to his giving daily some account thereof; and to aid his understanding of what he read in English, he compared the English and the Bengalee Scriptures together. The part of the Gospel which seemed first to arrest his particular attention, and from which time a visible alteration in his conduct and spirit commenced, was the Miracles of the Saviour. At first he seemed confounded by the history of them; but at length confessed they convinced him that Jesus was none other than the Son of God; and acknowledged the superiority of Jesus over all he had been led to believe concerning Mahomed. The conversation of our Lord with Nicodemus, when Golam Alli understood that the New Birth referred to the change of the mind, the disposition, and the conduct, made a lasting impression on him; but, on reading the sixth chapter of St. John's Gospel, his thoughts, his soul, and his time, were wholly occupied; and for some weeks he scarcely read any other portion of Scriptures, or talked on any other subject. He now began to speak to his countrymen of the Saviour: 'Mahomed,' said he, 'fight and kill—but Jesus Christ no fight, no kill—Jesus Christ love, pity, do good to all men.' Having resolved about this time to attend the preaching of the Gospel regularly, he heard several ministers; after which he chose to sit statedly under the ministry of the Rev. Thomas Williams, of Rose Lane, Ratcliff;—and for about ten of the eleven months which he lived after this, he satisfied all who knew him, that "he was not a forgetful hearer," nor "a hearer of the word only;" and that what he professed to believe of the fall of man, and of full and free salvation by the atonement of Christ, he felt in his own soul. He now no longer sought, but shunned the company of his old companions, for sinful purposes; and when any of them came to see him, he always had the Scriptures and his Bengalee Hymn-Book at hand, which he regularly opened and read to them. At one period, scarcely a day passed without several of his countrymen visiting him, to hear "the Christian's Book," and to know what Golam Alli had to say concerning it. During the last winter, a congregation of from fifteen to twenty Portuguese Lascars* regularly met, three times in the week, for divine worship, in the house where he lodged, whom he always joined, except on the Sabbath evenings, when he attended at Rose Lane; and when he met them, he generally had something to say of the mercy and love of Christ, in living and dying for poor sinners;—and the Portuguese observed, that it was quite a new thing for them to hear a Mussulman speak in favour of Christianity.

The consumptive symptoms which had already been observed in his frame, began now more evidently to shew themselves; and it was represented to him, that his anxious, urgent, and almost incessant endeavours to instruct his Asiatic acquaintance in the truths of Christianity, was not the least of those causes; he was therefore advised to be more careful of himself; yet nothing would deter him from this work while his strength

* These are native sailors, descended from European and native females; they are generally of the Roman-Catholic Religion, and speak a dialect of the Portuguese language.

permitted. A few days immediately preced ng his death, two of his countrymen who had recently arrived from India, and who had several times been with him to read the scriptures privately, were in his bed-room, to whom he was reading and expounding the scriptures, while the perspiration profusely ran down his face: his cough became truly distressing, and his strength was quite exhausted To these men Golam Alli never had an opportunity of reading afterwards.

In the early part of the present year he expressed a wish to be baptized: but this was postponed until further trial had been made of his sincerity. In April he renewed his application for Baptism; when, on account of the very impaired state of his health, the subject was no longer delayed. Certain questions were given him in writing; and to each he wrote an appropriate answer. Application was made to persons with whom he lodged, for testimonials to his character; these also proving satisfac ory, Golam Alli was baptized at Rose Lane Meeting on the 3d of May. Mr. Vautin began with reading and prayer.

Golam Alli was now asked by Mr. Williams, who held up the paper above referred to, and just read,—If that was his faith? when he laid hold of, and held it up to the congregation, audibly saying—This is my faith!—Immediately kneeling down, Mr. Williams, after solemn prayer, baptized him by the name of Felix James, in the name of the Father, and of the Son, and of the Holy Ghost. Mr. Charles Hyatt (the situation of whose place of worship affords him abundant opportunities for knowing much of the Lascars in this country) delivered an appropriate address on the occasion to the spectators, and to the Lascar and Chinese Committee; and Mr. Williams closed with prayer. Next day he expressed a pleasure in reflecting on the transaction of the preceding. Shortly after this, by great exertion, he visited a pious neighbour in the near views of death; and during a conversation between them, Felix James, pointing to an orange, said,—I love orange, it is sweet; but Jesus Christ more sweet—I love Jesus Christ. The supposed dying person asked him why he loved Jesus Christ: he replied—"Jesus Christ die for me."

Being informed that his recovery was consid red as improbable, he expressed his pleasure at the prospect of dying and going to Jesus. "True," said he, "I don't know what it is to die; but Jesus Christ my Father, my Friend."—The Book of Psalms, in English and Bengalee, he seemed very much to enjoy as he drew near his end; and when he felt himself unable to read, and was evidently sinking in death, he placed the Bible on his breast, as he lay in bed, and his Bengalee Hymn Book on his pillow. Shortly after this he uttered his last word, which was "Father!" with his eyes looking upward, as though engaged in prayer; and in a few hours after, on the night of June 17, 1815, he breathed out his soul into the arms of the Friend of Sinners. His remains were interred on the 21st of the same month, in the burying-ground belonging to Rose Lane Meeting, by the Rev. T. Williams; who also improved his death the following Lord's Day evening, by a Discourse on Rev. vii. 9, 10.

MRS. BUTSCHER.

On the 19th of May last, died Mrs. Butscher, Wife of the Rev. Leopold Butscher, Missionary at Sierra Leona, of an epidemic fever. Mr. B. in a letter to Mr. Harris, says, "In distress, I am now sitting down to inform you, that my dear Catherine is now no more with me, but gone to Heaven; having left me and my dear pledges behind; one named Mary, two years old; and the other, named Charles, who was two months old the day she died. Three days previous to her death she was taken ill with an infectious fever, which was brought here by a vessel about three months ago, and is now prevailing, and has proved fatal to many within a short period. The Novasevation Settlers call it the Bone Broken Fever—pains in the bones and stupidity in the head. When the black discharge, or vomit, comes on, then death soon follows; and this was the case with my dear Catherine. A few hours previous to her death, I asked her, 'My Love, can you pray to Jesus?' she replied, 'Yes, I can; but feel stupidity in my head.' She said to one of her nurses, 'My good old woman, I never repent that I came to this country with my dear Butscher.' A few minutes before she died, I prayed again with her; and having finished, she embraced me with much ardour." He concludes thus:—"Pray, pray for me and my darlings. My heart is full of grief.

L. BUTSCHER."

Sierra Leona, 26th May, 1815.

[*Other Obituaries are unavoidably deferred.*]

Miscellanea.

CHRISTIAN BENEVOLENCE.

The Rev. Mr. Chalmers (late of Kilmany) now one of the ministers of Glasgow, preached a sermon in April 1813, before the Society in Edinburgh for the Relief of the Destitute Sick, which was published at their request.

In the commencement of that excellent discourse he observes, that there is an evident want of congeniality between the wisdom of the world and the wisdom of the Christian; that while the wisdom of man has for its object some secular advantage, it obtains unqualified reverence: but that when wisdom changes its object, and aims at the salvation of the immortal soul, it loses all its honours. The same observation is applicable to another attribute of the human character---*Benevolence*. After due commendation of that kindness which the man of the world shews to his fellow man, the author thus proceeds:

"Yet I am not afraid to say, that respectable as it is, it does not come up to the benevolence of the Christian, and is at variance, in some of its most capital ingredients, with the morality of the gospel. It is well, and very well as far as it goes; and that Christian is wanting to the will of his Master, who refuses to share and go along with it. The Christian will do all this, but he would like to do more; and it is at the precise point where he proposes to do more that he finds himself abandoned by the co-operation and good wishes of those who had hitherto supported him. The Christian goes as far as the votary of this useful benevolence, but then he would like to go further, and this is the point at which he is mortified to find that his old coadjutors refuse to go along with him; and that instead of being strengthened by their assistance, he has their contempt and their ridicule; or, at all events, their total want of sympathy to contend with. The truth is, that the benevolence I allude to, with all its respectable air of business and good sense, is altogether a secular benevolence. Through all the extent of its operations, it carries in it no reference to the eternal duration of its object. Time, and the accommodations of time, form all its subject, and all its exercise. It labours, and often with success, to provide for its object a warm and a well-sheltered tenement, but it looks not beyond the few little years when the earthly house of this tabernacle shall be dissolved---when the soul shall be driven from its perishable tenement, and the only benevolence it will acknowledge or care for, will be the benevolence of those who have directed it to a building not made with hands, eternal in the heavens. This then is the point at which the benevolence of the gospel separates from that worldly benevolence, to which, as far as it goes, I offer my cheerful and unmingled testimony. The one minds earthly things, the other has its conversation in heaven. Even when the immediate object of both is the same, you will generally perceive an evident distinction in the principle. Individuals, for example, may co-operate, and will often meet in the same room, be members of the same society, and go hand in hand cordially together, for the education of the poor. But the forming habits of virtuous industry, and good members of society, which are the sole consideration of the heart of the worldly philanthropist, are but mere accessions in the heart of the Christian. The main impulse of his benevolence lies in furnishing the poor with the means of enjoying that bread of life which came down from heaven, and in introducing them to the knowledge of those Scriptures which are the power of God unto salvation to every one who believeth. Now, it is so far a blessing to the world, that there is a co-operation in the immediate object. But what I contend for is, that there is a total want of congeniality in the principle---that the moment you strip the institution of its temporal advantages, and make it repose on the naked grandeur of eternity, it is fallen from, or laughed at, as one of the chimeras of fanaticism, and left to the despised efforts of those whom they esteem to be unaccountable people, who subscribe for missions and squander their money on Bible Societies. Strange effect, you would think, of eternity, to degrade the object with which it is connected! But so it is. The blaze of glory which is thrown around the martyrdom of a patriot or a philosopher, is refused to the martyrdom of a Christian. When a statesman dies, who lifted his intrepid voice for the liberty of the species, we hear of nothing but of the shrines and the monuments of immortality. Put into his place one of those sturdy reformers, who, unmoved by councils and inquisitions, stood up for the religious liberties of the world; and it is no sooner done, than the full tide of congenial sympathy and admiration is at once arrested. We have all heard of the benevolent apostleship of Howard,

and what Christian will be behind his fellows with his applauding testimony? But will they, on the other hand, share his enthusiasm, when he tells them of the apostleship of Paul, who, in the sublimer sense of the term, accomplished the liberty of the captive, and brought them that sat in darkness out of the prison-house? Will they share in the holy benevolence of the apostle, when he pours out his ardent effusions in behalf of his countrymen? They were at that time on the eve of the cruellest sufferings. The whole vengeance of the Roman power was mustering to bear upon them. The siege and destruction of their city form one of the most dreadful tragedies in the history of war. Yet Paul seems to have had another object in his eye: it was their souls and their eternity which engrossed him. Can you sympathise with him in this principle, or join in kindred benevolence with him, when he says, that "my heart's desire and prayer for Israel is that they might be saved?"

"But to bring my list of examples to a close, the most remarkable of them all may be collected from the history of the present attempts which are now making to carry the knowledge of divine revelation into the Pagan and uncivilized countries of the world. Now, it may be my ignorance, but I am certainly not aware of the fact, that without a book of religious faith, without religion, in fact, being the errand and occasion, we have never been able in modern times so far to compel the attention and to subdue the habits of savages, as to throw in among them the use and the possession of a written language. Certain it is, however, at all events, that this very greatest step in the process of converting a wild man of the woods into a humanized member of society, has been accomplished by Christian missionaries. They have put into the hands of barbarians this mighty instrument of a written language, and they have taught them how to use it.* They have formed an orthography for wandering and untutored savages. They have given a shape and a name to their barbarous articulations; and the children of men, who lived on the prey of the wilderness, are now forming in village schools to the arts and the decencies of cultivated life. Now, I am not involving you in the controversy, whether civilization should precede Christianity, or Christianity should precede civilization. It is not to what has been said on the subject, but to what has been done, that we are pointing your attention. We appeal to the fact; and as an illustration of the principle we have been attempting to lay before you, we call upon you to mark the feelings, and the countenance, and the language, of the mere academic moralist, when you put into his hand the authentic and proper document where the fact is recorded—we mean a missionary report, or a missionary magazine. We know that there are men who have so much of the firm nerve and hardihood of philosophy about them, as not to be repelled from truth in whatever shape, or from whatever quarter it comes to them. But there are others of a humbler cast, who have transferred their homage from the omnipotence of truth, to the omnipotence of a name; who, because missionaries, while they are accomplishing the civilization, are labouring also for the eternity of savages, have lifted the cry of fanaticism against them—who, because missionaries revere the word of God, and utter themselves in the language of the New Testament, nauseate every word that comes from them as overrun with the flavour and phraseology of methodism—who are determined, in short, to abominate all that is missionary, and suffer the very sound of the epithet to fill their minds with an overwhelming association of repugnance, and prejudice, and disgust.

"We would not have counted this so remarkable an example, had it not been that missionaries are accomplishing the very object on which the advocates for civilization love to expatiate. They are working for the temporal good far more effectually than any adventurer in the cause ever did before. But mark the want of congeniality between the benevolence of this world and the benevolence of the Christian; they incur contempt, because they are working for the spiritual and eternal good also. Nor do the earthly blessings which they scatter so abundantly in their way, redeem from scorn the purer and the nobler principle which inspires them."

* As, for instance, Mr. John Eliot, and the Moravian brethren among the Indians of New England and Pennsylvania; the Moravians in South America; Mr. Hans Egedè, and the Moravians in Greenland; the latter in Labradore, among the Eskimaux; the Missionaries in Otaheite and other South Sea Islands; and Mr. Brunton, under the patronage of the Society for Missions to Africa and the East, who reduced the language of the Susoos, a nation on the coast of Africa, to writing and grammatical form, and printed in it a spelling-book, vocabulary, catechism, and some tracts. Other instances besides might be given.

ENGLISH SLAVES.

It is said, that so late as the year 1283, the Slave Trade existed in England, as may be seen by the annals of Dunstable, wherein is the following passage: "This year we *sold our slave by birth*, Wm. Pike, *and all his family*, and received one mark from the buyer."

Review of Religious Publications.

Display: *A Tale for Young People. By* Jane Taylor, *One of the Authors of Original Poems for Infant Minds, &c. Price 6s.*

The object of this ingenious and well executed work is to expose the common and dangerous failing of aiming, in every action, to *display* one's self. This evil, which is peculiarly prevalent in the present day, arises, no doubt, originally, from the native vanity of the human mind; but it is unhappily fostered by inconsiderate parents, and forced into action by injudicious teachers in our ordinary boarding-schools, seminaries, and "establishments." This foible is kept in view through the whole tale, and is admirably exemplified in the character of Elizabeth Palmer, who is conducted though various scenes of girlish display, producing, as must frequently happen where *self* is the object, much mortification. Visiting to be looked at—reading to be admired—pretended attachment to poetry---affectation of extreme sensibility---and a superficial, ostentatious profession of religion, form the outlines of her character.

No one will wonder that Elizabeth is caught by the scarlet coat and gold epaulette of Lieut. Robinson, a shallow youth, who disliking business, must needs be a soldier. She is charmed with the prospect of that fine opportunity for display which would be afforded by military connexions, and is quickly plunged into those pecuniary embarrassments to which such a taste naturally conducts.

In this wretched state, the insufficiency of common motives, or of affliction itself, to subdue the power of vanity, is developed; while the power of true religion to overcome the deepest rooted habits, and to eradicate the selfish principle, by substituting a higher object, and thus to produce contentment and happiness, in spite of poverty and disappointment, are finely depicted.

As the intent of this work is to do honour to vital religion, the reader will find it always kept in view, and care is taken to represent that religion as purely evangelical, while every thing like cant or sectarianism is discarded. True religion is seen, polished and graceful, in the elegant and opulent family of the Leddenhurst's; while in the lower ranks its real value is exhibited in Eleanor Jones and Susannah Davy.

Several of the characters are touched with great force and spirit. The imposing dash of Mr. Fellows, the lively cheerfulness of Miss Weston, the vacuity of Miss Oliver's mind, the pair of *worldlings* in Mr. and Mrs. Palmer, the indolence of Robinson, the sterling worth of his sister Becky, the amiable industry of his uncle Sandford, and the simple artlessness of Emily Grey, cannot fail to please. Betsy Pryke, p. 61, is evidently drawn from nature; the absurd form in which she wears religion is exposed, while religion itself is exonerated from the contempt which such characters too frequently draw upon it. Humble Susan Davy presents a good contrast to the same effect.

Some of the scenes are wrought up with much truth and excellence. Eleanor Jones's sickness and death is extremely impressive. The progress of pious feeling in the mind of Emily is well depicted, in Chapters II. and VI., and sometimes a character is described or a feeling displayed by a single touch. The two principal characters are thus accurately marked, p. 2. "What Emily admired with all her heart, Elizabeth admired with all her eloquence." The habitual cheerfulness of the Leddenhurst family is well delineated by the contrast with "that which is made up, at a moment's warning, by a rap at the door," p. 29. And the genuine resignation of Miss Weston, leading her to active usefulness, "learning to smile at grief, without sitting on a monument," p. 25. Those who superciliously despise *religious cant*, may, at p. 51, see how their own fraternity is betrayed as plainly by the *vulgar cant* with which they despise religion itself. You see the very soul of Betsy Pryke, and her whole system, by the circumstance noticed, p. 63. "She was more fond of hearing scripture allegorized than explained;" while the dignity

which religion gives is honourably stated in speaking of Rebecca, p. 199, "A person of good nature, of sound sense, of consistent piety, and who makes no absurd pretensions, is not so easily despised as some persons imagine."

Our scanty limits will not admit of quotations, and had we room, we should find it difficult to make a selection, the whole is so excellent. We gladly refer, therefore, to the work itself, as admirably written, and well adapted to check a prevailing evil. We close with the concluding paragraph of the volume, an observation made by Mr. Leddenhurst, when he witnessed the happy alteration made in Mr. and Mrs Robinson---"This is a sight worth coming more than fifteen miles to see---the subjugation of a propensity that I had almost thought incurable; and I believe that nothing but *religion* will cure the love of——DISPLAY."

The Legend of the Velvet Cushion, *in a Series of Letters to my Brother Jonathan, who lives in the Country. By* Jeremiah Ringletub. *Price* 6*s.* 6*d.*

[Concluded from our last, p. 368]

The admission of unfit persons to the communion and ministry of the Church of England, is the next object of animadversion. To the favourite position of evangelical churchmen, that the formularies of their establishment entitle it to the character of *spiritual*, and that they are the great means of reviving religion, the Legend urges some weighty objections. And if the fact were true, the author thinks the dissenters would still have the advantage, since there is no such dispute concerning the meaning of their catechisms and hymns, as there is concerning the doctrine of the 39 articles.*

Against the streaming eyes or beating hearts, which the Cushion says are to be found where the liturgy reigns, this writer sets off the scenes exhibited in our cathedrals, where the established formularies reign with imperial sway. Here, and in the picture of a bishop giving his charge, p. 112, we see, that if the author of the Cushion paints admirably the barn with its conventicle, the writer of the Legend can depict with equal skill a cathedral with its popish appendages. If these two scenes exhibit the best specimens of the two systems; the one in its ascending climax, "adorning the throne of the King of kings with its trappings;" the other in the descending, refusing all decorations to religion; few men of spiritual minds, mortified to the world, would hesitate to prefer the worship of the barn, with one of "The Village Sermons," to the semi-mass of a cathedral service, with the Bishop of Lincoln's charge.

The illiteracy of dissenting-ministers ---their dependence on their flocks--- and the tendency of those flocks to separate, are thus rebutted: "The dissenters have contributed more than their full share to the philosophical and literary improvements of their country--- the apostles themselves were as dependent on the churches as dissenting ministers are---the separations among dissenters are just such as the scriptures encourage, the separation of the precious from the vile; while in the established church the frost combines stones, sticks, and mud into a heterogeneous mass, which the fire of heaven would dissolve." p. 316.

Our limits will not suffer us to follow this respondent farther. To which party the victory is to be awarded our work decides not; but concerning the champions we must say, that if the Cushion attacked like Bonaparte, the Legend has repelled like Wellington. To the feelings of young ladies, indeed, our award will be most offensive, and the assailant may say, Though I speak in the person of an old man, and often of an old woman,

Virginibus puerisque canto:

but the defendant appeals confidently to the judgments of men of mature understanding. He considers it dishonourable to the cause of the establishment to address the imagination and the passions, where the judgment and conscience ought to decide; so that he has seized the glory of carrying the affair before a more exalted tribunal.

* In a note, p. 288, it is said, it would be peculiarly instructive if the *cushion* of a "truly spiritual church" would favour us with a scriptural warrant for the following mode of consecrating a Bishop.—"Oct. 3, 1813. Yesterday Dr. Howley was consecrated Bishop of London, at Lambeth Palace, by the Archbishop of Canterbury," &c. Then follows an account of a procession and ceremonies, which remind us so much of "the pomps and vanities of this world," that, from delicacy to the parties concerned, we keep them behind the curtain.

To many, however, the *spirit* of the defence will not appear so good as the arguments he has employed; whether the circumstance of his being employed in "repelling an unprovoked attack" be a sufficient apology, we must leave our readers to decide.

Four Sermons, preached in London at the Twenty-first General Meeting of the Missionary Society, May 10, 1815, *&c.* 8*vo.* 3*s.*

[Concluded from our last, p. 372.]

The Second of these discourses, by Mr. Boden, of Sheffield, considers "the Spiritual Temple erected by the Hands of the Gentiles," Zech. vi. 15. "And they that are afar off shall come and build in the temple of the Lord." This temple is here properly explained of the gospel church, and those that are afar off are evidently the Gentiles, who have the honour to be employed in erecting to Jehovah a temple, in magnificence and glory suited to the Deity which inhabits it. "The extension of this temple to all nations (says Mr. B) is to crown your exertions, and those of your fellow labourers. Can any doubt be entertained whether God designs to make the Missionary Society an engine to move the world? How far have the concentric circles already extended from this centre! Are they not extending every year? The once-stagnant surface is in motion on every side. Many institutions are in lively operation, and new methods of communicating temporal and spiritual benefits to mankind are anxiously sought after. Under what meridian, or wearing what name other societies will yet arise, to feel and propagate the sacred impulse, human prescience cannot conjecture; but the work of God shall, by various means, proceed, till nations of every clime, colour, and language under heaven shall see the salvation of our God and Redeemer."*

In the next sermon, the animated preacher, Mr. Hyatt, presents the Society with fresh "Encouragement to Perseverance in Missionary Exertions," founded on that gracious promise, Isa. lv. 10, 11. "As the rain cometh down, and the snow from heaven," &c. The analogy between the rain in the natural world, and the word of God in the moral world, is the doctrine of the text. "We propose (says Mr. H) to notice four things wherein they are analogous. Both exhibit the sovereignty of Jehovah; both are efficient in their influence; both are advantageous in their effects; both display the glory of the divine perfections." These particulars are ably exemplified and enforced, in special reference to the Missionary Cause.

The Rev. Mr. Whish concludes the series of discourses for the year, by considering the Apostolic Commission—its nature and extent. "Go ye into all the world," &c. Without pledging ourselves for every sentiment contained in this discourse, we cannot but admire and commend its fervent piety, and we doubt not but the following appeal to the auditory was sensibly felt by all present.

"And now, beloved brethren, having, by God's grace, delivered my message to you, I would most earnestly entreat you to consider how great and important a trust has been delivered to us—and the very many unspeakable obligations we are under to communicate this best gift of God, Christianity, to our benighted brethren. Oh! feel for the wants of the poor destitute heathens—ye fathers, mothers, husbands, and wives, let me stimulate your best energies—ye who know how to appreciate the blessings of society, let me awaken your tender sensibilities—can you listen to the cries of murdered infants on the shores of the Ganges, or of widows burning on the funeral pile of their deceased husbands, and remain unmoved—let no chilling calculations of prudence stop the tide of sympathising charity! "God is not unrighteous, to forget your work and labour of love, which ye have shewed towards his name, in that ye have ministered to his saints, and do minister."

"Remember whose disciples ye are, and whom ye profess to obey. Your Lord and Master delighted in works of mercy; for he "went about doing good," and had he left no command, his *example* speaks in silent, yet persuasive language, "Go, and do thou likewise."

The In-dwelling and Righteousness of Christ *no Security against Corporeal Death, but the Source of Spiritual and Eternal Life*: a Sermon, *preached at Kettering, at the Fune-*

* We are desired to request the readers of these sermons to obliterate with a pen the word "of," in the last line of page 55, and read "the triune God," &c.

We take the opportunity likewise to correct an error in our account of Mr Boden's Sermon, in the Evan. Mag. for June.—P. 254, line 9, for 'apostate,' *read* 'afar off.'

ral of the Rev. A. Fuller. By John Ryland, *D. D.* 8vo. 1s.

No man could be better qualified to preach the funeral sermon of Mr. Fuller than his intimate friend Dr. Ryland, and in performing this painful service, he complied with the wishes of the deceased, who himself selected the text, Rom. viii. 10. "And if Christ be in you, the body is dead, because of sin; but the spirit is life, because of righteousness." The author considers, 1. The implied character of all true believers, "Christ is in them. 2. The concession made by the apostle as to their liability to corporeal death, notwithstanding their close connexion with Christ—"the body is dead because of sin;" and, 3. The assurance given us respecting the happiness of their spirits, the "spirit is life," &c.

After a very able discussion of the text, Dr. R. proceeds to speak briefly of the excellent and lamented servant of Christ, whose mortal remains were about to be committed to the grave. "As I never knew any man more intimately (says the author) so I never knew any man who gave stronger evidence that Christ was in him."—"For him to live was Christ, and I doubt not that to die was gain; though his death was to us a loss, which thousands will lament, not only in Britain, but in America and India." A few sentences uttered in his last illness are here recorded, but as the author is preparing for the press a full memoir, and as we hope to collect from every authentic source some account of the deceased, for this Magazine, we forbear to insert them at present.

Reflections on the Fall of a Great Man: *a* Sermon, *occasioned by the Death of the Rev. A. Fuller, with an Appendix, containing Extracts from a few of his Letters.* By W. Newman. 8vo. 1s.

This is another tribute of respect to the memory of "a good minister of Jesus Christ," and published at the request of those who heard it delivered. "Every one," says the author, 'knows the inviolable friendship which subsisted between Mr. Fuller and Dr. Ryland, and Mr. Sutcliff—a threefold cord, not quickly broken. When Thomas and Carey went to India, they were like men going down into a well, and we (said Mr. Fuller) were like those who had the ropes at the top; and we solemnly pledged ourselves to them not to let go the ropes till death! Two of these intimate friends are now removed, but the third still lives. May the Lord prolong his valuable life, and crown it with every benediction!" page 26.

The Perpetual Intercession of Christ, &c. *a* Sermon, *at Eagle Street Meeting, May* 21, 1815, *as a Tribute of Respect to the Memory of the late Rev. A. Fuller.* By J. Ivimey. 8vo. 1s.

This third tribute of respect to Mr. F. is founded on Heb. vii. 23—25. Mr. I. considers, 1. That the removal of faithful ministers by death is a cause of deep affliction to the church; and, 2dly, that the perpetual intercession of Christ affords a strong ground of consolation under such afflictive events. After judiciously discussing these topics, Mr. I. gives an interesting account of Mr. F.'s last illness and dying experience, the substance of which has already appeared in our Magazine, and suggests some useful lessons by way of improving the melancholy event.

Mr. I.'s sermon contains several interesting anecdotes of the deceased. The following, which has a reference to his last polemical work (*Strictures on Sandemanianism*) is worth more than the price of the sermon:

"Mr. Fuller told me, that, a few years ago, he received a long letter from a gentleman in Scotland, complaining of the defects in the *discipline* of our English Baptist churches, and extolling that of the Scottish Baptists: "I replied," said he, "Well, admitting all you say to be true, I think you will acknowledge that the end of *disciplining* troops is to make them better soldiers. You have taken great pains to discipline your churches, now bring them into the field, and make them fight. *Make them fight*, I say. Send the gospel into villages; promote missions to the heathen; or, in some way or other adopt measures for propagating the gospel of Christ."

The Temptations of a Watering Place, and the best Means of counteracting their Influence: a Sermon, *preached at Brighton, Aug.* 13, 1815. By John Styles, D. D. 1s. 6d.

This is an unusual, but not unnecessary subject for pulpit discussion, especially at Brighton. We have long felt a painful apprehension that the prevailing custom of visiting watering-

places is attended with very dangerous consequences; and the discourse before us affords ample proof that our suspicions were not unfounded. The acute author of this sermon has, by his long residence at Brighton, become peculiarly qualified to detect the temptations of such places of dissipation, and he has pointed them out with perspicuity and faithfulness. He notices the baneful effects produced by a sudden transition from employment to idleness—The removal of those salutary restraints with which we are surrounded where we statedly reside; and the mixed character of the society into which we are almost necessarily thrown—The amusements which are most prevalent and fashionable at these places—and, The general air of dissipation which pervades the whole scene, which is unfriendly to spirituality of mind.

Having thus exhibited the temptations, the author recommends the fear of God as the best means of counteracting their influence, according to the example of Nehemiah (ch. v. 15.) *So did not I, because of the fear of God.* The fear of God is considered as an operative principle, restraining the propensities, and purifying the affections of the depraved heart; as imparting a capacity for rational and dignified pleasure; and as supplying the best means of counteracting temptation, on account of the constant deference with which it prompts us to regard every claim of duty.

We consider this eloquent discourse of a singularly useful tendency, and strongly recommend it to professing families, who for health or relaxation visit the coast. The author has our sincere thanks for this laudable effort of Christian zeal.

Christian Courtesy: a Sermon, *delivered at the Monthly Meeting at Peckham, April* 6, 1815. *By* James Knight. 1*s.* 6*d.*

This discourse is founded on the apostolic exhortation, 1 Pet. iii 8. *Be ye courteous.* After a suitable introduction, it is observed, that there is a real and manifest difference between the Christian and those who are governed by the maxims and spirit of the world, and that *Christian courtesy* will be distinguished by superior wisdom, by unrivalled dignity of spirit and manner, and by freedom and ease; by its extent, and especially by its sincerity: that it has an ultimate tendency to the salvation of the soul, and is exercised in subserviency to that high and important object—that it does not interfere with the honour due to God—and, finally, that it never faileth.

The discourse is in our opinion judicious, and well deserves the attentive perusal of all professing Christians, who wish to "adorn the doctrine of God our Saviour in all things."

The Last Enemy destroyed: a Sermon, *preached at Masbrough Chapel, on occasion of the Death of Joshua Walker, Esq. of Clifton, near Rotherham. By* James Bennett, *Theological Tutor of the College.* 8*vo.* 1*s.*

The title of this Sermon directs us to the text (1 Cor. xv. 26.) on which it is founded, from which the author proposes two important topics; 1. Death's appropriate denomination, "The last enemy;" and, 2. Death's certain destruction. Under the first head he considers death's hostility—to our physical powers, to our mental faculties, to our means of usefulness, and to our present happiness. He then considers, the certain destruction of death; "the last enemy that shall be destroyed is death;" or rather, as he and many others would translate the words (and which renders the passage much more perspicuous and forcible) "The last enemy, which is death, shall be destroyed." Here he points out, (1.) The future victory—the body is raised in triumph from the grave—the soul reunited, to inspire it with its powers, and both body and soul set beyond the reach of death. (2.) The present pledge; in the death and resurrection of Christ; in the happy death of many a Christian, and in the present condition of several departed saints, as Enoch, &c.

Having with pleasure read the discourse, we were eager to receive some memorial of the worthy man whose lamented death furnished the mournful occasion of it. But we were disappointed. Mr. Bennett says, "It is not my custom to close a funeral sermon with a portrait of the deceased, or a studied eulogium on their character"—"and, were I disposed, I am forbidden by the regard I owe to the feelings of the relatives, and to *the will of the deceased,* expressed to me during his ill-

ness, when, with his characteristic strength of mind and simplicity of character, he uttered his disapprobation of that ostentatious display which is so dear to many. Nor, indeed, would praises come from my lips without suspicion; for his well-known attachment and donations to that collegiate institution for the ministry, with which I have identified myself, would be supposed to give my mind a powerful bias." "I cannot, however, reflect that his last act was, to put into my hands an engagement to give as much to that object as had been collected in London, without lively emotion."

On this prohibition we must beg leave to make a remark. The indiscriminate bestowment of praise on deceased persons is doubtless an evil carefully to be avoided; but we think that good men have no right to seal the lips of their ministers, and prevent the tribute of commendation where it is due, and particularly of those who have "served their generation according to the will of God." Let this be left to the discretion of survivors. If deserved praise be withheld, it will not lessen the happiness of believers in glory; and if it be even lavishly bestowed, it will furnish no fuel to pride. But not to commend piety, and zeal, and public spirit, is really injurious to the cause of God, as it deprives the living of that stimulus to action which good example affords, or confines it to the small circle in which the deceased moved. "Demetrius had a good report of all men," says the Apostle John, and the more widely a good report is spread, the more useful it is likely to prove.

Mr. Bennett has, however, given us a modicum of information concerning the deceased, in a note to page 32, which we gladly insert, as a memorial of Mr. Joshua Walker and his excellent father.

"To those who know not the local circumstances which dictated many of the expressions in the preceding discourse, it may be necessary to exhibit the numerous benefits conferred on the cause of religion in their neighbourhood, by the family of the deceased. The Independent chapel in which the sermon was preached, was erected by Samuel Walker, Esq. of Masbro', whose native genius laid the foundation of the extensive works carried on in the neighbourhood, and whose princely liberality is seen in the provision made for public worship and for the comfort of the minister.

"Joshua Walker, Esq. his son, erected the buildings of the Independent College, for the education of young ministers, containing a library and dining-hall, with sleeping-rooms and studies for fifteen students, which he afterwards settled upon the institution. In addition to his constant benefactions as Treasurer, he gave, in 1813, a hundred guineas, and just before his death nearly four hundred pounds, which was equal to the whole sum collected in London, to liquidate a debt incurred. The families of Joseph Walker, Esq. of Eastwood; Samuel Walker, Esq. of Masbro'; Thomas Walker, Esq. now of Berry Hill, near Mansfield; and Jonathan Walker, Esq. of Ferham, besides being the principal subscribers to the institution, have on different occasions laid it under great obligations. Joseph and Thomas Walker, Esquires, each presented to the library books to the value of a hundred pounds."

We record these examples of liberality with delight and thankfulness, and pray that our wealthy readers may "go and do likewise." The harvest is great and labourers are few; yet many labourers are ready to devote themselves, when qualified, to the work of God at home and abroad. Let the rich come forward, like the WALKERS, with their *hundreds*, support academies, build chapels, assist infant churches, and promote missions to the heathen: sure we are, that no appropriation of their wealth will afford them more comfort in the retrospect, when they shall have left all their possessions below for mansions in the skies.

Discourses delivered at the Ordination of the Rev. John Morrison to the Pastoral Charge of the Independent Church, New Road, Sloane Street, Chelsea, Feb. 17, 1815. 8*vo.* 2*s.*

The number of Ordination discourses published lately, forbids the expectation of novelty; yet we consider such publications highly desirable as respects the discourses themselves, and as memorials both to ministers and people of their mutual engagements: and the present certainly rank among the most respectable. The introductory discourse by Mr. H. F. Burder gives a very judicious statement, on the Independent plan, of the elements of which a Christian church is composed, the officers requisite to its organization, and the purposes for which it assembles. In answer to the usual enquiries from Mr Lietchild, Mr. Morrison then gives an outline of his life

and experience---an account of his call to the ministry—his "reasons of dissent" from the established church---the leading articles of his faith---and the manner in which he proposed to conduct his ministry; all which are interesting and appropriate.

Mr. Hooper gave the charge, from Rev. ii. 10. in which he ably defines the preacher's duty, and points out the sources of his encouragement in animated language. Mr. J. Clayton, jun. addressed the church and congregation from Jer. xxxiii. 22. (a remarkable text) in which he gives some excellent admonitions, and we would particularly recommend to our *lay* readers the last few pages, beginning at the bottom of p. 75.

Facts and Evidences on the Subject of Baptism, in Three Letters to a Deacon of a Baptist Church; with an Introduction, &c. 8vo. 3s.

[Concluded from p. 371.]

In our last number we commenced an account of this interesting publication, in which we noticed the author's observations on the *mode* of baptism, which he affirms, and we think with truth, was *not* by plunging, but by pouring.

We now proceed to notice his *Second Letter*, p. 53, in which the *subjects* of baptism are considered. Here the author adverts to the opinion of Tertullian, about the year A. D. 200, who it seems was an Anti-pædobaptist, and used similar arguments against the baptism of infants with those now used. This *opposition* to the practice demonstrates what some deny—the great antiquity of the practice itself, and that it prevailed in his day; but the validity of his objections may be estimated by some of his other notions, for, "for reasons *equally valid*," he says, "unmarried persons," and "widowed persons," ought not to be baptised. Tertullian does not say a word about the *novelty* of the practice; he does not say "This is a new thing, it was unknown 50 years ago; it was unknown to the apostles." This he knew would have been a falsity.

The author next observes, that the *affirmation* of *Origen* is a forcible argument in favour of pædobaptism. His words are, "For this also it was, that the church received from the apostles the INJUNCTION * to give baptism to infants." This testimony of Origen is argued upon with much force.

The author's arguments in favour of Infant Baptism, derived from the scriptural application of the word οικος, or *house*, are the best we have met with; and furnish, we conceive, an irrefragable proof of the propriety of the practice. He observes, that "the Greek word *house* corresponds exactly with the English term; it signifies a *family*, living together. There can be no family (strictly speaking) without *children*. A man with his wife are no *family*. When a woman is advanced in pregnancy, she is said to be in the *family* way; when her child is born, she has a *family*; yet the term is seldom used absolutely, unless there are *several children*. I know of no instance (in the N. T.) where the word imports a married pair, not having children; but in several instances it imports children *distinct from their parents*. For the apostle Paul says, he baptized the house (family) of Stephanas; but he did not baptise Stephanas himself; and he salutes the family of Onesiphorus, but omits Onesiphorus himself, who might be absent." Describing the qualifications of a Christian bishop, 1 Tim. iii. 4. he insists that he should be "one who ruleth well his own *house* (family), having his *children* in subjection"—not adults, but young children, probably—minors, in their pupilage, such as require *ruling*: and so of the deacons, 1 Tim. iii. 12. "*ruling* their own *houses* (families) well." The word *house* certainly does include *infants*, 1 Tim. v. 14. The younger women are directed to *guide the house*, the word is *despotise the family*, and marks the care of infant children. "I demand, then (says the author) valid reasons why the family of Lydia was not a *young family*," which he shews to be very probable. His reasonings on the families of Cornelius, Crispus, &c. are in our opinion very conclusive. The endeavours of the Anti-pædobaptists to evade this evidence are fully considered.

The distinction which the author makes between the words *house* and *household* deserves to be considered.

* Παραδοσιν, *Instruction*, Doddridge; *Doctrine* or *Injunction*, Parkhurst. 2 Thess. ii. 15. *Doctrines*, or *Precepts*, which persons divinely inspired taught, by writing or word of mouth. Macknight.

Oikos, he insists, signifies *family*; but *oiki-as* signifies *house*-HOLD—whoever *holds* to the house, as *the servants* of various kinds. Thus, when we speak of the *House of Hanover*, we mean the present Royal Family, but the *Royal House*HOLD comprises the Lord Chamberlain, the Lord Steward, &c. &c. To shew the necessity of distinguishing between *house* and *household*, he refers to the case of the nobleman, whose *only son* our Lord healed, John iv. 58., of whom it is said, "himself believed, and his whole *house*; but the word is not *oikas*, *house*, but *oikia*, *household*. He laments that our translators have not observed this distinction, but use the terms *house* and *household* interchangeably; and in the case of Onesiphorus, 2 Tim. i. 16. and iv. 19. render the same word by both terms. "It has proved more unfortunate that they have used one word, *household*, to express both the *family* and the *household* of Stephanas, though the Scripture uses *two* words in order to mark the distinction." We have not room to point out the confusion which the author proves this has occasioned, but must refer to the work itself, page 44. In the conclusion of this second letter, he says, "And thus every one of the three instances of baptised families, for which God had been thanked (by a Baptist writer) that, in his providence, he had preserved sufficient proof of their being adults, crumbles into dust. Neither of them, taken singly, nor the whole of them together, affords the smallest subterfuge to those who impugn the testimony of Origen, that the apostles enjoined on the churches the PRACTICE OF GIVING BAPTISM TO INFANTS."

In the third letter, the distinction between *oikos* and *oikia* is confirmed by a passage from Aristotle, on which he strenuously argues that the term *house* refers to INFANTS primarily and properly, and a great number of texts are adduced in support of his assertion; and indeed, the strength of the writer's arguments consists in his demonstration that the sacred penmen of the Old Testament employed the term *house* in the sense of family, with a special reference to *infants*, and this indiscriminately, whether infants were present or absent; whether already living, or subjects of prophetical promise: he adduces ten instances of this, and proves that the New Testament writers employed the same term in the same sense. If this proposition be true, then the New Testament authorizes the baptism of infants in the most direct and express terms which it possibly could, by apostolic example. We confess we do not see how this proposition can be false after the instances adduced, and the task of proving it false we leave to those who are interested, if they are able. What St. Paul noticed, not once or twice, but constantly, we also may practice; and what he says he practised, commands our belief and consent.

It is singular that this argument, so simple and so conclusive, should have been so long overlooked. There must have been some scripture authority for the practice of infant baptism, well known to the early Christians, something essentially distinct from tradition, though consistent with it; for we cannot suppose that the whole church in the east, in the west, orthodox and heretics of every description, should agree in a custom, unless that custom were derived from an authority universally considered as conclusive and binding; and this could only be the Scriptures of the New Testament.

A disorderly kind of POSTSCRIPT contains much curious matter, preparatory, it should seem, to further elucidation of the subject; but as the deacon acknowledged his conviction, these collections were not used. We almost regret that this gentleman did not retain his Baptist sentiments a little longer, as the discussion would probably have placed the relation of baptism to circumcision in a new light.

On the whole, we recommend this work as a decisive evidence of the power and utility of enquiry into Scripture facts. We feel persuaded that this work will effectually confirm the minds of the wavering, and reclaim from the bitterness of party feeling (as in the present instance) those who, having been misled by plausible arguments in favour of adult baptism, yet retain candour enough to be guided by the plain words of Scripture in their plain sense and import.

The Utility and Advantages of Bible Associations, considered in an affectionate Address to the Inhabitants of the Parish of Christ Church, Surrey. By J. Upton. 12*mo.* 3*d.*

This address is rendered particu-

larly interesting, by a number of anecdotes, demonstrating the utility and importance of the Bible, and of Societies to promote its circulation. Mr. U. subjoins some seasonable cautions against encouraging Sunday newspapers, and other methods of profaning the Lord's Day. We recommend it as a suitable tract for distribution, with a view of promoting other Bible Associations.

The Spirit of Prayer; *a Discourse on the Nature of Prayer, &c. with Directions for attaining the* Gift *of Prayer. By* Nathaniel Vincent, *A. M. a Nonconformist Minister. A new Edition, carefully revised, with a Memoir, by Rev.* J. H. Hopkins. 18*mo.* 2*s.*

The religious public is much indebted to Mr. Hopkins for rescuing from oblivion another excellent tract of one of our good old nonconformist divines, who, having himself enjoyed much of the spirit of prayer, was well able to dilate upon the subject. This contains the substance of a series of discourses on Ephes. vi. 18, with an additional tract upon the Gift of Prayer, not mentioned in the table of contents. The concluding paragraph of his preface will shew both the style and spirit of the author: "These sermons were begged from heaven; I followed them with prayer, that from thence they may be effectual, not only to those who have desired the publishing of them, but unto all others into whose hands the providence of God may bring them."

LITERARY NOTICES.

Rev. G. Campbell, of Stockbridge, near Dunbar, is preparing for the press a volume of Sermons, to be published by subscription, in 8vo. and 12mo. at 9s. and 5s. to subscribers.

The Author of "The Village in an Uproar" is preparing for the press another small work, containing Sketches of the Interior of some Chapels in the Metropolis, at the Missionary Meeting, 1815.

The Author of the History of the Waldenses is preparing a new edition, enlarged to 2 vols. 8vo.

Shortly will be published, a Scriptural and Familiar Exposition of the 39 Articles, by a Clergyman. 1 vol. 12mo.

A work has been announced, entitled, The Legend confuted, &c.

In the Press,

The Present of a Mistress to a Young Servant, consisting of Friendly Advice and real Histories, by Mrs. Taylor, of Ongar.

An Introduction to Prudence, or Directions, Counsels, and Cautions, tending to prudent Management of Affairs in Common Life, by Thomas Fuller, M. D. A new edit.

Conversations on the Duties, Advantages, Pleasures, and Sorrows of the Married State.—A new edition of the Works of the late Rev. R. Cecil.—A new and improved edition of Serle's Horæ Solitariæ, 2 vols. 8vo.—Mr. Palmer's Collection of Prayers, with a brief Memoir.

SELECT LIST.

Expository Discourses on the Apocalypse, interspersed with practical Reflections, by the late Rev. A. Fuller. 1 vol. 8vo. 10s. 6d.

Biblical Gleanings; or, Passages of Scripture, with proposed corrections. 8vo. 7s. 6d.

Sermons, selected and abridged from the Works of Bp. Beveridge. 2 vols. 8vo. £1.

Discourses on the Evidences of Revelation, with Notes, by Sir H. M. Wellwood, Bart. 8vo. 12s.

The History of a Sailor, with Reflections. 12mo. half bound, 2s.

The Gospel Report; a Sermon at Beckingham, by J. C. Gorham, A. M. Fellow of Qu. Col. Camb. 1s. 6d.

Good Works, a Sermon, preached in Surry Chapel, July 23, 1815. By W. Potter. 8vo. 1s.

No. 1. of a Series of Discourses on the Pentateuch, by S. E. Pierce. Recommended by Dr. Hawker. 8vo. 1s

Dissent from the Established Church justified by an Appeal to Facts. By B. Brooks. 3d edition, improved, 12mo. 6d.

Hall's (R.) Terms of Communion. 2d edition, 8vo. 5s.

Cottle's Selection of Poems for Schools and Young Persons, 2d ed. 12mo. 5s. bound.

An Apology for the Methodists of the New Connection, explaining the Causes which led to the Division, &c. 12mo. 6d.

The Doctrine of Baptism; or the Baptismal Service of the Church vindicated, &c. By the Rev. R. Postlethwaite.

Memoirs of Mrs. M. Cooper. By A. Clarke, LL.D. 12mo. 5s.

Remarks on Part of the Bishop of Lincoln's Charge, 8vo. 1s. 6d.

A Letter to the Bishop of Lincoln on his late Charge, by a Clergyman. 1s. 6d.

Education improved; in Four Letters to Dr. Bell and Mr. Lancaster. By W. Mosely. 1s.

Letter to the Bishop of Norwich, on two of his Speeches, &c. By R. Forby M. A. 3s.

The Hulsean Prize for 1814, on the Comparative Value of Prophecy and Miracles, 3s.

No. 28. Periodical Accounts of the Baptist Mission. 8vo. 1s. 6d.

The Cottage Boy. 4d.

FOREIGN.

OWYHEEAN YOUTH.

We have been favoured by Mr. Gallaudet, a gentleman of America, who has paid a visit to this country to promote a benevolent institution, with a memoir intended for publication in America, respecting "the education of those heathen youth who from time to time are found there, with a view to employ them in civilizing and christianizing the different nations to which they belong." To shew the practicability of this scheme, the writer gives an account of two young men who are now receiving education with this view; the first of these is named

HENRY OBOOKIAH,

a native of Owhyhee, one of the Sandwich Isles. Among the American traders, who frequently visit this island, was Capt. Brintnal, of New Haven, Connecticut, who in 1809 touched there. By repeated acts of kindness, he so completely gained the confidence of Tamahama, the king, that he consented to let one of the young princes accompany him to America. Two young lads of the common people were received on board as attendants to the young prince. When the time of his departure arrived, his friends were unwilling to part with him, and refused to let him go but on certain conditions, with which Capt. Brintnal could not comply. The two lads who were to have been his attendants, desirous of seeing America, continued on board, and were landed at New Haven early in the Spring of 1810. One of them, the subject of this narrative, was named Henry, and the other Thomas.* For the latter Capt. Brintnal provided a suitable place, and took Henry to his own house, where he was treated with that attention which his situation in a strange land peculiarly required. He soon became acquainted with some of the students of Yale College, who, with the consent of Capt. Brintnal, took him under their care, and agreed to educate him. After residing a short time in the family of Dr. Dwight, where he was taught the first principles of Christianity, Mr. Samuel J. Mills, one of the young gentlemen above mentioned, took him under his particular care, and sent him to live with his father, the Rev. Mr. Mills of Torringford.

Here Henry received every thing necessary for his comfort and improvement. As he could not endure constant study without injury to his health, a part of his time was occupied in labour. From the strong interest which he took in the new objects with which he was surrounded, and a surprising readiness at imitation, he soon became acquainted with the various operations of husbandry. To the improvement of his mind every possible attention was paid, and his progress was such, as fully to convince those who instructed him that their labour was not in vain. He soon acquired a knowledge of spelling, and in a few months was able to read in the New Testament. By this time he had also made considerable proficiency in learning to write, and through the whole period it was observed that he learned to *talk* English as fast as he learned to *spell* it. When he became able to communicate his ideas, he would, in a broken manner, express a very tender concern for his countrymen, in language like the following: "*O my poor folkee Owhyhee—do know notting—me wish dey know'd what me do—dey pray to de wooden god—no good, dey be very wicked—dey kill em—dey stab em—dey hang em up—Oh!*"

When asked whether he did not wish to return to Owhyhee, he would say, "Yes, when me know enough." By reading, by conversation, and by hearing preaching, he made great progress in acquiring religious knowledge. The gospel doctrines he received and understood with wonderful avidity and correctness. After living some time at Torringford, he removed with his young patron, Mr. Mills, to Andover, Massachusetts, where he spent two years, partly in labour, and partly in study, and experienced much kindness

* Thomas resided for some time in New Haven, and very considerable pains were taken to educate him. Although his natural abilities were inferior to none of his age, yet such was his disposition and his love of a sailor's life, that little hope was entertained of his future usefulness. He is now living in the family of Gideon Granger, Esq. in the state of New York, has become more steady, receives instruction, and promises to become useful.

from the divinity students, and other pious and charitable people of that place. His progress in human and religious knowledge while at Andover was very considerable, as is evident from the testimony of his instructors, as well as from his letters.

With the religious instruction which was given him were united many prayers for his conversion, and it is hoped they were graciously answered. After repeated seasons of distress for his soul, he was hopefully brought into the kingdom of the Redeemer.

The greater part of the summer of 1814, he passed in Mr. Mills's family, employing his time principally in labouring on the farm, for the sake of acquiring greater skill in husbandry.

In the fall of this year, at a meeting of the North Consociation of Hartford County, Obookiah presented to that body a written account of himself, in which he stated his desire of obtaining an education, and solicited their patronage. He was accordingly taken under their care, and a Committee was appointed to solicit on his behalf pecuniary aid from the Christian public, and superintend his education. By them he was placed under the care of the Rev. Mr. Harvey, of Goshen, with whom he has since been pursuing his studies.

He has for some time past been engaged in the study of the Hebrew. He has read several chapters in the Hebrew Bible, some of which he has translated into the language of Owhyhee. He is now about 21 years of age. He has an amiable and affectionate disposition, and is modest and respectful in his deportment. The reader will be enabled to form some opinion of him, from the following extract of a letter received from Mr. Harvey, his present instructor:

"As to Henry Obookiah, he is certainly promising. He is possessed of an amiable disposition, and talents capable of being useful. He has a quick apprehension, and good memory; and considering all the disadvantages under which he labours from early habits, and from the fact that he studies in a strange language, I think his improvement more than ordinary."

As to his Christian character, it may be observed, that since he has entertained a hope of having experienced a change of heart, his conduct has been such as becomes the gospel. He has lately been baptised and received into the church in Torringford. Mr. Mills observes, that the account which he gave at his examination of his Christian experience, was highly satisfactory. We shall close this account in the words of Mr. Harvey, in his letter already alluded to.

"Henry is bent upon going back to his countrymen with the glad tidings of salvation. This seems to be his *great object*."

*** The account of W. Tennooe, (the other youth) in our next.

FRANCE.

It is said, that in Paris measures are now taking for organizing no less than five schools on the Lancasterian system. Louis XVIII., impressed with a sense of the benefits which France must derive from universal education, has confirmed to M. Martin a building at Paris, to be appropriated as a model school for 400 boys; and at Bourdeaux they only wait the return of tranquillity to establish a model school, from which masters may be supplied to other towns in the south of France.

POPISH INTOLERANCE.

If we may credit the public papers, the spirit of intolerance has lately mixed itself with the political disturbances on the Continent. We insert, with pain, the following articles from the *Times* Newspaper.

From the Bulletin of Nismes.

"On the 5th of July several domains belonging to Protestants were burned, and on the 6th a still greater number. The steward *(Gerisseur)* of the estate of Giraudin was stretched over a fire. After his death they took him down, and exhibited the body to passengers. The 7th, 8th, and 9th were more calm days, there were only pillages.—On the 5th they massacred all the prisoners who were Protestants. A pretended national guard, formed of all the malefactors, and of all the worthless wretches of the environs and the town, are accused of these crimes. One of the captains is a person of the name of Toislajon, a sweeper of the streets, who alone has killed fourteen Protestants. They broke open the grave of a young Protestant girl, to throw her into a common receptacle of filth. Those Protestants whom they do not kill they exile, and throw into pri-

son, and yet there were a great number of royalists among them.—From the 10th to the 14th July no courier from Paris arrived. On the 16th, the King (Louis XVIII.) was proclaimed by the Urban Guard (composed of men between 40 and 60 years of age) followed by all the most respectable persons in the town, and the white flag was hoisted.—On the 17th, armed bands of brigands, and the national guards of Beaucaire, came to disarm the military, who sustained an assault in the barracks, and they were almost all massacred. Their number amounted to 200.—On the 18th, many peaceable citizens were massacred, many houses pillaged. On the afternoon of that cruel morning, the mad wretches run about the town, calling out that they wished a second Saint Bartholomew.—On the 19th, the Prefect published a proclamation, recalling the peaceable persons who had quitted the town; they obeyed this order, and a great number were assassinated.—From the 20th to the 29th, the pillages and assassinations did not discontinue Those who sought their safety in flight were assassinated on the roads. Some were conducted into prisons, where they are still groaning.—On the 29th, the Prefect of the King arrived. The other Prefect had been named by the royal commissioner.—On the 30th a *Te Deum* was chaunted. On the 31st the new Prefect published a very prudent proclamation, but he quitted Nismes.—August 1, M. de Calviere (the person whom the royal commissioner had named) resumed the functions of Prefect, and 16 Protestants were massacred. They went about, seizing them in their houses, and they cut their throats before their own doors. Many were massacred in the fields. The night between the 1st and 2d was the most cruel. M. de Calviere caused an order to be posted up, which seems to have somewhat calmed these pretended royalists. On the 4th, several country seats were set on fire.

"The peaceable citizens, the members of the Urban Guard, have been again forced to flee to save themselves from destruction.

"The attornies *(notaires)* and the *avocats* have formed resolutions not to retain or to receive into their bodies any but Roman Catholics. *Times, Sept.*

At St. Afrique the Protestants had been previously arrested, when on the 26th of last month (Aug.) a troop of furies burst the gates of the church, pillaged it, and set it on fire.—*Times, Sept.* 11.

Switzerland.—"We lately mentioned the pastoral letter of the Bishop of Ghent, in which he lays it on the consciences of his spiritual flock, not to assent to a liberal principle of politics, which aims at universal toleration: a similar spirit is busy in other parts of Europe, which does not seem to us to augur much good. At Coire, in the Grisons, Dr. Mirer, the Professor of Law in the school of the Canton, was obliged to stop in the middle of a course, and leave his residence in the Bishop's Court, because the pious priest thought it improper that Dr. Mirer, being a Catholic priest, should instruct an audience composed of pupils of different persuasions. In the same spirit, the Bishop of Lausanne, on being applied to by the Catholic priest of Friburg, would not allow the body of a child of six years of age, the son of a Protestant merchant, to be buried, unless it were done in the night. The merchant preferred sending the corpse of his son to the burying ground of a Protestant community three leagues off. If what has happened at Ghent, Coire, and Friburg had passed in Spain, it would be considered as a thing of course; but that such shameful events should pass in the Netherlands and Switzerland, where Maurice of Orange and Ulrich of Zoingli once contended so manfully for freedom of conscience and reason, is an afflicting phenomenon for the friends of humanity."—*Times, Sept.* 12.

Superstition in Perfection.

The occupations of Ferdinand, King of Spain, during his captivity in France, his wonderful piety, and the miracles wrought in consequence, are emblazoned in a sermon by Don Blaz de Ostoloza, his Majesty's chaplain and confessor, from which the following is an extract:

"The King was above all things incensed at the poverty of the chief altar of the parish of Valency; the people were luxurious in their furniture and feasts, and miserable in the decoration of their temples. The King embroidered a beautiful robe of white silk, with gold pallets and gold fringe, for the Virgin. He had raised a superb altar, gilt, and he sometimes served himself the mass at the feet of the Queen of the Angels. The Queen of the Angels was most sensible

of these royal attentions, and manifested to him her content by many signs. It happened in particular, that one night an ecclesiastic of the district, being overcome with sleep in the church, *the Virgin appeared to him as coming out of the altar*. She advanced towards the ecclesiastic, made several turns round him, to display the elegance of her toilette, and said to him, sighing, that her son received the vows of the King in recompence of the fine robe he had given her; that the Spanish princes would not remain long without being delivered; and that they must form an Order of the Holy Sacrament, with which all the Chevaliers should be armed for his defence.

"The priest, much touched by this speech, awakened, and came to me to reveal the miraculous vision; but I answered by assuring him, that *the Holy Virgin had already said as much to the King himself*—who, in thanking her, had promised, that on his return to Spain, he would make *her worship* flourish over all the provinces subjected to his dominions."

PROVINCIAL.

The first anniversary of the *Dorset* Auxiliary British and Foreign *Bible* Society was celebrated at Dorchester, Aug. 29. At an early hour the spacious *Nisi Prius* Court in the County Hall was thronged with company of the first respectability; at noon the President, Earl Digby, Lord Lieutenant of the county, took the chair. The report being read, it was received with acclamations; and on the motion of Earl Ilchester, seconded by Sir T. J. Hartwell, Bart. V. P. it was ordered to be printed. Among other speakers were, W. M. Pitt, Esq. M. P. *V. P.* W. Williams, Esq. —— Ball, Esq. G. Kemp, Esq. J. Thompson, Esq. the Rev. H. J. Richman, Dr. Cracknell, J. Durant, —— Coleman, D. Urquhart, J. Saltren, M. Onslow, —— West, C. J. Hoare, P. Jolliffe, and T. Horne. It is with the highest satisfaction we announce the flourishing state of this Society; that within the short space of ten months its subscriptions and donations amount to nearly £1600; that in the same period there have been received from the parent Institution 3406 Bibles and Testaments, nearly the whole of which are now in the possession of the humble cottager, who before was destitute of that invaluable blessing. Associations, we are happy to say, are daily forming in every part of the county, in aid of this truly Christian undertaking.

NOTICES.

The annual meeting of the Gloucester Independent Benevolent Society will be held at the Rev. W. Bishop's Meeting, Gloucester, on Tuesday, Oct. 17. The Rev. Messrs. Thorp and Lowell to preach. There will be an open Committee at Mr. Bishop's house on the preceding evening.

With Divine permission, the East Kent Association will hold their next half-yearly meeting at St. Peter's, in the Isle of Thanet, Oct. 18. The preachers expected are Messrs. Broady, Mather, and Prankard.

LONDON.

HIBERNIAN SOCIETY.

It is well known, that the principal objects of this important institution are, the establishing schools for the religious education of the children of the poor, especially those of Roman Catholic parents, and the circulation of the scriptures in Ireland. Every British Christian will be glad to hear, that since the publication of the Society's annual report in May last, the number of scholars has increased from upwards of 11,000 to upwards of 14,000; that new schools are about to be opened in various other parts of our sister country; and that the most happy effects have followed, from the use of the New Testament in the schools; from a remarkably pleasing re-action of light and knowledge from the children to their parents, and from the zeal and diligence of the masters in reading the scriptures to their ignorant and superstitious countrymen.

The following instance will exemplify some of the preceding observations. It has been transmitted from one of the Society's schoolmasters in Ireland, accompanied with other instances of a similar nature.

"*R*——, *May* 22, 1815.

"I sit down to inform you, that on a Sabbath in April last, priest M—, of this parish informed his hearers, that the Roman Catholic Bishop would soon pay them a visit, and that he would bring to a strict account such as persisted in sending their children, against his former orders, to the free schools belonging to the Hibernian Society.—Many of my pupils had been absent for a time, which caused me to suspect that it had proceeded from the effects of the priest's threatenings; but on making enquiry from house to house, I find I was mistaken, and the answer of almost every one of my pupils' parents

was, that they had been so late with the spring-work, they were obliged to retain their children at home for a few days. Being anxious to know their minds concerning the words that the priest had spoken, I asked in each house whether they would obey his orders, in respect to their children continuing at the free school; and the general reply was, that they thought it very strange to be bound to obey man in regard to the disposal of their children; and that whilst they are favoured in having their children educated gratis, by an honourable Society, they would embrace it. Some told me, that it is not now with them as formerly, and that they are not in dread of either priest or bishop. One man said, that their objection to the schools is, because the Scripture is put into the hands of the children, and because they are not instructed in the Popish catechism. He added, that in his opinion the Testament is far superior to their catechism, and that he will not obey them in keeping his children from reading the word of God.—Happy I am to inform you, that the Scriptures have prevailed to the enlightening the understandings of the adults in this neighbourhood, who I am sure would never have had the privilege or opportunity of reading, or hearing the Scriptures read, had it not been for the free schools of the Society, and for their goodness in sending so many Bibles and Testaments to us. These have been as lights in a dark place; and like the early and latter rain on dry and barren ground."

IRISH EVANGELICAL SOCIETY.

We are happy to record, for the gratification of our readers, the exertions and progress of this important Society, and cannot but anticipate that liberal support which will allow the Committee vigorously to prosecute what it has so judiciously commenced.

During the visit of the deputation, which has lately returned from Dublin, six young men were examined and approved, who have been subsequently accepted as students in the new academy. As many of these as the temporary residence of Mr. Loader could accommodate, have commenced their studies, and several others of equal respectability have expressed their desire to devote themselves to the ministry of the gospel in their native land, and to receive the advantages of academical instruction.

The Rev. Thos. James, of Hoxton, who succeeded Mr. Harrison, has returned from Cork; he preached with Mr. Burnett, who is constantly labouring under the Society in that district, in many circumjacent towns and villages. In Kinsale, Bandon, Buttevant, and Mallow, the prospects are peculiarly encouraging. In the latter town, celebrated for its medicinal springs, an Auxiliary Society has been already formed, and the inhabitants are importunate for the establishment of a minister; and in general the anxiety of the people to hear the gospel triumphs over the opposition of irreligious Protestant clergymen and bigoted Catholic priests. Mr. James has listened to the urgent call of the congregation in Cook Street, Cork, and purposes to revisit them about Christmas next.

At Sligo the state of affairs continues to afford the highest satisfaction, and the Rev. M. Noble, of Homerton, who is expected to preach in that town and county for two months, has been received with marked cordiality and respect.

The Rev. G. Jerment has been also some weeks in Ireland, endeavouring to excite the congregations in his connection to co-operate in the grand design of evangelizing that populous country.

We are requested to remind the public, that copies of works on divinity, history, and literature in general, calculated to form part of the library of the Dublin Academy, will be particularly acceptable, and may be forwarded to either of the Secretaries, or to the Treasurer.

METHODISTS.

From the minutes of the 72d Annual Conference, held at Manchester, July 31st, we learn, that the numbers in that connection are as follows:

In Great Britain and Ireland			211,066
West Indies, Nova Scotia, &c.			19,615
Africa, the Cape, and Ceylon			192
France and Gibraltar			78
In America	Whites	168,698	
	Coloured	42,431	211,129
			442,080

Besides 1629 travelling preachers.

From the minutes of the 19th conference in the *New Connection*, held at Leeds in May last, it appears that their numbers in communion are 8365, in 195 Societies, for the supply of which they have 41 travelling, and 248 local preachers.

Missionary Chronicle,

For OCTOBER 1815.

We have now the pleasure of presenting to our readers, Extracts from the Letters of the Rev. Mr. Morrison, which we promised in our last. The account of Tsae-a-ng, baptised by Mr. M. is peculiarly interesting, as he appears to be the first fruits of his ministry.

CHINA.

Extracts from Letters, &c. of Mr. Morrison. 1814.

In consequence of the rebellion, the Emperor of China ordered sacrifices to be offered to the heavens, the earth, his ancestors, and the gods of the seasons, for success against the rebels.

A suspicion being entertained that the Christians were concerned in the rebellion, orders were issued to ascertain who are Christians, that is (in their estimation) Roman Catholics.

The magistrates at Macao published an edict forbidding natives to receive the religion of foreigners.

A bookseller said he was afraid to distribute the New Testament—he recollected a man's being beheaded about 20 years ago in Canton, for writing a petition to government in favour of the English.

Some persons (called Christians) have been thinking what they must do in case of being apprehended by government. Some proposed to deny that they are Christians, and then to repent afterwards.

The Chinese print moral books by voluntary subscription. A few persons subscribe and have the blocks cut, or, in fact, have the works *stereotyped*. They then throw off a few copies, in which it is stated where the books are deposited; and all the good people are invited to have a few struck off, to give away for the instruction of the age. The names of the subscribers are inserted. It is a maxim with them, that all who know letters ought to teach women and young people that which is right.

A Chinese magistrate told Mr. M. that the leading rebel was a Roman Catholic.

An old Tartar gentleman said that the Russians send ten persons to Pekin to learn Chinese. A new set come every ten years. The people of Thibet also have a college in Pekin, the students of which learn Chinese.

An express from Pekin has arrived, requiring that secret search be made in Macao, &c. for persons professing the Christian religion.

Old people and country gentlemen are called upon to give information against the Christians.

The Viceroy has offered 1000 dollars for the apprehension of a certain Roman Catholic.

The Chinese government has issued an order to apprehend all natives in the service of foreigners.

The Chinese government never allows natives to serve foreigners, but yet winks at it. The practice goes on till the government wishes to annoy and distress the resident foreigners, when the law is enforced.

The following particulars are copied from "Translations from the original Chinese," published at Canton:

"*Pekin Gazette, Oct.* 29, 1813.

"We (the Tribunal of Punishment) request your Majesty's permission to sentence Kung-shoo, and the eunuch Chang-tae-yŏ, and others, in all, sixteen persons, to be on the 20th Instant, bound, taken to the market, and there to have their bodies cut into minute pieces.* Chang-wăn, and others, in all twelve persons, we request that on the 21st Inst. they may, in like manner, be bound, carried to the public market, and there be put to death, by cutting into minute pieces."

"Let those who have already suffered death, together with Kung-shoo,

* Literally, the tenth part of a cubit, cut to inches.

have their lifeless heads suspended at the gates of every city, to shew what are the laws of the land, and to satisfy the revenge of the multitude."

Reply—"The report is announced."

"*Pekin Gazette, Feb.* 4, 1814.

"Last year, when the rebels broke open and entered the Prohibited Gate, there was, in the air, obscurely seen, an appearance of the image of the god KWAN-TE; † on perceiving it, the rebels became alarmed, and fled to hide themselves. Their immediate destruction followed.

"When the town Hwă was retaken, the rebels, during the darkness of the night, made a desperate attack; the government troops were playing upon them with spears and arrows, but were unable to produce any real effect; when suddenly, from a temple by the side of the town, a flame rose spontaneously, and shone bright as noon.—The imperial troops then attacked in two divisions, pressing on the rebels from opposite points; their retreat was cut off, and the entire number of the rebels destroyed. After the affair was over, it was found that the temple of Kwan-te was burnt down, but the divine image, and it alone, was preserved, not having been injured in the least possible degree.

During the confusion caused by the rebels, Kwan-te has repeatedly manifested himself, and afforded protection. I (the Emperor) feel the most profound and sincere veneration and gratitude.

"It is ordered, that the proper court consult about and propose two words to be added to the original inscription of the god. Let the words be presented to me for my approval, and after that, be published throughout the empire, to be made use of as a return for the god's protection.

BAPTISM OF A CHINESE.

Tsae-a-no desires baptism. His written confession respecting himself is as follows:

"Jesus making atonement for us is the blessed sound. Language and thought are both inadequate to exhaust the gracious and admirable goodness of the intention of Jesus. I now believe in Jesus, and rely on his merits to obtain the remission of sin. I have sins and defects, and without faith in Jesus for the remission of sins should be eternally miserable. Now that we have heard of the forgiveness of sins through Jesus, we ought with all our hearts to rely on his merits. He who does not do so is not a good man. I by no means rely on my own goodness. When I reflect and question myself, I perceive that from childhood till now I have had no strength—no merit—no learning. Till this my 27th year I have done nothing to answer to the goodness of God in giving me existence in this world as a human being. I have not recompensed the kindness of my parents, my relations, my friends. Shall I repine! Shall I hope in my own good deeds? I entirely call upon God the Father, and rely upon God for the remission of sin. I also always pray to God to confer upon me the Holy Spirit."

He is the son of a second concubine. His father's wife died without children, when he was sixteen years of age. When he was 21, he came to my house, and heard me talk of Jesus, but says he did not well understand what I meant. That was my first year in China. Three years after, when I could speak better, and could write, he understood better; and being employed by his brother in superintending the New Testament for the press, he says that he began to see that the merits of Jesus were able to save all men, in all ages and nations, and hence he listened to and believed in him.

His natural temper is not good. He often disagreed with his brother and other domestics; and I thought it better that he should retire from my service. He however continued, whenever he was within a few miles, to come to worship on the Sabbath day.

He prayed earnestly morning and evening, and read the decalogue as contained in the Catechism. He says that from the decalogue and instruction of friends, he saw his great and manifold errors—that his nature was wrong—that he had been unjust, and that he had not fulfilled his duty to his friends or brother, or other men.

His knowledge of course is very limited, and his views perhaps obscure, but I hope that his faith in Jesus is sincere. I took for my guide what Philip said to the Eunuch, "If thou believest with all thine heart, thou mayest" be baptized. O that at the

† A famous warrior, deified after his death.

great day he may prove to have been a brand plucked out of the burning. May God be glorified in his eternal salvation!

He writes a tolerably good hand. His father was a man of some property, which he lost by the wreck of a junk in the China seas returning from Batavia. Tsae-ako, when at school, was often unwell, and did not make so much progress as his brother Tsae-ahëen, who is with me. Tsae-ahëen is mild and judicious, but is, I fear, in his heart, opposed to the gospel. His attendance to preaching on the Lord's Day is also constant—but insincerity and want of truth are vices which cling to the Chinese character.

At a spring of water, issuing from the foot of a lofty hill by the sea side, away from human observation, I baptized, in the name of the Father, Son, and Holy Spirit, the person whose character and confession has been given above. O that the Lord may cleanse him from all sin in the blood of Jesus, and purify his heart by the influences of the Holy Spirit. May he be the first fruits of a great harvest; one of millions who shall believe and be saved from the wrath to come.

Jan. 21, 1815.—I parted from my dear family, Mrs. Morrison's long continued ill health making a return to her native country absolutely necessary.

I have been induced, by much reflection on the state of this mission, to recommend it to my excellent colleague Mr. Milne to go to Malacca, to found there a permanent seat for our mission. Whether he would be allowed to remain either at Canton or Macao during the ensuing season is very uncertain; but independent of that consideration I advise him to go. He has been favoured with the kind attention of many persons of high respectability at Java, at Malacca, and other places in that neighbourhood, which peculiarly fits him for the branch of this mission which he is about to form—a measure which I earnestly recommended two years ago, and which the judicious Mr. H. one of the fathers of the Missionary Society, has, in a letter to me, most cordially approved. I have sanguine hopes of the success of this proposed branch of the Chinese mission, partly from the qualifications of the person who has to undertake it, and partly from the full liberty which will be enjoyed to preach and to teach the doctrines and precepts of Jesus Christ our Lord and Saviour. Mr. Milne will continue his study of the Chinese language, with a view to aid his translating the remaining parts of the sacred Scriptures, or in improving future editions of those parts already translated. He has composed and is printing a little work, in which he has explained evangelically and luminously many parts of the New Testament. His progress in the language has been highly creditable and encouraging. I pray that his life may be continued many years, for a blessing to these parts of the world.

I have the book of Genesis in the press, and hope that it will be finished in a few days. If so, I will send home a few copies of the proof sheets.

I am about to enter on the Chinese Dictionary, which has been frequently mentioned. The Hon. the Court of Directors have liberally undertaken the expence of printing it, and have sent out a press on purpose for it. I pray that Divine Providence may spare my life to finish it.

Wishing the highest possible success to the pious labours of the Missionary Society, I remain,

Rev. and dear Sir,
Your's in the faith of the Lord,
R. MORRISON.

To the Rev. G. Burder,
Sec. to the Missionary Society.

Extract of a Letter from the Rev. William Milne to the Secretary, dated Canton, Feb. 6, 1815.

Your very interesting letter of the 15th Feb. 1814, came to hand in October last. I rejoice in the growing prosperity of the Society. The increase of your funds will prove a most important facility for spreading the knowledge of the blessed Gospel. I wrote you a few lines, dated Macao, 24th Sept. last, after my return from Java, and I now send, by the ship Thames, my journal, giving an account of the manner in which the word of life was distributed in Java. As there will be a third fleet this season, I expect to send you, as an appendix to my journal, a few ideas on a plan for the establishment of six or seven new missions, or, as Mr. Morrison calls them, branches of the Chinese mission; some of them, however, relate to other people, viz. the Malays and Javanese.

You will see from the journal of my highly and justly esteemed elder brother, that we have resolved on commencing a mission at Malacca, which work falls to me—The Lord give me wisdom. It is wished by Mr. Morrison, that as Malacca commands a ready intercourse with all the Malay countries, lies in the way to Siam, Cochinchina, and China itself, it might become the chief seat and centre of all your extra Ganges Missions, especially the Chinese. Conscious of my own unfitness to lay the foundation of a mission expected or wished to grow into an institution of so much importance, I have, I truly acknowledge, consented to go with considerable reluctance—but obeying the dictate of existing circumstances, and encouraged by the opinion and advice of my faithful friend and brother, Morrison, I will go and try what can be done. It is still rather uncertain whether a passage can be got this season, without going round by Manilla and Java, which would create a prodigious increase of expence and great loss of time. We must, however, be guided by circumstances.

I had lately sent me an extract of a letter from ————, of Penang, which expresses his readiness to concur in every proper measure for the spread of Christian knowledge in those places, especially among the Chinese. This is rather a favourable circumstance, and should I be spared to go to Malacca, I purpose to present a memorial in the name of the Missionary Society, relative to a grant of land, and, if the case should require it, to take a passage to Penang, and state the objects personally. I presume the Society will not grudge a moderate expence that might be incurred with such view, especially as there would be an opportunity at the same time of putting the word of life into the hands of the Chinese there.

I hope the Bible Society will ever keep their eye on and turn the stream of their benevolence towards China. We want, Sir, fifty millions of New Testaments for China!—and, after all, only about one-sixth of the population would be supplied!—I should ask no higher honour on earth than to distribute the said number.

Your's, &c.

W. MILNE.

AFRICA.

PROGRESS OF CIVILIZATION AMONG THE HOTTENTOTS.

(From a Letter By Mr. Read, dated Bethelsdorp, April 9, 1815.)

Our readers will probably recollect, that the government of the colony of the Cape had laid a considerable tax on Bethelsdorp. The operation of this tax was greatly feared, especially as (through peculiar circumstances) the amount of two years taxes was to be paid at one time. "Remonstrances (says Mr. Read) proved useless, and the only alternative was for the people to exert themselves to the utmost of their power to raise the money. Accordingly, they dispersed themselves, and applied, some to hewing and sawing timber, others to beating bark, or burning charcoal. The smith, the wheelright, the carpenter, &c. all exerted themselves to comply with the demand made on themselves and upon their poorer relations; so that, at the appointed time, the tax was paid; (I believe beyond all expectation)—a sum amounting to 3,600 rix-dollars (about £700.) The people having been able, in so short a time, to raise such a sum by their labour, will, I trust, convince the world that civilization has not been so much neglected at Bethelsdorp as some have supposed, and teach them not to be so censorious hereafter.

Pious Generosity of the Hottentots.

"Our people had long expressed a wish to do something more for the cause of Christ than they had hitherto done. The day after the tax was paid, many people being together here (at Bethelsdorp) a regular AUXILIARY SOCIETY was proposed and established. Twelve of the members were chosen to form a committee, and subscriptions were immediately made to the amount of more than 800 rix-dollars (about £160.) to be paid before the end of November.*

"Our POOR'S FUND has also increased considerably every Sunday, when we collect from 4 to 8 rix-dollars, and sometimes more.

Increase of the Church.

"The work of conversion goes on rapidly. We can say that almost every

* "P. S. Mr. Messer informs me, that the number of subscribers now is 452, and the sum subscribed 938 rix-dollars (about £180.)—more is expected.

day souls are added to us. We trust in Christ that our enemies are curbed, and that the work spreads. YESTERDAY ABOUT TWO HUNDRED AND FIFTY WERE SITTING AROUND THE TABLE OF THE LORD—many, very many, with tears streaming down their cheeks, while receiving the emblems of Christ's body and blood.

"At such times I am led to take a restrospective glance to the period when I resided at Hackney, and the circumstances in which we found this people, and am constrained to adore Him who has wrought such wonders, and called us to behold them.

Bibles wanted.

"Our school flourishes exceedingly, and I suppose we have at least 100 persons in want of Bibles, besides constant demands from farmers, &c.

"It would afford great satisfaction to the members of the Missionary and Bible Societies to hear a number of Hottentot children reading the Bible as well as I can, who ten months ago did not know the A, B, C. At present they cannot be supplied with Bibles to read to their aged parents at home.

Extract of a Letter from Mrs. Smith, Cape Town, to the Rev. J. Campbell, May 27, 1815.

"——It has pleased the great Head of the Church to pour out his Holy Spirit upon the poor heathen at the different missionary stations which you visited. The Lord is doing great things for Africa. From letters lately received from Messrs. Read and Albrecht, I collected the following particulars:—At Bethelsdorp and Theopolis 250 souls have been added to the church there, among whom are two Caffre women, who are converted to the faith of the gospel; they cannot speak the Dutch language. In Namacqualand, where Mr. Albrecht labours, 102 have likewise been added to the church. At the other missionary stations similar blessings have attended the labours of the brethren. The School-room on the new system of education, at Bethelsdorp, is finished.

"The people of that institution are now very industrious. They paid last year their regular taxes to the government, and at the same time subscribed 800 rix-dollars [or £160.] for the Missionary Society. These things are not the effects of inactivity [but industry], to encourage which the brethren Read and Messer have taken a most active part; and what to me is most gratifying, they walk together in brotherly love, thirsting for the salvation of perishing sinners."

Extract of a Letter from the Rev. Mr. Messer, Missionary of the London Missionary Society in South Africa, to the Rev. Mr. Steinkopff, dated Bethelsdorp, 10th April 1815.

When I retire into solitude, and reflect upon what our dear Saviour is doing among us, I cannot but shed tears of gratitude and joy. Brother Read and myself have baptised, from the first of January last till to-day, more than 130 adults, who we trust are all sincerely devoted to the Lord. There were among them some children between 9 and 12 years of age, who spoke so agreeably of the Lord Jesus, that we heard them with astonishment. Daily my house is crowded with old and young, enquiring after the Lord; but this is not only the case here, but from every quarter we hear of the awakening of souls, who turn unto the Lord. I received a letter from brother Helm, who states, that more than 80 persons have been baptised under him in the course of the year 1814.

I cannot tell what I now feel when we celebrate the Lord's Supper. The whole church is generally filled with (mostly) young people, being converted Gentiles. How often do I wish to see you here among us, in order to share in our joy and our blessings.

Last week an Auxiliary Missionary Society was established here, entitled the Bethelsdorp Auxiliary Missionary Society, of which brother Read is treasurer, and I am secretary. There are 452 subscribers. The money subscribed amounts, among our people alone, already to 938 rix-dollars. When this money will be collected, Bethelsdorp will no longer be any expence to the Missionary Society.

With regard to outward things, I have no cause of complaint. My gardens are at present so blessed, that I have not only abundance for my own wants, but also something to bestow on the poor. In my last letter I complained but unnecessarily; the Lord has now put my little faith to shame. My wife and two little children are, thank God, well.

AUXILIARY SOCIETIES.

Lancashire Auxiliary Missionary Society.—August 1, 2, 3, the first anniversary of this Society was held in Liverpool. The solemn services began by a Missionary Prayer-meeting on Tuesday evening in the Rev. Mr. Charrier's Chapel, when intercessions and thanksgivings were offered by the Rev. Messrs. Smith, Wilson, and Steill. On Wednesday morning the Rev. W. Cooper, of Dublin, preached at Mr. T. Edwards's Chapel (Welsh Calvinists), from 2 Thess. iii. 1. and in the evening Mr. J. Fletcher, of Blackburn, at Mr. Rob. Philip's Chapel, from Matt. xxviii. 18. At the close of the service, the Rev. Mr. Paul, from America, addressed the audience, concerning the work of God in that country.—On Thursday morning, Mr. J. A. James, of Birmingham, preached at the Scotch Chapel, Rev. Dr. Stewart's, from Isa. xlv. 23, 24, 25. The prayers, before and after these most excellent sermons, were offered up by Rev. Messrs. Adamson, Lister, Paul, Reynolds, and France. In the afternoon there was a public meeting of the Society at the Rev. Mr. Raffles's Chapel, when Mr. Campbell gave some account of his interesting travels in Africa. Rev. P. S. Charrier, the County Secretary, read the report, and various resolutions were adopted.

In the evening there was a Missionary sacrament at Mr. Charrier's Chapel, which was numerously and devoutly attended. Messrs. Roby, Steill, Reynolds, and Cooper addressed the communicants in a very impressive manner, and Messrs. Turner, Edwards, and Salt offered prayer. All the services were well attended, and many found it a season of refreshing from the presence of the Lord. The next anniversary will be at Manchester.

The *South Wales* Auxiliary Missionary Society held their First Annual Meeting at Carmarthen on Tuesday, Wednesday, and Thursday, the 12th, 13th, and 14th of Sept.—On Tuesday morning, at Lammas Street Chapel, the Rev. Mr. Tracy, one of the Secretaries to the parent Society, introduced the service by prayer; Mr. Luke, of Swansea, preached from Acts xvi. 9.; and Mr. Evans, of Trewen, from Luke ii. 32. In the afternoon they met at Llanllwch Church, when a sermon was delivered by Mr. Evans, of Carmarthen, from Acts xix. 23—27. In the evening Mr. Raban introduced, and Mr. Warlow, of Milford, preached from Psalm cii. 13. At the same hour, at Priory Street Chapel, Mr. Powell introduced, and Mr. Jones, of Trelech, preached from Matt. xxiv. 14. and Mr. Davies, of Swansea, from Exod. xxxii. 26. Wed. morn. at 7, they met at Lammas Street Chapel; Mr. Roberts, of Narberth, introduced, and Mr. Shadrach, of Tally-bont, preached from John iii. 30, 31. At 11 o'clock the Rev. M. R. Whish, M. A. Vicar of St. Mary, Bristol, and Prebendary of Salisbury, preached from 2 Cor. v. 14. At three, a meeting was held at the Town Hall for business, and another meeting at Lammas Street Chapel, for the more particular accommodation of those unacquainted with English. Mr. Williams, of Tynycoed, preached from Rom. v. 20, and Mr. Williams, of Builth, from Isaiah xxviii. 29. In the evening, Mr. Bulmer, of Haverfordwest, introduced, and Mr. Raban, of Bristol, preached from Prov. xxix. 18. At the same hour a meeting was held at the Tabernacle, when Mr. Davies, of Panteg, introduced, and Mr. Griffiths, of Rhodiad, preached from Rom. ix. 3. and Mr. Davies, of Maendu, from Isa. lv. 11. On Thursday morning they met at 7, at Lammas Street Chapel, when Mr. Jones, of Dolgelly, introduced, and Mr. Williams, of Wern, preached from Job xxii. 23, 24. At 10 o'clock the Sacrament of the Lord's Supper was administered in the yard of Lammas Street Chapel, to upwards of a thousand Christians of various denominations.—On this solemn occasion, Mr. Tracy and Mr. Evans, of Trewen, presided; discourses were delivered by Messrs. Davies, of Altwen, and Evans, of St. Florence; and Mr. Williams, of Wern, after an eloquent address, concluded with a prayer. In the evening a meeting was held in Lammas Street Chapel, when Mr. Luke introduced, and Mr. Tracy preached from Psalm lxxii. 17. At the same hour, at the Tabernacle, Mr. Williams, of Llanelly, preached from Psalm xlv. 3. and Mr. George, of Brinberian, from 1 Pet. iv. 6. The devotional services being concluded, the Members of the Society closed the meeting, when those distinguished advocates of the cause, Messrs. Tracy, Whish, and Raban, expressed themselves highly gratified by the order, regularity, and success with which the whole of the proceedings had been conducted, under the superintendance

of Mr. Peter. A sum amounting to nearly 500l. was received by the Treasurer on this interesting occasion, as the produce of the current year, and there is every prospect of a considerable augmentation.

The Dorset Auxiliary Missionary Society will hold their next meeting at Beaminster, on Wednesday, Oct. 18, when the ordination of Mr. Moore is also to take place. The following ministers are expected to engage :—Mr. Small to deliver the introductory discourse; the charge by Dr. Cracknell; and the sermon by Mr. Keynes.

MISSIONARY BOX.

We have received the following confirmation of the account stated in our Magazine for July, p. 302, of a ship saved by an American privateer, on account of a Missionary Box. It is given in a letter addressed to the Rev. E. T. Rector of M—— P——.

" Rev. Sir—In reply to your letter of yesterday's date, requesting to know particulars respecting the capture of my brig Eliza, Capt. Wm Davies, this vessel was taken by the *Whig* American privateer, commanded by Matthew Clark, Esq. on the 26th of July last, off the S.W. coast of Ireland, being on her voyage from Limerick to London; the brig Princess Mary, of Waterford, Hunt, master, in company, bound with provisions to Plymouth; both captains and their crews were ordered to bring all their property on board the privateer, as the vessels were to be burnt. When Capt. Davies brought his property on board the privateer, Capt. Clark noticed among the property a small box, with letters painted thereon, MISSIONARY BOX. Capt. Clark asked what that box contained. Capt. Davies told him that he and his crew subscribed a penny a-week into that box. " And for what purpose?" says Captain Clark. " To support the Missionaries abroad," was the reply. " The institution is certainly commendable," says Capt. Clark, " and I have only to regret that it is not in my power to add to your subscription; I have not a piece of silver on board the ship." The next step was to examine Capt. Davies's papers; this was between twelve and one o'clock in the morning of the 27th. When the register was examined by Capt. Clark, he asked Capt. Davies, " What, does your brig belong to Mr. Davies, of Cardigan?"—" Yes," was the reply. " This morning I captured one of Mr. Davies's brigs, the Irish Miner, (which, in fact, was the case,) and which vessel I spared, and suffer'd her to proceed on her voyage to Limerick, and your brig I will preserve for the owners, and the Princess Mary shall be burnt." which was the case, for next morning, about eight o'clock, she was all in flames. Capt. Davies left the privateer about nine in the morning to take possession of his own brig, which hitherto had been in possession of an officer and part of the privateer's crew. Capt. Clark spoke to him thus—" When you write home to Mr. Davies, let him know I spared two of his brigs: but if I am taken prisoner, and carried to England, shall write Mr. Davies myself.

" Last winter seven years two American ships were stranded on our bar, and as an agent to Lloyd's, I had to transact the business for them. Whether this Capt. *Clark* was one of the officers belonging to one of those ships or not, I cannot say, but the Captains names were *Baynton* and *Treadwell*.

" I am, Rev. Sir, your obedient servant,

" THOS. DAVIES."

Cardigan, April 28, 1815.

N.B.—*The same box* was in the brig Alliance, Capt. Hewelyn Davies, when this brig was taken by the Argus American sloop of war, off Baltimore, on the coast of Ireland, Aug. 5th, 1813, and burnt. The Captain saved the box, with his other property, and was allowed to take it with him, and its contents.

MISSIONARY CONTRIBUTIONS.

[*Collections and Anonymous Donations—from August 16th to September 16th*]

	£	s	d
A few Children at Winsley, by Miss Blanch	1	0	0
Missionary Box on board the Brig Eliza, Capt. W. Davies, restored by the Americans	2	0	0
Stockport, Sheepwash, Spinning Factory Penny Society	7	8	0
Ditto Heaton Lane Ditto Ditto	8	4	4
Ditto Orchard Street Chapel Female Society	4	13	0
Whitchurch, Collection by Rev. J Harris	6	0	0
Ditto Half-a-year Subscriptions of a Penny Society	4	0	0
Blackburn Auxiliary Society at St. Paul's Church, by Rev. Mr. Lewes	42	5	7
Northern Missionary Society, per Rev. A. M'Intosh, Tain	100	0	0
Essex Auxiliary Missionary Society, per Rev. Mr. Craig	50	0	0
Brigg and Wrawby, Friends	20	0	0
Peterhead Auxiliary Missionary Society	8	7	2
Weekly Subscriptions from the Boys at Leaf Square Academy, Manchester	6	14	0

Bamford Collection, by Mr. Gray				£ 4	13 6
Youth's Auxiliary Society at Grosvenor Street, Manchester				15	0 0
Kirkham, by Mr. Capper				3	0 0
Greatbach Branch Society, includsng £4. at a Halfpenny per Week, from the Children				12	5 6
Liverpool Auxiliary Society, by Mr. Job, Treasurer :					
Quarterly Collections		53 15 6			
Rev. J. Sharpe and Congregation, St. Helen's		28 3 0			
A Friend, by Rev. R. Philip		10 0 0			
Collections at Edmund Street Chapel		3 0 8			
Monthly Missionary Collections at Prayer Meetings, by Rev. Hughes, Edwards, and Innes, at the Welch Calvinist Chapels, Liverpool		12 2 2			
Collection at the Annual Meeting at Bedford Street		29 6 3			
Ditto at Newington Chapel		34 8 11			
Ditto Gloucester Street		50 0 0			
Ditto Bethesda Chapel		50 0 0			
Ditto Great George Street		88 3 7			
Ditto Rev. Mr. Parson's, Chorley		6 16 6			
Sundry Subscriptions and Donations		4 11 6			
				370	8 2
Rev. G. Townsend and Congregation, Ramsgate				19	4 9
Chester Auxiliary Missionary Society, per Mr. Williamson				246	12 4
Collection at Lady Huntingdon's Chapel, Chateris, by Rev. Mr. Tissier				13	7 3
Rev. Mr. Sykes and Congregation, Guestwick				16	0 0
Hull and East Riding Auxiliary Missionary Society, by Mr. J. S. Bowden				253	2 1
West Riding, Yorkshire, Auxiliary Society, by Mr. G. Rawson				500	0 0
Long Buckby, by Rev. D. Griffiths				5	0 0
East Lothian Bible Society for the Chinese Mission				21	0 0
Bristol Auxiliary Missionary Society, by Mr. Skinner				114	3 9
Wotton-under-Edge Penny Society, Half-year's Subscription, per Mr. James				12	11 9
Carmarthen, sundry Collections from the Calvinist Methodists				121	12 6
Swansea Auxiliary Society, by Rev. Mr. Kemp				32	5 0
W. S. O.				1	5 0
Anonymous, by Mrs. H. Matthews				5	0 0
J. B. City Road				1	0 0
Penny-a-Week Society, Newport, Shropshire, by Rev. D. Lewis				8	0 0
Penny Society at Wrexham, Two Quarters, by Rev. Dr. Lewes				10	10 0
Collection at Peny-bryn Chapel, Ditto				2	3 0
S. M. £15.——B. H. £5.				20	0 0

PARTICULARS OF COLLECTIONS MADE BY THE DEPUTATION DURING THEIR VISIT IN SCOTLAND, &c.

Dunbar	Rev. Jn. Henderson, Associate		£24	8 0
Haddington	Benoni Black, As.		25	3 8
Kendal	——————— Independent		5	5 0
Musselburgh	Alex. Black, As.		20	0 0
Pennycuick	P. Comrie, As.		8	0 0
York	— ——————— Ind.		7	0 0
Queensferry	D. Carruthers, As.		6	11 0
Collection at Edinburgh Missionary Meeting			70	0 0
Edinburgh	Roxburgh Place, J. Johnston, Relief		22	1 1
- - -	Thistle Street, Rev. Mr. Payne, Ind.		30	18 9
- - -	St James's Street, Rev. Tho Thomson, R.		23	10 0
- - -	Horse Wynd, Rev. Mr. Aikman, Ind.		35	2 7
- - -	College Street, Rev. Mr Smith, R.		19	15 2
- - -	Leith, Rev. Mr. Aitcheson, As.		30	0 0
- - -	Portsburgh, Rev. Mr. Lothian, As.		17	0 0
- - -	Rose Street, Dr. Hall, As.		40	0 0
- - -	Bristo Street, Mr. Peddie, As.		63	1 10
- - -	St. Andrew's Church, Mr. Brotherston		25	10 0
- - -	Mr. Innes, Ind.		10	0 0
- - -	Anonymous, by Rev. Jos. Fletcher		1	0 0
- - -	Robt. Scott, Monorief, Esq.		1	1 0
- - -	Miss K. Wellwood		1	0 0

			£	s	d
Peebles	-	Rev Mr. Leckie, As. - - -	7	4	0
Bathgate	-	At the Relief Chapel, Rev. Wm. Fife - -	8	14	8¼
Whitburn	-	Rev. Mr. Brown, As. - - -	6	10	0
Kilsyth	-	——— ——— Relief - -	4	11	2
Lanark	-	Mr. Harper's, As. - - -	6	3	2½
East Calder	-	J. Primrose, As. - - -	7	4	0
Hamilton	-	Mr. Fletcher, As. - - - -	4	8	0
Airdrie	-	A. Duncanson, As. - - -	14	3	8
Kirkintilloch	-	Independent Chapel - - - -	9	0	0
Glasgow	-	At Rev. Mr. Stewart's, R. - - -	24	1	6
- -	-	Rev. Mr. Kidstone, As. - - -	61	0	0
- -	-	Dr. Dick, As. - - - -	74	10	2¼
- -	-	Mr. Barr, R. - - - -	40	0	6
- -	-	Mr. M'Farlane, R. - - -	32	5	0
Anderstone	-	Jn. Love - - - -	67	7	0
- -	-	A Friend, by Ditto - - - -	2	2	0
- -	-	Chapel of Ease - - - -	60	3	2¼
- -	-	Rev. Mr. G. Ewing, Ind. - - -	137	19	9
- -	-	Mr. Wardlaw, Ind. - - -	90	9	0
Eastwood	-	Mr. Logan - - - -	21	0	0
Paisley	-	Mr. Smart, As. - - - -	50	6	0
- -	-	Dr. Finley - - - -	105	16	4¾
- -	-	Mr. M'Dermid, R. - - -	82	2	2¼
- -	-	A Servant, by James Carlile, Esq. - -	1	1	0
- -	-	Ditto Ditto - - -	0	3	0
Dunfermline	-	Jas. Husband and Jas. M'Farlane, As. -	40	0	0
Johnston	-	Mr. Clapperton, As. - - -	13	0	0
Dundee	-	Mr Russell, R. - - - -	15	12	0
- -	-	Mr. Lawson - - - -	10	9	3
- -	-	Burgher Chapel - - - -	7	10	4
- -	-	Cowgate Ditto - - - -	15	11	0
- -	-	Berwick Street Ditto - - -	3	3	0
- -	-	Collected at Missionary Meeting - - -	10	3	0
- -	-	Donation from Missionary Society - -	47	11	5
Helensburgh	-	Independent Chapel - - - -	1	17	4
Greenock	-	At Rev. Mr. Auld's, R. - - -	22	18	11¼
- -	-	Mr. Bain's - - - -	16	16	0
- -	-	Dr. Scott's - - - -	35	6	8½
- -	-	At a Prayer Meeting - - - -	7	8	0
- -	-	Rev. Dr. Scott - - - -	0	10	6
Dunbarton	-	Rev. Mr. Grimmond, R. - - -	13	3	0
Arbroath	-	Mr. Anderson, R. - - - -	4	14	6
Inverkeithing	-	Mr. Brown, As. - - - -	12	11	0
Port Glasgow	-	Mr. Inglis, As. - - -	14	10	7
- -	-	Mrs. Cameron - - - -	1	1	0
Brechin	-	Rev. Mr. Blackadder, As. - - -	13	4	0
Kinross	-	Jas. Hay, As. - - - -	16	16	0
Montrose	-	Messrs. Molleson and Paterson - -	22	9	0
Largs	-	Mr. Leitch, As. - - -	11	4	2¼
Newburgh	-	David Hepburn, As. - - -	8	0	0
Cumbraes Island	-	Collection - - - -	4	1	9½
- -	-	Missionary Society - - - -	7	6	0
Rothsay	-	Island of Bute - - - -	27	15	3½
Kilmarnock	-	Rev. A. Hamilton - - - -	14	19	8½
- -	-	Mr. Kirkwood, R. - - -	12	12	3
- -	-	Burgher Chapel - - - -	12	11	8
Aberdeen	-	East Church - - - -	25	0	0
- -	-	Trinity Ditto - - - -	11	12	0
- -	-	Burgher Chapel - - - -	15	1	0¼
- -	-	Rev. Mr. Philip's, Ind. - - -	46	3	0
- -	-	Mr Penman's, Ind. - - -	10	0	0
- -	-	A Friend, by Ditto - - - -	5	0	0
- -	-	Female Servants' Missionary Society -	35	0	0
- -	-	Juvenile Missionary Society - - -	2	12	0
- -	-	Penny-a-Week Ditto - - -	7	7	0
Duncanstown	-	Rev. Mr. Morrison, Ind. - - -	17	0	0
Stewarton	-	Mr. Douglas - - - -	3	9	0
Huntly	-	Independent Chapel - - - -	9	5	6

Huntly	Female Auxiliary Missionary Society	£18	0	0
Beith	Rev. Mr. Anderson, R.	21	14	10¼
Elgin	Mr. M'Niel	3	9	6
- -	A Friend, by Dr. Grant	1	1	0
- -	Friends at Foures	1	0	0
Lochgelly	Rev. David Greig, As.	17	13	1½
Kirkaldy	Jas. Law, As.	15	11	6
Irvine	P. Robertson, R.	18	11	7½
Keith	Mr. Moffatts	7	0	0
Kennoway	Donald Fraser, As.	17	0	0
Dysart	W. Billerwell, R.	21	15	2½
Dalry	G. Thomson, As.	16	4	8½
Dalkeith	Thos. Brown, As.	30	0	0
Saltcoats	Mr. Ewing, R.	13	10	0
- -	Mr. Ellis, As.	20	2	0
- -	Mr. Hendrie	14	0	4¼
Kilwinning	Mr. Steven	13	8	4
Tain	A. Macintosh	17	3	6
Ayr	Wm. Shaw, As.	7	7	4½
Dingwall	Mr. Stewart	10	8	4½
- -	Penny-a-Week Society	10	0	0
Maybole	Rev. T. Struthers	4	0	0
Tarbolton	Association, Rev. Mr. J. Campbell	6	13	2½
Farentosh	Rev. Mr. M'Donald	16	3	0
- -	A Female Servant, by Ditto	1	0	0
Manchline	Rev. J. Walker, As.	4	0	4½
Dumfries	Mr. Dunn	6	9	8
- -	Chapel	3	12	9½
- -	Rev. And. Fyffe, R.	14	6	3
Limekilns	Wm. Hadden, As.	10	0	0
Boness	A. Harper, As.	15	0	0
Denny	Jas. Harrower, As.	17	0	0
Falkirk	Henry Belfrage, As.	46	0	0
Stirling	J. Smart and D. Stewart, As.	60	0	0
Perth	East and West Church	80	8	2
- -	Relief and Independent Chapel			
Annan	Rev. Mr. Glenn, As.	5	0	6
Kincardine	Alex. Beattie, As.	8	0	0
- -	Auxiliary Bible Society, in aid of printing the Scriptures	10	0	0
Carlisle	Rev. Mr. Whitridge, Ind.	5	6	0
Alloa	W. Fraser, As.	18	0	0
Dunblane	W. Gilfillan, As.	15	0	0
Morpeth	G. Atkin, Ind.	5	0	0
Alnwick	Mr. Rate, Ind.	13	8	0
North Shields	——— Presbyterian	11	3	4
South Ditto	——— Ditto	9	11	9
Sunderland	Rev. Mr. Mason, As.	18	2	0
Selkirk	Dr. Lawson, As.	27	6	6
Hawick	Jas. Henderson, As.	25	9	0
	Ditto Donation	1	1	0
Darlington	Mr. Whittenbury, Ind.	5	15	3½
Nairn	——— ———	6	10	0
Inverness	Mr. Martin	36	13	1½
- -	Baillie M'Kenzie	1	1	0
- -	Miss Robertson	1	0	0
- -	Misses Murray	3	3	0
- -	At a Prayer Meeting	1	1	0
Newcastle	Donation, Mr. Davidson	1	0	0
The Cavers Auxiliary Missionary Society		3	6	10
The Roberton Auxiliary Missionary Society		3	13	7
The Woodfoot	Ditto Ditto	4	14	0
The Road Head	Ditto Ditto	2	6	6
Galashiels	Rev. Jas Henderson, As.	5	12	8½
Stow	Rob. Hay, As.	5	10	0
Lander	Geo. Henderson, As.	20	0	0
Newtown	W. Elder, As.	20	5	0
Jedburgh	P. Young, As.	45	15	9½
Oxenham	Auxiliary Missionary Society	7	0	0

Oxenham	Collection	£	5 12	1½
Eckford	Auxiliary Society		3 15	6
Ditto	Collection		6 1	0
Coldingham	Rev. R. M'Laurin, As.		11 0	0
Ayton	D. Ure, As.		13 14	8
North Berwick	Geo. Brown, As.		14 4	6
East Linton	Dr. H. Jamieson, As.		24 0	6
Stockbridge	George Campbell, As.		12 0	0
Coldstream	Adam Thomson, As.		33 10	0
Dunse	And. Davidson, As.		18 10	0½
Stitchill	W. M'Lay, As.		17 9	6
Kelso	Rob. Hall, As.		38 5	6
Wooler	Mr. Jas. Robertson, As.		16 15	8½
Ditto	At a Prayer Meeting		1 13	0
Ditto	Fowberry, Ditto, Mr. Mitchell		2 2	0
Tweedmouth	Rev. James Laurie, As.		13 0	6
Horndean	W. Lee, As.		15 0	0
Berwick	R. Balmer, As.		40 0	0
Alnwick	D. Paterson, As.		12 6	1½
Berwick	Rob. Hall, R.		20 3	6
Linlithgow	Mr. Watson, As.		10 9	10
Duntocher	Friends, by Mr. Wilson		3 8	0
- -	Rev. Dr. Cruden, of Nigg		2 0	0
- -	A well-wisher, by Rev. S Peddie		1 1	0
- -	Robt. Ponton, Esq. by Ditto		3 3	0
- -	M P. by Ditto		1 1	0
Brae Head	Rev. W. Horne		4 0	0
- -	Jo. Craig, Avonbridge		0 10	0
- -	Mrs. Smith, Edinburgh		1 1	0
- -	Mrs. Greenfield, Ditto		1 1	0
Selkirk	Post Boy		0 5	0
- -	Rev. R. Balmer, Berwick		1 1	0
Hexham Female Missionary Association, by Rev. Mr. Scott			5 0	0
Alex. Murray, Esq. of Ayton			20 0	0
Carnmonnock Association			10 0	0
Rev. J. Robertson, Cambuslang			1 1	0
John Angas, Esq. Newcastle			1 0	0

N. B.—In justice to the Congregations in the preceding List, it ought to be noticed, that the far greater part of the Collections were made on week evenings, when a large portion of the people in the country, some of them living at a great distance, were engaged in the labours of the field.

DISTRESSED GERMANS.

We have been favoured with a copy of the following letter from Stutgardt, dated Aug. 25, addressed to Messrs. Marten and Howard, Secretaries to the Society for Relieving the Sufferings of the Distressed Germans: being too late for insertion in its proper place, we give it here.

"My dear Friends—I beg leave to inform you, that in Luneburgh and Hanover I was informed of the great good done by the money collected in England, for the relief of such poor people as had suffered from the calamities of war. Several persons, high in office, both in church and state, received me the more kindly for having taken a small share in those benevolent exertions for the alleviation of suffering humanity. On such occasions I scarcely could refrain from the wish to have you both with me, that you might be witnesses of the unfeigned gratitude expressed by thousands for the prompt and most seasonable aid afforded them, at a period of almost unexampled calamity, by British generosity. But in no place you would have observed those sensations and expressions of gratitude in a more striking manner than in Hesse Homberg, the residence of the Landgrave of that name. I spent a few days in the house of the Rev. Mr. Breidenstein, Secretary to the Committee of Distribution, which has dispensed the gifts sent from England in a most judicious and disinterested manner; not confining itself to the sufferers within the dominions of the Landgrave, but extending relief to the adjoining parts, some of which had suffered still more severely.

"Mr. Breidenstein invited the Committee to meet me, and I rejoiced to become thus personally acquainted with men who had so laboriously exerted themselves for the benefit of their fellow creatures; minutely investigating the different cases brought before them, and apportioning relief according to the emergency of the case. Every one seemed anxious to shew me respect and kindness for the work's sake in which I had

been engaged, as one of the instruments of British benevolence. The Mayor of the town, as well as the chief magistrate of a neighbouring village, *officially* came to me, in the name of the inhabitants, to request me to be the organ of their warmest gratitude with the London Committee. But even then their gratitude did not stop. The Landgrave himself sent for me, the moment after he had returned from Frankfort, in order personally to testify his sense of obligation for what had been done for the alleviation of the distresses of his suffering subjects and countrymen. The Landgravine, with several of the Princesses of the House of Anhalt Dessau, united in expressions of similar feelings. They paid also particular attention to Mrs. Steinkopff, because she belonged to that nation which had manifested such disinterested Christian kindness.

"When we left Homburg, Mr. Breidenstein accompanied us, pointing out, in the road, several villages, the inhabitants of which had derived considerable relief from British bounty. When we came to Heidelberg, a benevolent German clergyman, whom I had never seen before, offered us, in the most hospitable manner, his house, and paid us the kindest attention, merely on account of our connection with the British nation and the London Committee of Relief. Thus you see, from a few instances I have selected, that the gifts bestowed on the unfortunate have not been bestowed in vain. —I have now convinced myself, that great, extensive, substantial, lasting good has been done, for which I cannot but bless God, and feel the sincerest regard and affection for all those who have been active in this work of faith and labour of love. Nor wish I ever to forget your's, my esteem'd friends, and the distinguished services you rendered to suffering humanity. May the God of Heaven be your shield, and your very great reward.—Mr. Breidenstein called my attention to some specific cases for which the Homburgh Committees had been unable to do what they wished to do; on which account I shall place £20. to their further disposal. I have also been informed, from authentic quarters, that the village of Kehl, and other places in its vicinity, have had to endure peculiar hardships, which will induce me to do something more for its suffering inhabitants. I remain, with the greatest respect for yourselves, and the Members of the Committee, your's,

"CH. F. A. STEINKOPFF."

POETRY.

AN ELEGY ON THE LAMENTED DEATH OF THE REV. CHARLES BUCK.

THE hallow'd muse delights to tune
Her harp to Joy's seraphic breath,
Yet oft is doom'd—alas! how soon,
To sound the solemn dirge of death.

Ah! BUCK is gone; nor pray'rs nor tears
Nor worth, nor usefulness could save;
For lo! a mourning crowd appears
Around their much-lov'd Pastor's grave.

No bigotry his sphere confin'd,
Nor wealth nor fame his zeal inspir'd;
But heav'nly wisdom stor'd his mind,
And love to souls his genius fir'd.

A scribe well taught in things divine,
He held a ready-writer's pen,
Fair Truth enlighten'd ev'ry line,
And shew'd the way of God to men.

He speaks, and lo! the joyful sound
New hopes to faithful souls imparts;
New doubts the infidel confound,
New fears alarm rebellious hearts.

Ah! silent now that faithful tongue,
That led the penitent to peace;
That cheer'd the old, and train'd the young
To throng the church with bless'd increase.

'Tis past—but tho' his course was short,
He much perform'd, and suffer'd long,
While Patience meek Submission brought
And Faith, in mortal weakness strong.

No more his active soul confin'd
Within a shatter'd house of clay;
He leaves this sinful world behind,
And wings to spirits bless'd his way.

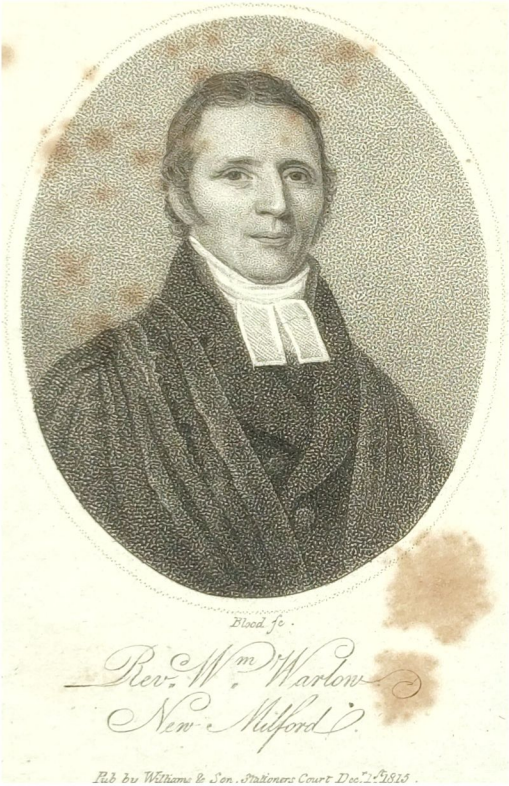
Ah! why should believers repine,
When God doth his servants remove,
To give them, in mercy divine,
A place in his kingdom above.
Their faith they have kept to the last—
They fought, and the victory won;
Their days of affliction are past—
Their triumph of glory begun.

The Spirit dictated the word;
The Saints—they are bless'd when they die;
The dead that have died in the Lord,
They rest from their labours on high.
Their works, the sweet fruits of his love,
Shall follow them home to the skies,
The grace of the Saviour to prove,
By whom they have press'd to the prize.

The flock in the wilderness left,
The Shepherd of Israel shall guide,
And tho' of their pastor bereft,
His love will another provide.
The widow who trusts to his care
Shall find him her husband indeed;
The fatherless child is his heir—
The poor at his table shall feed.

Away with our sorrow and dread,
We part but awhile with our friends—
True life is begun with the dead,
And time in eternity ends.
Our faith should the promise receive,
Our works the rich fruits should supply:
For they like the righteous who live,
Secure like the righteous shall die.

ALIQUIS.



Blood fc.

Rev.d Wm. Warlow
New Milford D.

Pub.d by Williams & Son. Stationers Court Dec.r 2.d 1816.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

NOVEMBER, 1815.

MEMOIR

OF

THE LATE REV. THOMAS CHARLES, B. A.

OF BALA, MERIONETHSHIRE.

When ministers are removed, who have been eminently active and useful in the Church of Christ, it becomes the survivors humbly to acquiesce in the Divine Will; and, at the same time, not to forget the benefits that have been received through their instrumentality, but to hold them 'in everlasting remembrance' to the glory of God, and in order to stimulate others to the like exertions. Useful and active in an eminent degree, was the Subject of this Memoir, who, for a period of thirty years, devoted his labours in the most disinterested manner to promote the knowledge and practice of vital religion among his countrymen throughout the principality of Wales.

From an introduction which Mr. Charles wrote to his Diary, we have an account of his early youth, and the impression of divine grace upon his mind. He was born October 14, 1755. His father was a respectable farmer in the parish of Llanfihangel, about ten miles from Caermarthen, in South Wales. When he was about ten or twelve years of age, his parents entertained thoughts of bringing him up for the ministry, and with that view sent him to a school at Llanddowror; where he continued three or four years. During that time he felt the first serious impressions upon his mind; but through what means he did not recollect. His convictions of sin, for a year or more, were very slight, and only at intervals; but he was powerfully impressed with an inclination to attend the preaching of the gospel, and to read the Bible and the best books he could procure. He would walk alone to any reasonable distance to hear evangelical sermons; and no time was tedious to him when reading good books. But, that which was most blest to him, was "Bunyan's Treatise on the Two Covenants," particularly that part wherein he shews the dreadful state of those who are under the Covenant of Works; which affected him so much, as to cause him several times to weep bitterly. He thought every one religious that went regularly to church; but often wondered he never heard them talk of religion, especially on Sundays. He had no spiritual person to converse with for some time; but at length providentially became acquainted with an aged and pious man, who lived a few miles from his father's residence. On him Mr. C.

called once or twice every week; and his conversation was very much blessed to him. Sometimes the old man was filled with great joy in talking with him; and when that was the case, he was never unaffected. Mr. C. says, he loved him as his own soul; and always looked upon him as his father in Christ. During this time, he acknowledges that he had but little acquaintance with the gospel-plan of Salvation. His religion consisted, principally, in strong desires after something which he had not yet obtained; together with a determination to use all appointed means, in order to its attainment. He soon proceeded to make a public profession of religion, partook of the sacrament of the Lord's Supper, and endeavoured to introduce religion into his father's family; and he observes, that he had reason to hope that his feeble attempts were not ineffectual. On this part of his life, Mr. C. has the following reflection:—When I "look to the rock whence I was hewn, and the hole of the pit whence I was digged,"—how distinguishing and astonishing the free grace and mercy that observed and pitied a poor vile and ignorant child! May a sense of my own nothingness ever keep me humble! and may a sense of the divine goodness, so undeservedly shewn to me, constrain me ever to live to God!

"O may I breathe no longer than I breathe
My soul in praise to Him, who gave my soul,
And all her infinite of prospects fair!"

Mr C. was afterwards placed at the Academy at Caermarthen, then under the superintendence of the Rev. Mr. Jenkins; to which he went with much fear and dread; and his old friend, before-mentioned, being anxious about his spiritual welfare, prayed earnestly with him before his departure. At Caermarthen, his connections with religious persons were considerably enlarged. Here he soon joined a society of Calvinistic Methodists, whose conversation was very useful to him. About the same time Hervey's Dialogues, and other evangelical books, were put into his hands; by which he obtained a clearer knowledge of the doctrines of the gospel. On January 20, 1773, he went to hear the late Rev. Daniel Rowlands; whose text was Heb. iv. 15. The discourse was particularly blessed in bringing him into a state of gospel-liberty; and his observations upon this occasion are as follows:—"A day much to be remembered as long as I live! Ever since that happy day I have lived in a new heaven and a new earth. The change which a blind man experiences upon receiving his sight, doth not exceed the change I at that time experienced in my mind. Then was I first convinced of the sin of unbelief, and of entertaining contracted and hard thoughts of the Almighty. I had such a view of Christ as our High Priest, of his love, compassion, power, and all-sufficiency, as filled my soul with astonishment—with joy unspeakable, and full of glory. My mind was overwhelmed with amazement. The truths exhibited to my view appeared almost too gracious to be believed; I could scarcely believe for very joy. The glorious scenes then opened to my eyes will abundantly satisfy my soul millions of years hence in the contemplation of them. I had some idea of gospel-truths before; but they never powerfully penetrated my heart until now. The effects of this sermon remained upon me above half a year; during which time I was generally in a comfortable frame. Often, when walking in the fields, I looked up to heaven, and called it my home; at the same time ardently longing for the appearance of the glorious Saviour to take me for ever to himself."—Every succeeding 20th of January, there is good reason to believe, was particu-

larly noticed by him, with a thankful commemoration of this manifestation of God's grace.

In the year 1775, Providence very unexpectedly opened his way to go to Oxford. Upon this Mr. C. observes,—"The manner in which the Lord opened my way to go thither gave me great satisfaction, and strong assurance that I should be kept, by God's grace, from being overcome by the temptations to which I might be exposed in that situation; though very often my spirits were much oppressed with fear and anxious apprehensions; but He who can keep us in one place, can with the same ease keep us in another. There are no difficulties with God."—He was admitted a member of Jesus' College; and soon became acquainted with several pious young men, to his great comfort and profit. After he had been about two years at Oxford, he was reduced to a great strait, his supplies from Wales being stopped. He was also indebted to the College in a greater sum than he had means of discharging. In these discouraging circumstances, he had come to a resolution of informing the College of his situation, and of returning home. During this severe trial, he was perfectly submissive to the Lord's will, and satisfied that he would order all his concerns according to his own goodness and wisdom. Though much puzzled to account for the concurring providences which had directed his way to Oxford, he was not without some secret hope that the Lord would extricate him from this difficulty. One morning, as he was engaged in writing to his friends in the country, to acquaint them with his determination to leave the University, an intimate friend called upon him, to whom he explained his circumstances and consequent resolution. His friend told him, that he had no doubt but that he would be assisted by some means or other; and desired him to make himself perfectly easy about the matter. His case being made known to another friend, a sufficient sum was advanced to discharge his debt; with an assurance that he should not want the means of defraying any future expences; on which, Mr. C. observes, with gratitude, that this was realized, and all his embarrassments on that head removed.

Few young men made better use of their time than Mr. C. A sound understanding, joined to a correct judgment, were improved by close application. Besides the usual private and public lectures, he attended a course of Hebrew lectures; the study of which he ever after cultivated. His general practice was to read a portion of the Hebrew Scriptures every morning. In the year 1777, he spent the summer-vacation with the late Rev. Mr. Newton, at Olney; and Mr. C. observes,—"The visit proved very comfortable and profitable indeed." On June 14, 1778, he was ordained deacon, at Oxford; upon which he makes the following reflection:—"I felt an earnest desire that the Lord would enable me to devote myself wholly to his service. I was not a little impressed with the great importance of the charge I had taken upon me, and of my utter inability to discharge it in a due manner. May the Spirit of the Lord be upon me evermore!"

He was engaged to a curacy in Somersetshire; but previous to entering upon it, he visited his father's house in Caermarthenshire. The spiritual frame of his mind at this period may be judged of by the following extract, from what he styles *Memoranda*:—"I looked upon those little corners in the house, and sequestered hedges in the fields, with inexpressible pleasure, where my soul, in former days, had often struggled with God in prayer,—and obtained the blessing. I could not but view those sacred spots as

holy ground. My father's farm wore the appearance of a Paradise!—the memory of the blessings, at various times bestowed, filled my heart with joy and praise."—About Michaelmas, 1778, he entered upon his charge; the duties of which he fulfilled highly to the satisfaction of the rector and his flock. On November 6, in the same year, Mr. C. commenced a Diary of his spiritual experience, which he continued till about the middle of the year 1785. In it he discovers, undisguisedly, the general frame of his mind;—the breathings of a pious soul after fuller communion with God;—complaints of desertion, and the hiding of God's countenance;—of indwelling sin, and the various corruptions of his heart;—a longing after holiness, and a complete deliverance from sin, &c. &c.—In March, 1779, he took the degree of A. B. Upon this occasion he writes,—"I am no longer a member of the University. God's goodness and mercy whilst there, were very great to me indeed! May my heart be ever duly humbled, and filled with praise, when I reflect on the mercies received! I was supported there by ways and means of the Lord's finding out; and such as clearly manifested his invisible hand, ordering and disposing them. The temptations I encountered were strong and numerous; but the Lord kept me."

After labouring in the ministry nearly five years, in Somersetshire, Mr. C. entered into the marriage state in 1783, with a respectable and pious person, and settled at Bala. Upon this occasion he has written as follows:—"August 20, this morning I was married; and I hope I can truly say, 'in the Lord.' I have seen much of the Lord's goodness in the person he has bestowed upon me, and the manner of bestowing her."—In the year 1784, after occasionally serving different churches, both in England and Wales, he engaged in the curacy of Llanymowddy, in Merionethshire, fourteen miles from Bala. Here he laboured with success for nearly a year; but his faithfulness excited the jealousy of some of the neighbouring clergy, and the enmity of some of the parishioners: in consequence of which he received notice to quit the curacy, which he accordingly did, on the 1st of January, 1785; on which he says,—"When I reflect upon the last year, I see great cause for thankfulness. I have reason to believe that the Lord, in some degree, has blessed my poor labours. I never found Satan so busy in tempting me to unfaithfulness. It surprised me much; for the temptation continued in full strength for some time, which caused me to pray more fervently, to be humbled more deeply, and to see more of the fear of man and the love of the world in me, than I was aware of. Blessed be the Lord, I was enabled to overcome, and not to act unfaithfully! This affords me now much comfort. I believe Satan acted more violently than ever, because the Lord blessed my ministry more than ever!"—After this he continued waiting some time for employment in the established church, embracing every opportunity that offered to exercise his ministry within its pale; but every application failed, even though he intimated his willingness to serve gratis: and his testimonials, which he sent to the metropolis for the use of the late Rev. J. Newton and other friends, being lost on the road, occasioned further delay. During this interval he was not unemployed; but commiserating the situation of the poor children and youth around him, he collected them for the purpose of instructing them in his own house; which exercises proving acceptable, the number soon became larger than could conveniently be accommodated; he was therefore prevailed upon to adjourn these meetings to the chapel

of the Calvinistic Methodists. This was attended with earnest invitations to exercise his ministry among that body; and, as no opening appeared for him in the Establishment, he followed the leadings of Providence, and entered upon a field of more extensive labours, in which he became most eminently useful. Soon after which, that eminent clergyman, the late Rev. Daniel Rowlands, upon hearing him preach at Llangeitho, said,—"Mr. C. is the Lord's gift to North Wales;" and we may truly add, that he proved so to all the principality. From this time the hills in North Wales, where an evangelical sermon had seldom been heard, resounded with the glad tidings of Salvation, through his ministry, and by the preachers he encouraged to set forth Christ crucified among the people: the great Head of the church owning their labours, by a manifest change in the morals of a country which, at the commencement of his ministry, was barbarous in the extreme; but has now become eminent for the power of vital godliness. Here he travelled in all seasons, labouring to make known the way of Salvation;—studiously adapting himself to the meanest capacity, and forming religious societies, which, in North Wales alone, amount to about seventy, who have chapels in connexion with each other. Mr. C. made a point of visiting and preaching to each of these societies, at least, once in every year; and at the associations, consisting of several of these societies united, he attended quarterly, and acted as president. He, however, so conducted his arrangements as usually to preach at Bala on the last Sunday in the month, when he administered the Sacrament of the Lord's Supper to about 500 communicants.

Mr. C. also visited frequently the Religious Societies and Associations in South Wales, which comprehended about an equal number of places with those in the North; among whom he dispersed the Word of Life, and stimulated them to the use of all the means ordained for the promotion of vital godliness. His friends sometimes suggesting that these unwearied exertions might prove too much for his bodily strength, he would reply,—"Work here—rest in the grave."

Mr. C. nevertheless, continued for many years to exercise his ministry occasionally in the established church; and, until the death of the late Rev. Mr. De Courcey, he used to preach in his church at Shrewsbury, when passing through that town. He also visited annually the Welsh societies in Liverpool, Manchester, Gloucester, and London. In the latter city he regularly supplied for many years, in rotation with other ministers, the chapels of the late Countess of Huntingdon, at Spa Fields and Sion; where the Lord gave him seals to his ministry; and he was highly respected.

Upon an early visit to Liverpool, Mr. C. having taken his place to cross the river, his baggage was inadvertently put into a wrong boat, which occasioned him to exchange; and shortly after, that in which he had first engaged to take his passage upset; when, we believe, all on board perished. Thus the God of our Salvation, who had appointed him to be a burning and a shining light in his church, providentially preserved him for future labours.

In the year 1785, Mr. C. established Circulating Charity Schools in several parts of North Wales, upon the plan of those instituted by the late Mrs. Bevan; whose benevolent intentions were suspended by a suit long pending in the Court of Chancery, between the executrix and the trustees to her will. Mr. C.'s schools were supported by contributions from England and Wales,—liberally aided from his own purse; and many thousands of the poor Welsh are indebted to them for being taught to read the Bible, and for being instructed in

the principles of the Christian religion. His own account of them may be seen in Vol. VI. of this Magazine, page 29. These schools, which are often necessary where it is not practicable to establish a Sunday School, or one is found to droop, are still kept up, and are in a flourishing condition, though not on so extensive a scale as formerly, owing to a partial failure of the resources by which they were supported.

Mr. C. was also instrumental in setting up Sunday Schools in all the congregations of that body with which he was connected in the principality, and in some parts of England; and of reviving them in many places where they had dwindled away. In this work he was for some years liberally assisted with Testaments and Spelling-books by the Society established in London "for the Support and Encouragement of Sunday Schools;" and having obtained the entire confidence of the committee of that institution, he acted as their agent for North Wales. But, at length, the schools became so numerous, and the demand for books so enlarged, that he devised means to supply them with spelling-books without relying upon any benevolent institution; and for this purpose, and also to insure a supply of Catechisms and other religious publications, for the benefit of the increasing number of readers, he established, in the year 1803, a printing-press at Bala; which has been hitherto chiefly occupied for the spiritual benefit of the principality.

Mr. C. was blessed with peculiar talents for engaging the serious attention of children and young persons, which he employed in encouraging them, not only to learn many chapters and to repeat them in the congregation and in the schools, but also to exercise their minds in selecting suitable scriptures for the establishment of the most important points of doctrine and practice, of which he would give them a suitable number to prove against his next visit. And with such ardour did the youth of both sexes engage in these exercises, that often upon the approach of such a season, some would spend a great part of the night in searching the scriptures, to find portions the best adapted for the purpose,—their attainments hereby in a clear knowledge of the principles of Christianity,—and the benefit derived to their parents, from the children soliciting their assistance in finding suitable proofs, have been truly astonishing. So generally acceptable were these measures, that in some districts the whole of the young people were engaged in the schools either as learners or as teachers: the effect of which has been obvious in the moral improvement of the Society, as well as in the increase to the churches of many persons of sterling piety.

In order more effectually to promote Christian knowledge, he introduced catechetical instruction at the time of public worship; and promoted associations of the schools, of certain districts, to meet at a certain place at a given time, when he would visit and examine them. This naturally excited a spirit of emulation; and such meetings have evidently proved a blessing to the congregations, as well as to the children and youth.*

* So earnest was the desire of Mr. C. that every one should be able to read the Word of God, that if he met a poor stranger upon the road, his first question generally was, 'Can you read?' which, from the general knowledge of his character in Wales, often met with the animated reply,—'Are you Mr. Charles?' The result of these enquiries proved, that a much larger number of persons were still incapable of reading than he had supposed, and induced him to adopt a plan for the instruction of *Adults*, which he prosecuted with success, and encouraged throughout his extensive connexion. He thus became the founder of Adults' Schools, as is allowed by Dr. Pole, in his celebrated work upon that subject. Mr. C. was so anxious to carry religious instruction to its utmost practicable extent, that in the year 1807, he cheerfully complied

A few years after his visit to Ireland, a native of the Highlands of Scotland being engaged by the Hibernian Society as an Inspector of some of their schools, it was recommended to him by a friend to visit Mr. C. on his way to Dublin, in order to avail himself of such advice as Mr. C.'s long experience in conducting schools in a rude country would enable him to administer. The ardent mind of Mr. C. embraced this opportunity of making particular enquiry as to the state of education in their native language among the Highlanders in Scotland; when finding, that where schools had been established, they were confined chiefly, if not entirely, to teaching English; in which the people, to the number of 300,000, were, confessedly, "incapable of understanding a sermon,"—he immediately opened a correspondence with some active persons, of respectable character, in Edinburgh; the result of which was the establishment, in 1811, of the "Society for the Support of Gaelic Schools." This Society prosecutes the object with vigour; and has numerous and well-conducted schools in the Highlands and Islands of Scotland, for teaching the natives to read the holy Scriptures in their vernacular tongue, chiefly upon the circulating plan adopted so successfully in North Wales by the Subject of this Memoir.

with a request from the Committee of the Hibernian Society in London, to accompany three of its members (the Rev. D. Bogue, Rev. J. Hughes, and S. Mills, Esq.) to Ireland, for the purpose of enquiring into the State of Religion and Morals in that country. The report of the deputation is before the public; and the observations then made by Mr. C. led him more especially to desire that schools might be established in every part of that country; in which, such as require it, should be taught in their native language:—and had he lived to this day, when the Hibernian Society has more than 14,000 children under instruction, his generous heart would have exulted with joy!

[*To be concluded in our next.*]

ON HYPER-CALVINISM.

(*Concluded from p.* 353.)

THEY who deny the perpetuity of the Divine Law as *a rule of life* to believers, whatever may be their intention, or whatever may be their practice, are certainly chargeable with most criminal inconsideration, and rashness in their language. The moral law, or law of nature, as embodied in the Decalogue, is of immutable and eternal obligation: it is the necessary result of the relations subsisting between the Creator and his intelligent creatures. Its having been connected with, and made the basis of the Mosaic dispensation, is a circumstance which does not in the least interfere with its claims on us, and on all men. Gloriously has it been illustrated in the Life and Death of our great Surety; and the impossibility of our obtaining justification by it, as part of a covenant of works, has nothing to do with its authority as the standard of obedience. These views of the subject must be perfectly apparent to every one who has consistent notions of the Divine Character and Government. Consequently, the *mystical* and *disparaging* expressions respecting the Law of God, which we may sometimes hear from professors of a certain class, are to be decidedly condemned. In the language common to these spiritual highflyers, none is more dangerous or disgusting than what they employ in reference to the nature of Christ's mediatorial work, and the commutation of persons between him and his redeemed people. It is not from the sacred scriptures, but from the crude extravagance of ancient or modern theology, that the notions have been derived, which represent the Deity as a gloomy and merciless tyrant, arbitrarily devoting a large number of his creatures to inevitable misery, and delighting in their ruin;—which

describe the character of sinners as *literally* transferred to the Messiah, so that he may be said to have been "the grossest adulterer,—the vilest murderer,—the meanest thief;—in a word, the greatest sinner that ever lived;"—or, which speak of him as having so personated the guilty, as that what he did and suffered, they actually did and suffered themselves; thus acquiring a claim on the divine favour, &c.

In this way, by transgressing the bounds of scriptural moderation and propriety, and by the fondness discovered for giving explanations on subjects which do not admit of them, no advantage has been gained, unless it be an advantage to render religious truth revolting by its absurdity, and mischievous by its perversion.

Some there are who disapprove of addressing the calls and invitations of the gospel to sinners; conceiving that the scriptural representation of their state, as "under the curse,"—"dead in trespasses and sins," &c. &c. is designed to discourage such an application. Is man, then, become a trunk, or a stone? — is his accountableness gone with his virtue?—is his impotence any other than moral and voluntary?—is he necessitated to sin, and incapable of repenting?—is human nature now in a different condition than in the time of our Lord and his Apostles, when it was perpetually assailed with every weapon of argument, entreaty, remonstrance, promise?—or, is "the Lord's arm shortened that it cannot save," and his Spirit restrained, that it cannot change "the heart of stone" into "a heart of flesh?"—These questions must be answered in the negative, if the objections frequently urged against ministerial addresses to the sinner's conscience be correct.

There is too much reason to believe, that to many who bear the Christian name, Sin, instead of appearing "exceeding sinful," is no very formidable object. In fact, the sentiment, that "*Sin cannot hurt a believer*," is far from being unknown, or unsupported. Were it worth while to argue with persons who can deliberately maintain a position like this, it might be asked, how we are to account for the deep despondence, or the pungent remorse with which the minds of ancient believers seem to have been filled consequently to the commission of sin;—how we are to explain the words of the Psalmist, "If I regard iniquity *in my heart*, the Lord will not hear me;"—and, how it happens that, in every age, the peace of a good man's heart corresponds to the integrity of his conduct? But to such enquiries, the only answer to be expected in this case would be a contemptuous sneer. Let us, however, all be anxious to crush the Antinomian Viper in its shell;—to guard against every thought which would inspire a momentary indulgence to iniquity;—to suppress at its first rise the imagination which, perhaps, the truly pious reader of these pages may, in an evil hour, have detected in his bosom,—the imagination which whispers, "You are in a state of salvation, and *therefore* may take a few liberties which would otherwise be dangerous;—you are justified through grace alone, and *therefore* there is not so much need of encreasing vigilance and self-denial;—or, you have already realized many works of piety, many eminent endowments of character, and *therefore* you may now allow yourself to preach a little more than you practice;—after much labour, you may rest awhile upon your oars, or take a little illicit diversion with impunity."—Accursed logic!—diabolical sophistry!—wisdom from beneath, that is earthly, sensual, devilish!

Persons of the character I have attempted to delineate, commonly discover a strong antipathy to practical discourses from the pulpit.

A strain of preaching, or, even an occasional sermon adapted to storm the entrenchments of vice, excites their sullen, or their violent displeasure. They are sure, on such occasions, to accuse the motives of the preacher, to represent the doctrines of grace as in danger of neglect; — or, to spurn at what they are pleased to call an officious interference with the secrets of domestic life, or the arrangements of social intercourse. The true explanation of this resentment, is to be found in the strength of those unsubdued propensities, of which a faithful exposition of the word of God must necessarily be the condemnation. A bad conscience is a nest of scorpions; stirred into fury by the least alarm.

Were it necessary to refer to facts as illustrative of the baneful principles we are reviewing, we might appeal to unnumbered societies in London and the country, once peaceful and united; but which, within these few years, solely through the entrance, and malicious or misguided activity, of men in whom those principles have reigned, are become as "dens of wild beasts, biting and devouring one another." — All order at an end;—all Christian forbearance laid aside; — all "the gentle light of love" extinguished, these societies exhibit the disgraceful scene of pastors and people recriminating and abusing each other, — of worldly policy triumphant over religious principle,—of rapid desertion, and ultimate ruin. —— Happy those churches which are yet free from the contagion of this moral pestilence!—yea, happy is the man who assiduously cultivating that "*holiness of truth*" (οσιοτης της αληθειας*) which the gospel of Jesus Christ can alone effectually inspire, aims even to "be holy, as God is holy," and lives under the recollection of the apostolic sentence:—*If we say that we have fellowship with him, and walk in darkness, we lie, and do not speak the truth: but if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin.*

Ringwood. A. B.

* Vide Doddridge in loc.

PLAN FOR A SCHOOL, *IN PART CHARITY.*

To the Editor.

SIR,

IT is generally admitted that the present is an eventful era; and benevolent persons have reason to rejoice that the Lord has crowned their exertions with his blessing, by spreading the gospel and the knowledge of true religion; and this has produced the effects of love to our fellow-men:—witness the many valuable institutions for relieving the wants of the poor, as well as administering suitable aid to the afflicted. But there is still room for the further exercise of benevolence; and let not the Christian murmur that the claims upon his bounty are increasing; for it may be observed, that almost every good institution finds a ready support. I venture, therefore, through the medium of your extensively circulating work, to suggest a thought which has been for some time upon my mind; now called forth, from the circumstances of a family whom I am interested for, and from the late election of children into the Orphan Working-School. Three boys were to be admitted; and there were seventeen candidates, all fit objects for such an institution: there were families of as many as ten children: all, I believe, had lost one, or both parents.

There are many widows who lived decently from the earnings of their husbands; but, bereaved of them, all the regular means of sup-

port failed; nevertheless, if a widow were relieved from the support of some of her children, she might do more towards the support of the rest; and many have friends, especially those connected with religious societies, who might raise 10*l.* a year for her, but could not provide 20*l.*; and are therefore discouraged from exerting themselves at all.

I beg leave to propose to my Christian friends the Formation of a Society, in order to establish a School, for the maintenance and education of some of the children of our poor friends; who, from afflictive dispensations of Divine Providence, are unable to do it *wholly*; but who can, nevertheless, do it in part.

My idea is, that the parents or friends of every child admitted, should pay *one half* of the estimated expence of its support; the other part to be defrayed by the benevolent fund.

Could such an institution be established, you would relieve the distress of many worthy persons who sink under the burden of their families; and you would be using the best means to bring up some virtuous servants, by withdrawing them from the scenes of temptation their tender years are exposed to, especially in the metropolis.

The governors of the Orphan School enjoy great pleasure in finding their plan of education attended with a success beyond, I believe, any similar institution. By referring to their published account, I find their children cost, the last year, 19*l.* 15*s.* 9*d.* each, including clothing and incidental expences.

	£.	s.	d.
The household expences for each, were only - - - -	15	15	0
Apothecary, printing, and sundries - - - - - -	1	10	9
Clothing - - - - - - - -	2	10	0
	19	15	9

My recommendation is, that after a society is formed and a fund raised, a house be taken a few miles from London: I would say not many, because it would be necessary that the object be frequently brought into view, and the institution be occasionally visited by a committee.

I would have it first tried for *Boys* only; because I would not launch out too far. Few parents are able to give due attention to the education of boys; it is longer before they can do any thing towards their support than girls; and they are more difficult to be managed, especially by a widow.

A suitable man and his wife must be engaged; the man must be capable of instructing them in reading, writing, and accounts. He must be a person not only of unexceptionable moral character, but of approved piety, who can be depended upon for doing every thing in his power to impress upon their minds religious principles. The friends of every boy elected must pay 10*l.* on his admission; and the same sum upon the commencement of every succeeding year, unless it should be agreed, after the first year is expired, to take him for a shorter time; in that case a proportionable sum; the rest of the expence to be paid from the fund. —The diet should be as plain as possible.

If any manufacture could be introduced, it would in every view be desirable; for I lay great stress upon the children being brought up in habits of industry.

Should the project be thought practicable, I have said enough of the plan to excite attention. Should any benevolent friends be disposed to convey their thoughts to me, the Publisher will receive them.

It appears to me calculated to assist a valuable class of people, I mean poor Christians, such as our Lord committed in charge to his followers, and of whom he says

"Inasmuch as you did it to my disciples, ye did it to me."—Many sorrowful widows would be caused to rejoice; and I hope it would be found a public blessing, by raising up some valuable characters for useful situations in life. Leaving these hints to the consideration of the benevolent, I subscribe myself

BENEVOLUS.

ON ORACLES. No. III.

Sir, *To the Editor.*

IN my last, the effectual care taken to conceal the hidden approach to the oracular [illegible]ment, might admit a suspicion that Dr. Clarke had been betrayed by his zeal against superstition, into an erroneous and uncharitable conclusion. The present extract does not admit of that suspicion: the Dr. speaks out in direct terms. He is at Argos, a famous city anciently; and not a small town at present. He says, p. 677,

"Hence we descended towards the sea; and came to the remains of the *Temple of Venus* before-mentioned, above the Theatre, where the Greek chapel is situated. We were unable to discover any remains of the *Stadium;* but this, in all probability, will not elude the researches of other travellers. After again visiting the Theatre, we found, at the foot of the hill of the Aeropolis, one of the most curious *tell-tale* remains yet discovered among the vestiges of pagan priestcraft; it was nothing less than one of the *oracular* shrines of Argos, alluded to by [illegible]*mias*, laid open to inspection [illegible]he toy a child has broken, in order that he may see the contrivance whereby it was made to speak. A more interesting sight for modern curiosity can hardly be conceived to exist among the ruins of any Grecian city. In its original state, it had been a *temple;* the further part from the entrance, where the altar was, being an excavation of the rock, and the front and roof constructed with *baked tiles*. The altar yet remains, and part of the *fictile* superstructure; but the most remarkable part of the whole is a secret subterraneous passage, terminating behind the altar; its entrance being at a considerable distance towards the right of a person facing the altar; and so cunningly contrived as to have a small aperture, easily concealed, and level with the surface of the rock. This was barely large enough to admit the entrance of a single person; who, having descended into the narrow passage, might creep along until he arrived immediately behind the centre of the altar; where, being hid by some colossal statue, or other screen, the sound of his voice would produce a most imposing effect among the humble votaries, prostrate beneath, who were listening in silence upon the floor of the sanctuary. We amused ourselves for a few minutes, by endeavouring to mimic the sort of solemn farce acted upon those occasions; and as we delivered a mock oracle, *ore rotundo*, from the cavernous throne of the altar, a reverberation, caused by the sides of the rock, afforded a tolerable specimen of the "*will of the gods*," as it was formerly made known to the credulous votaries of this now-forgotten shrine. There were not fewer than *twenty-five* of these juggling places in *Peleponnessus*, and as many in the single province of *Bœotia*:—and surely it will never again become a question among learned men, Whether the answers in them were given by the inspiration of evil spirits, or whether they proceeded from the imposture of priests? neither can it again be urged that they ceased at the birth of Christ; because *Pausanias* bears testimony to their existence at *Argos* in the second century. Perhaps, it was to the particular shrine now described that his evidence refers: its position, however, does not exactly

warrant this opinion; for the oracle he mentions, corresponded rather with the situation of the monastery upon a *ridge* of the hill of the Acrópolis. In this situation he places other shrines; namely, the *Hieron* of *Jupiter Saviour*, together with a *cell*, or *abiding-place*, where the Argive women were wont to mourn the death of Adonis: and, as not only heathen deities, but also heroes, were rendered subservient to these purposes of priestcraft, the worship of Adonis might have contributed to swell the list of temples where *oracles* were delivered."

So far our traveller; on which I shall only remark that, supposing the Dr. to have had good authority for saying there were "twenty-five" of these juggling places in Peleponessus, and as many more in Bœotia, the number is *fifty!* within a space of country scarcely larger than Wales. To these also must be added the Ventriloquists, or Pythonic spirits; of which we have a history in the Acts.—What ample scope for delusion and priestcraft!

The same we have reason to believe took place in Egypt; at least, we have discovered in the ruins of Pompeii, and there *preserved* for our observation, an Egyptian Temple, to which there is a *private staircase*, which leads to the most sacred (oracular) part of the structure. It is common for the guide to direct the attention of visitors to two perforations connected with this passage; observing, that it was in that passage, and through those openings, the concealed priests of Isis were wont to pronounce the oracles of their goddess.

Thus we see that the gods of the heathen were "*vanity and a lie*," in the strict and literal sense of the words. The extent of this delusion through Egypt, Greece, and Italy, need not be pointed out to your readers.

I am, Sir,

Yours, &c.

T. C.

THE WOUNDED ISRAELITE CURED.

AFTER the soul has found peace with God, through Jesus Christ, and enjoys a sense of free pardon, it is *liable* to grow remiss and negligent in matters of duty. This brings on distress; distress occasions doubt; doubt undermines hope; any loss of hope diminishes faith; weakness of faith again suppresses hope, and diminishes it in a greater degree; despondency cherishes doubts, and pre-disposes the mind to indulge them; a doubting habit produces gloom; gloom is unfavourable to zeal, to love, to obedience, to devotion, to friendly intercourse. Such a person will have little to say about divine things:—he will be always complaining of want of comfort:—he will be ever liable to enter into temptation, especially the love of the world:—he will be looking for evidences of his interest in Christ; and seeing little or nothing of them, will frequently be ready to think all his former feelings a delusion:—he can find no comfort in reflecting on his own conduct or experience; for the course above-described will always be unfavourable to sanctification and growth in grace.

Such is the case of this spiritual malady. How is it to be remedied? Only by returning to the point from whence the departure took place;—by renewing an act of faith in Christ for the pardon of all sin, and especially that course of sin comprehended in the conduct above-mentioned;—by repentance and faith;—by watchfulness;—by seeking comfort only at the *cross*, and the "throne of grace;"—*by embracing Christ as at first*, with sorrow for past misconduct, and reliance on the grace of the Holy Spirit, to assist in future, in watching against sin.

Peace, cheerfulness, and comfort will thus be restored. Doubts, and fears, and gloom, will all vanish. Confidence in God will be

established. The day will glide gently on. Watching, praying, believing, and trusting, we shall be more than a match for Earth and Hell.

But if, through the weakness of our nature and the power of temptation, we should again sin,—who would not take special care lest he bring himself into his former distressed state!—who would not immediately fly to the blood of sprinkling!—By delay, it becomes every day more difficult;—we feel the greater reluctance to it;—and coldness, to say the least, must ensue between God and our souls. *So long as we are endeavouring to establish comfort, on the ground of our own experience, so long we shall lose the enjoyment of the presence of God;* for there is no comfort but in the love of God and the promises in Christ. Whatever apparent comfort arises for a time in the mind of one who has been negligent in his moral conduct and religious duties, after finding peace by Jesus Christ alone, if his comfort arise from *forgetting* his sin, or a mere appropriation of privileges, it is most probably a delusion,—and at best is very uncertain; for the next temptation will, most likely, scatter it like the morning cloud.

No solid peace can be expected but in the renewal of that act of faith by which we embrace Jesus as our only and entire Saviour; and thereby rest our hope on his mediation with the Father. This act of renewal may be exercised seven times a day; but that does not alter the nature of it. I am hungry or thirsty frequently in the course of a day, and my [illegible] lead me to apply to the same [illegible]nance I have often taken before. If I feel a want in the evening, I do not argue that I have eaten of the same food in the morning; and, therefore, it is not proper I should take it again. If I am wounded in battle, I know of a skilful surgeon who has cured me before,—is that a reason why I should not apply again whenever I am wounded?—Am I justified in neglecting the means of cure, from a fear of being thought troublesome, or, from a conceit of my own ability to cure myself? Thus, in our daily conflicts with the world, the flesh, and the devil, we must come again and again to "the blood of sprinkling.

Now, if any say this ministers to carelessness and licentiousness, let them ask themselves, whether they would purposely wound themselves, either to try their own skill in curing the wound, or, that they might have an opportunity of applying to the surgeon for a cure? The real Christian has a mortal hatred to sin. If I have not this hatred, there is reason to think I am yet in my sins, and deceiving myself. But, though the Christian bears a mortal hatred to sin, this is not inconsistent with being *liable* to sin; for if we are not *liable* to sin, then we are absolutely "perfect, as God is perfect." But who pretends to this perfection? I may hate the thing I do, and yet sometimes do it. I say *sometimes;* for, a *habit* of doing a thing, implies a love and attachment to it. It is not now necessary to enter into the reasons which induce us to do sometimes the thing we hate: such is the fact. The chief inquiry should be, *Am I well or ill affected to sin—to all sin?*—Is it my grief?—Do I feel it a burden and a wound?—Can I be easy when I know I have sinned?—Can I be at peace till I know my sin is pardoned? A worldly man may get some kind of peace when his conscience troubles him; but what kind of peace is it? Any thing but that "which passeth all understanding." This is the exclusive privilege of him who, "being justified by faith, hath peace with God through our Lord Jesus Christ." In short, there is no true "peace" of conscience, no solid "joy," but "in believing."

TURNERUS.

Obituary.

MRS. ANN MORSE.

To the writer of this Obituary there never appeared a more evident exemplification of sovereign grace, or a more pleasing encouragement for ministers to exert themselves in Village Preaching, than in the case of Mrs. A. Morse, of Freystrap, in Pembrokeshire. She had formerly been in connection with the Wesleyan Methodists; but, by reason of some peculiar trials in her family, attended with a painful reverse of fortune, her profession of religion was suffered to decline, and unhappily ended in nearly a total neglect of the means of grace. But as this child of sorrow was again favoured by Divine Providence in temporal things, so it appeared that still greater mercies were designed in the secret counsels of God. — The preaching of the Word, from which she had long withdrawn, was to be brought to her own habitation, while it might be said, with peculiar propriety, "Salvation is come to this house!"

The circumstances which led to this event, are no less pleasing in reflection, than the happy consequences which appear to have been the result of it. One of the preachers, who afterwards delivered a monthly discourse under her roof, being in company with the late Mr. Davies of Rhosmarket; and receiving from him an affecting account of the moral state of the poor colliers in and about Freystrap, proposed an immediate visit to the cottage of an old man, who stood related to him as a church-member, with a view to attempt the introduction of the gospel among them. They immediately set out together; but on finding the cottage too small, and in many respects inconvenient, they thought no harm could be done in applying to Mrs. M.; observing her house to be the largest and most eligible in the neighbourhood. This was immediately done; she readily consented to open her doors for preaching; and expressed herself in such a manner as to testify her joy and surprise at so unexpected a visit, and a proposal so perfectly agreeable to her mind. She entered into a detail of some particulars in the history of her life that were very interesting and affecting; while she alluded, with tears of sorrow, to her past declension from the ways of God, and expressed her purpose, in the strength of divine grace, to devote the remainder of her days to the Lord. The impression produced by this visit may be easily conceived; — both were animated and encouraged to pursue their design. The time was fixed for the first meeting, which took place accordingly, and was numerously attended.

Since that period, two years have nearly elapsed, during which time the gospel has been regularly preached in the house to an attentive congregation, with some pleasing tokens of the divine presence. — Mrs. M. was found to receive the truths of religion with a mind entirely open to conviction; and manifested a readiness to understand the will of God, in order to obey. In this frame of mind, she continued to discover marks of sincerity, until visited by her last illness, which continued more than six months. During this period, her concern to prove her interest in Christ, and obtain the assurance of eternal happiness, was very much increased. She would always be brought down, and placed in her chair, to engage in the worship of God, whenever the opportunity was afforded: — a practice which she continued to the very last; — and, as she longed for the return of these meetings, so she appeared to be refreshed and comforted by them. She seemed very desirous of opportunities for religious conversation, either with ministers or other serious persons; and, by this means, the way of salvation was repeatedly pointed out in a plain, simple, and familiar manner; to which she appeared to listen with encouragement and lively hope. On enquiring how a person may obtain that assurance of pardon and acceptance with God which is so essential to a happy death, she was directed to consider the plain and simple requisition of 'repentance toward God, and faith in the Lord Jesus Christ,' while those promises which are made to such as do repent and believe, were laid before her; and, on being told that the penitent and believing soul may commit its fears to the wind, and ought not to doubt of being accepted with

God, since he cannot deny himself, she appeared to find rest in Jesus, and to be favoured with strong consolation. In this happy frame of mind she resigned her breath on the 12th of December; when she doubtless entered into everlasting rest.

Thus the pious and discerning part of her acquaintance have seen the truth of that prophecy, 'The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away!' -- the passage she had selected for her funeral discourse. And, according to a prevailing custom in this country, her weeping relations and a large company of people were addressed from these words before the funeral procession moved from the house to the church-yard. —It was a solemn and affecting scene, calculated to remind all present of their latter end, and produce a suitable concern to 'die the death of the righteous.'

The means by which the gospel was brought to the place, in connection with this solemn event, have arrested the attention of several persons to whom they were sufficiently known. Among others, a friend who had frequently visited Mrs. M. in her illness, observed, as we drew near the church, that the Lord had been preparing her in a wonderful manner for her final change; and that, in his judgment, she had given every reasonable evidence of having died in the Lord. Thus the great Shepherd of Israel will both search for His sheep, and seek them out of all places where they have been scattered in the cloudy and dark day; so that none of them shall be lost. And what an inducement does this account afford for country people who have commodious houses, to invite some neighbouring minister to come and preach among them! May the Lord incline many to take the hint which is here given; and may the blessing of him who received the ark, thus obviously descend upon them!

Haverfordwest. J. B.

MRS. HANNAH LOW,

OF LONDON,

Died Feb. 27, 1815. She was one of 'the excellent of the earth;' and this is recorded of her, to the praise of the glory of divine grace. Her first convictions of the necessity of experimental religion were produced under the ministry of the late Rev. Mr. Patrick, Lecturer of Shoreditch; and were cherished by the preaching of Messrs. Foster and Pratt, at Spitalfields Church. In the year 1805, she was led to attend Hoxton Chapel. Here, by a blessing upon the means of grace, her spiritual knowledge was increased, and her soul filled with 'joy and peace in believing.'

In 1807 she joined the church; and, from that period, she continued to 'adorn the doctrine of God our Saviour in all things.' As a wife and a mother, her bereaved relatives can bear testimony to her fidelity, prudence, and affection; while all who knew her must testify, that, as a Christian, she was 'an Israelite indeed.' She was a woman of prayer. Of her it may be truly said, that she was 'fervent in spirit.' She could pray, and she did pray 'with all prayer and supplication in the spirit for all saints.' She was regular in her attendance upon public worship. She called 'the Sabbath a delight.' Her attachment to the sanctuary, and to its services, was practically demonstrated. Before Mrs. Low could absent herself from the House of God, she required a reason which would satisfy conscience, and be sanctioned by the scripture.

She was diligent and liberal. As far as her means would permit her, she aimed to promote the temporal and spiritual interests of her fellow-creatures. Her exertions, in connection with the Hoxton Dorcas Society, will not be soon forgotten. She had accepted the office of a visitor, and she 'went about doing good;' she was an unassuming woman; she 'feared God above many,' and her relative importance was very generally acknowledged; but she did not think of herself 'more highly than she ought to think;' she esteemed others better than herself.

Her failings and infirmities it is needless to record; who is without them? 'There is not a just one upon earth that doeth good and sinneth not.' What was *wrong*, Mrs. Low deplored, and endeavoured to rectify, — and what was *right*, she attributed to the grace which made her 'to differ from another.'

The removal of this excellent wo-

man was very unexpected. In the course of her pilgrimage she had been exercised by afflictions and spiritual desertions; — but whatever distressing fears she might have had respecting her last conflict, they were never realized; for she suddenly exchanged her place in the church militant for a place in the church triumphant.

On Lord's Day, 26 Feb. she attended Hoxton Chapel, as usual, and appeared to enjoy the ordinances of her God. At six in the evening she left home, apparently in good health; but, just as she was entering the chapel, complained of being rather unwell; she remained, however, during the service; and, upon her return home, remarked that she was apprehensive of a paralytic affection. Very shortly afterwards, a fit of apoplexy deprived her of her speech and her senses. She continued until nine o'clock the next morning, and then entered her eternal rest. A sermon, to improve the solemn event, was preached in Hoxton Chapel, by Mr. Arrow, of Lynn.

MR. THOMAS LEE.

On the 26th of February, 1815, died Mr. Thomas Lee, of Homerton, aged 77. This much respected and venerable man was brought to an experimental knowledge of the gospel, many years ago, under the ministry of the late Rev. Mr. Palmer, of Hackney. Afterwards he became a constant attendant on Mr. Eyre's very useful ministry, and was appointed clerk in the chapel at Homerton, where the labours of that excellent servant of Christ were enjoyed for eighteen years. Under his successor, the Rev. W. B. Williams, Mr. Lee continued in his office till very lately, when the infirmities of age obliged him to resign. He was also, till he declined the employment, for the reason just mentioned, the faithful and diligent Collector for the Missionary Society. The high and just estimation in which this old disciple was held, by so numerous a body of ministers and active Christians, and through so long a period of time, calls for this brief memorial of respect.

RECENT DEATHS.

On July 15 died W. Marryott, Esq. many years a respectable stock-broker in the city. Early in life he joined the society of Mr. John Wesley, in which he was a class-leader and steward nearly thirty years. Mr. Wesley appointed him one of his executors; and he has effectively served the interests of the connection as Treasurer to the Strangers' Friend; and various other religious and benevolent institutions. His pious widow had long suffered under the consequences of an accident she met with in 1805, and survived Mr. M. less than three weeks, as she died August 4, in the happy assurance of eternal glory.

On Sabbath evening, July 23, died Mrs. Ann Trotter, of Hertford, aged 44. A short account of whose remarkable conversion was given in the Evangelical Magazine for February, 1805. On the return of the family from the Meeting, on the above evening, she was found in her bedroom suffering from the effects of a strong paralytic stroke. She quietly resigned her spirit at half past ten, leaving a clear testimony of a pious devotedness to God, and her interest in Christ.

On September 8, died Mrs H. Barfield, wife of the Rev. Joel Barfield, Bromyard, Hertfordshire. Her disposition was truly amiable; and all who knew her loved her. She possessed much zeal for God; and often observed what pleasure it would afford her, could she send out a missionary to preach the word of God in the dark villages of the county. As a proof of her zeal, she had established a Penny-a-week Society, and sent 5l. 14s. to the treasurer of the Missionary Society. A few hours before her death, she expressed her faith and feelings in the words of the Psalmist:—(Ps. lxxiii. 23.) "My flesh and my heart faileth, but," &c.

On Sunday evening, October 1, Mr. Downer, of Racquet Court, Fleet Street, went from his house in Islington to Pentonville Chapel, accompanied by his son and daughter. A few minutes after the service began, he sunk down in his pew, seemingly lifeless. His daughter exclaimed, "Oh, my father!" and fell down in a fit. The daughter revived from her shock; but Mr. Downer was carried home a corpse.

Review of Religious Publications.

Memoirs of Capt. James Wilson, containing an Account of his Enterprises and Sufferings in India, his Conversion to Christianity, his Missionary Voyage to the South Seas, and his peaceful and triumphant Death. By John Griffin. 8*vo.* 5*s.* 6*d.*

To the numerous friends of missions at home and abroad, the name of Capt. James Wilson is familiar. His generous offer to quit his beloved retirement, and to navigate the Society's ship to the islands of the Pacific Ocean, and the judgment with which he conducted that important business, have left an impression on the public mind which will not soon be effaced; and the recollection of such valuable and disinterested services will be perpetuated with the records of the Society, and of the present ecclesiastical era. Mr. Griffin has done well in collecting and arranging the materials of this interesting volume, which we doubt not will be read with no less profit than avidity.

The first part contains a very interesting account of Mr. Wilson's early youth; his serving in the American war; his voyage to India, and the important services he rendered to the British army there; his capture by the French, his escape from prison, and deliverance from the dreadful dangers which succeeded his re-capture. His sufferings at this period were extreme, and his recovery almost miraculous. During this remarkable season of his life he was an infidel; but God had mercy upon him, as appears in the 2d part of the work, which contains a full account of his conversion. A most interesting conversation with Captain Sims and the author, on the subject of infidelity, is recorded, which we trust may be of use to many free-thinkers. Captain Wilson soon became a serious and determined Christian, and joined the church at Portsea, of which Mr. Griffin is pastor.

Part III. records the Captain's missionary voyage to the South Sea Islands, which is agreeably described. The voyage was peculiarly propitious; the swiftness of the passage, the safety of the conveyance, and the health of the crew, were all remarkable. Capt. W. in a letter to his minister, written off Dover, well said, "Thus has our God wafted us from place to place in a most wonderful manner, having sailed nearly *fifty thousand miles* in a little more than a year and nine months."

The fourth part of this volume relates the remaining circumstances of his life, after his return; his marriage and settlement at Camberwell; his pecuniary losses; his personal religion, domestic habits, and his last painful and protracted illness, furnished by the Rev. G. Clayton, whose ministry he attended, and who witnessed the power of evangelical principles, and of divine grace, in the calmness, the patience, the resignation, the consolation which Capt. Wilson displayed in this last and trying scene.

The author closes his excellent book with the following pious observations:

"The life and death of the Captain furnish subjects for much improvement to the reflecting and pious mind; they give an interesting view of the providence of God. It appears mysterious, yet wise in its operations — often afflictive in its events, yet kind in its results — the minutest parts accurately arranged in connection with the most prominent—and all like the seasons of the year, terminating in some grand and beneficial result; or like the elements of nature, working together for good. The storms of commercial life, the calms of easy circumstances and retirement, the blasts of temporal adversity, the beams of prosperity, the floods of domestic afflictions, the soft breezes of religious friendship, all promoted his final and eternal welfare. In the early part of his life we see the hand which held, supported, and directed him, but which he then saw not. We see how wonderfully He who had chosen him from eternity prepared his way before him, and fitted the instruments which were to be employed in his conversion. With admiration we see how events, persons, places, and times concurred to bring his spirit in faith and repentance to that God whom he had offended, and whose salvation he despised. That Providence which had preserved him amidst deaths often, various and numerous, till he was effectually called by divine grace, guided his feet, by ways to him unknown, to a city of habitation.

"The other parts of his life show in a manner confounding to human pride, but highly encouraging to faith, the sovereignty of divine mercy, the riches of divine grace, the efficient influence of truth, and the ineffable blessings of real religion. These principles enable the most endeared relatives and connections to follow the soul of their friend up to the gates of death, and to contemplate his state beyond the grave with the sublimest feelings of delight, admiration, and gratitude. "For him to live was Christ, but to die was gain."

A Memoir of Miss Mary Ann Frances Wilson, who died April 21, 1815, aged eleven years, and four months. 18*mo.* 6*d.*

This dear child, as Mr. Griffin observes, "gave pleasing testimony that she was graciously fitted to meet the blessed spirit of her father in the realms of eternal light and felicity." Mr. George Clayton, who visited Miss Wilson, has favoured us with a pleasing account of this young lady, who was early "ripe for glory," and manifested much of the power of divine grace on her heart. We recommend it as a most valuable present to young persons, and wish it may be read in every Sunday School in the kingdom.

A Defence of the Reformation, in answer to a Book, entitled "Just Prejudices against the Calvinists:" by the Rev. and learned Monsieur John Claude. Re-published, with the Life of the Author, Observations on the Spirit of Popery, appropriate Indices, &c. By John Townsend. *2 vols.* 8*vo.* £1. 2*s.*

The prevalence, power, and continuance of the Roman Catholic church we cannot but regard as one of the awful mysteries of the divine government. It contains within its extensive range not only what is imposing, but so much that is really good, that it fascinates the hearts of the devout and serious within its communion, by its hymns, prayers, and meditations, expressed in the sweetest and most tender language of piety; while its pomp charms the eye, and its terrifying authority paralyzes the understanding and the conscience. On the other hand, there is not the black enormity of crime, there is not a form of wickedness against God or man, which it has not sanctioned, when they could be employed as instruments of extending its power or destroying its opponents. Against an enemy so subtle and versatile, which can act at pleasure, the tyger or the lamb—it is a most important duty to lift up the warning voice. Young protestants every where need to be fortified, by sound knowledge, against the ever-active emissaries of popery, especially at this moment, when political events, from which we had hoped for the wider extension of civil and religious liberty, appear in some of the most important countries of Europe to be bearing the contrary way.

We feel deeply obliged to our highly esteemed brother, who has republished the celebrated and invaluable work of Claude, written in reply to Nicole, a learned Jansenist, and one of the literary and religious Society called Messieurs du Port Royal. The late Mr. Robert Robinson, a good judge in such a subject as the Popish Controversy, says of this work, "——One of the best written books that I have ever had the pleasure of reading. I have seen an English edition of it, but I believe it is scarce: I wish it were reprinted. It is indeed an incomparable performance; and it appears to me neither to contain a line too much, nor to leave room for the reader to wish one line more."

If higher commendation than this can be given, we have it in the circumstance that the character and writings of Mr. Claude were the most marked objects of the rage and hatred with which the court and clergy of Louis XIV. pursued the Protestant interest in France, till they had crushed it to the ground, and had prepared for their country that flood of divine retribution which our eyes have beheld overwhelming their descendants.

We have read with pleasure the Life of Claude, and the other interesting matter prefixed by Mr. Townsend. They are the sentiments of an intelligent and liberal mind, expressed in perspicuous and manly language. We wish that he had extended his plan to a complete revisal of the translation, which was made above a century ago, and is far from being on a par with the merit of the work. This new edition is inscribed, in a handsome and judicious address, to H. R. H. the Duke of Gloucester.

American Unitarianism; *or a brief History of the Progress and present State of the Unitarian Churches in America, &c. 4th edit. Boston.* 1815.

This curious and interesting publication is further said to be "compiled from documents and information communicated by the Rev Js. Freeman, D. D. and W. Wells, jun. Esq. and from other Unitarian gentlemen of this country (America) by the Rev. T. Belsham, London. Extracted from his Life of the Rev. Tho. Lindsey, printed in London, 1812, and now [1815] published for the benefit of Christian Churches in this Country [America] without Note or Comment."

By this long title we are given to understand that the volume is made up of extracts from Belsham's Life of Lindsey, which work contains various communications from the American Socinians, and a very curious statement of the methods used to introduce their principles into the United States, some of which we shall lay before our readers, and the rather, as the book is not to be had in our own country. We have been also favoured with an able and extensive review of this work in the *Panoplist* for June last.

The Preface to the Pamphlet consists chiefly of extracts from Mr. Belsham's "Review of Wilberforce," containing a very open and candid statement of the Unitarian doctrine—respecting the person of Christ, which in short is, that he was "a man constituted in all respects like other men, subject to the *same infirmities*, the *same ignorance, prejudices, and frailties.*"

One method used by Dr. Freeman to introduce these notions into America, may suggest a useful hint to those who have the care of public and social libraries. "Though it is a standing article of most of our social libraries, that nothing of a controversial nature should be *purchased*, yet any book that is *presented* is freely accepted. I have found means, therefore, of *introducing* into them some of the *Unitarian* tracts with which you have kindly furnished me." In the same way, it seems, Mr. Lindsey contrived to introduce his own and Dr. Priestley's theological works into Haward College, New England.

By a letter from W. Wells, Esq. March, 1812, we learn the progress of the new principles. "With regard to the progress of Unitarianism (says Mr. W.) I have but little to say. Its tenets have spread very *extensively* in New England, but I believe there is *only* one church *professedly* Unitarian. . . . Most of our Boston clergy and respectable laymen (of whom we have many enlightened theologians) are Unitarians. Nor do they think it at all necessary to conceal their sentiments upon these subjects, but express them without the least hesitation *when they think proper.*"

In a subsequent part of the letter, however, Mr. W. deprecates the idea of public controversy. "The majority would eventually be against us. The ignorant, the violent, the ambitious, and the cunning, would carry the multitude with them in religion as they do in politics. One Dr. M. in a contest for spreading his own sentiments among the great body of the people, would, at least for a time, beat ten Priestleys. Not to dwell upon the consideration, that Unitarianism consists rather in *not believing*, and that it is more easy to gain proselytes to absurd opinions, than to make them zealous in *refusing* to believe."

With respect to Dr. Priestley, Mr. Belsham tells us, "In Northumberland, where he resided, he collected but few proselytes; and in Philadelphia, where the chapel in which he preached was at first crowded with the principal characters in the United States, he was afterward, for some reason or other, *almost deserted.*"—But the most curious extract we have to offer our readers, is from Dr. Priestley himself, who tells us respecting Mr. Jefferson, (the President) "He is generally considered as an *unbeliever*: if so, however, *he cannot be far from us*, and I hope in the way to be not only almost, but altogether, *such as we are.*"

On these facts we have not room to indulge many remarks. They exhibit, however, a curious portrait of Socinianism, which appears to consist rather in *not* believing than in believing, and that when a man sinks into an unbeliever, he approaches very near to the true standard of Socinianism. It appears also, that though no arts have been neglected to introduce Socinianism into the United States, it has gained, or at least is able to *maintain*, but very little ground. We are well informed, that eight ministers who had been tinctured with Socinianism are restored, and are now zealously preaching that faith which the Unitarians seek to destroy.

The Spirit of British Missions, dedicated to the Church Missionary Society, by a Clergyman, a Member of that Body. Price 8s. 6d.

This pamphlet deserves the appropriate title it assumes, and gives a general and candid account of British Missionary Societies, in the order of their establishment; it includes also a brief view of the state of the world, in proof of the necessity of missions—the duty of supporting missions—encouragement to attempt missions—answers to objections against them, and a spirited conclusion. The Appendix, extending to more than 100 full pages, contains a great number and variety of entertaining as well as interesting articles. We recommend this volume as well adapted to promote the great object—the evangelization of the world, by whatever denomination of Christians it is pursued.

Memoirs of Mrs. Harriet Newell, Wife of the Rev. Samuel Newell, American Missionary to India, who died at the Isle of France, Nov. 30, 1812, aged 19 years, with a Sermon on her Death, by the Rev. L. Woods, D.D. Andover, N. A. 12mo. 4s.

These memoirs of Mrs. N. are derived chiefly from her own writings, and exhibit the character of a pious, intelligent, and zealous young woman, eminently qualified for her station; but it pleased the holy Sovereign of the World soon to release her from all her labours, and receive her to his heavenly rest.

"The amiable character of Harriet Newell (says the editor of the English edition) will not be unlamented or unwept by British Christians. But of this narrative there is no part so deeply touching as the letter addressed by the bereaved husband to Mrs. Newell's mother."

Dr. Woods, in his funeral discourse, says, "God has permitted her to be the first martyr to the Missionary cause from the American world. The publication of her virtue will quicken and edify thousands: and henceforth, every one who remembers Harriet Newell, will remember the foreign mission from America." An American correspondent informs us, that "The Life and Letters of Mrs. Newell are read with great interest, and the sale is greater than of any work of the kind ever published in this country. Poor Mrs. Newell is doing more to serve the missionary cause by her death, than she could have done by her life." It is needless to add, we cordially recommend this book to the perusal of the friends of missions.

The History of Little Henry and his Bearer. 4th edit. 18mo. 2s. 6d.

This pleasing history is, as we are well informed, founded on fact; and illustrates the nature of conversion, in the case of Little Henry, an orphan in India, by the instrumentality of a pious young lady who lived in the house with him. Having become "a new creature in Christ Jesus," he feels a tender concern for Boosy, his servant, who was an idolater, and learns the Persian character, for the purpose of instructing him in the knowledge of the scriptures. The account of Little Henry's sickness and death is very affecting, and the whole is such as to command our approbation, and oblige us warmly to recommend it to our readers. At present it seems, by its price, intended for genteel families only; but we hope the proprietor will aim at a more general circulation, by giving the public a cheaper edition. Without the frontispiece it might well be sold, unbound, for a shilling.

Sermons and Lectures on the most important Practical Subjects. By Andrew Swanston, late Preacher of the Gospel. 12mo. Vol. 2.—4s.

We have already given a general sentiment of the first volume of these sermons, published by itself. The author of them was the eldest son of the Rev. John Swanston, for some time professor of divinity under the Associate (Burgher) Synod. Mr. Andrew studied divinity under the direction of the Rev. John Brown, of Haddington, who highly esteemed him; he was licensed in 1778 to preach the gospel; he soon received an unanimous and affectionate call to the Associate Congregation of Perth, but was never settled. In 1784, in his 33d year, this truly worthy young man finished his mortal course. He died most comfortably in the faith and hope of the gospel. "All is well, all is well," were the last words he was heard to utter.

His discourses, which are now before the public, were composed and

preached without the remotest view to their ever issuing from the press; at the same time it will appear, they well deserve publication. They all bear the marks of a mind enriched by accurate and appropriate study. His mind was judicious and penetrating, and his views were enlarged, and strictly evangelical. He had an extensive knowledge of divine truth, under the direction of an enlightened wisdom and ardent piety. His language is plain, simple, and easy, and on the whole elegant; it is nervous without gaudy ornament, well suited to his subject, and becoming the dignity of the pulpit; discourses, indeed, more full of Christian unction, more calculated to instruct and edify, can perhaps hardly be found. It appears he had taken great delight in the exposition of scripture, and in this exercise he was peculiarly eminent. A number of his expository discourses are with great propriety included in this volume. Some of the subjects of the above sermons:—The Sum of the Gospel, 1 Tim. i. 15.—Salvation by the Gospel to the chief of Sinners, same text.—Joy in God, springing from faith in the Atonement, Rom. v. 11.—Prayer for Mercy at the last Day, 2 Tim. i. 18.

The Good Man: a Funeral Sermon for the Rev. Henry Hunt, of Horslydown, London, July 16, 1815. By the Rev. Thomas Smith, *Minister of Trinity Chapel, Leather Lane. With an* Appendix *on the State of Religion in Ireland, and Extracts from the Writings of the Deceased.* 8vo. 2s.

The author, from Acts xi. 24. describes what is intended in the text by "a good man," and then shews, by some illustrative facts, that the character may be applied, with the strictest propriety, to the deceased. "The good man" is considered as one chosen by God the Father, redeemed and justified by God the Son, and regenerated and sanctified by God the Holy Ghost — all which are manifested by "the purity of his sentiments, the savour of his conversation, and the consistency of his conduct." The whole is applied to the character of the deceased, and respectful notice is taken of "the simplicity of his preaching, the fervour of his prayers, the excellence of his private remarks, his unwearied application to sacred studies, and his entire devotedness to God."—Mr. Smith then gives us a narrative of his life, taken from his own writings, which were committed by Mr. Hunt to the care of the author.

The Legend of Stutchbury, a Tragedy acted in many Parts of the Kingdom. 12mo. 3d.

It is not often that we recommend Tragedies to the public; but we do this cordially, and hope our friends will not only see it themselves, but let their domestics see it—which they may do very safely, and at a small expence.

Allein's Alarm to the Unconverted; with Prayers for Families. 32mo.

The character and usefulness of this book is well known to the Christian public; we mention it only to inform our readers, that a friend of religion has caused a large impression to be printed at a very low rate. Copies may be obtained by those who purchase them to give away, at the cheap price of 30 for 20 shillings, neatly done up, which is only about eight-pence each. We hear they may be had by applying at No. 4, Grocers Hall Court, Cheapside, London.

LITERARY INTELLIGENCE.

To the Editor of the Evangelical Magazine.

Sir, Oct. 10, 1815.

I gather from certain corrections which from time to time appear in your pages, that *you* are not above revising and acknowledging an error: give me leave, therefore, to point out an unfortunate misprint, in your report on a late publication of mine, in your Number for October. Your printer has made you say, p. 417, "Tertullian about A. D. 200, was an Anti-pædobaptist." This is certainly contrary to truth; for the *practice* of anti-pædobaptism was not known in the Christian church till many ages after Tertullian, though the *principle* of it was in operation 2000 years before him. But Tertullian was, in reality, an *Ana* Baptist, that is to say, he *Re*-Baptized such persons as came over from the church at large, or from any other sect of Christians, to his own peculiar sect; which was at one time the Montanists, at another the Tertullianists.

The practice of re-baptizing appears to have been pretty general in the early ages. The Novatians, with many others, insisted, that whoever relapsed into idolatry, must of necessity be re-baptized before he could be again received into communion: they at length extended this necessity so far, as to include all who had committed any sin, in their opinion *as bad as idolatry*. Several councils were held to discuss this matter;

and the African bishops resolved, "that all who had been baptized by heretics, of whatever sect or opinion, should be *re*-baptized, or rather, said they, *baptized*; because the baptism they had previously received, not being performed by ecclesiastics in communion with us, was null." The Latin church, however, disapproved of the repetition of baptism, and recommended only the laying on of hands; always understanding, that the rite had been performed in the name of the Holy Trinity: for if any omitted this, it was no baptism.

This opinion prevailed in much later ages. Cancus, Archbishop of Corfou, in his book addressed to Pope Gregory XIII. acknowledges, that the Greeks re-baptized all who had been baptized by priests of the Latin church; nay, they went so far, that if, at any time, a Latin priest had been allowed to say mass on the altar of a Greek priest, they washed the altar all over very carefully (in other words, they *re-baptized* it) to cleanse it from the impurity it had contracted, by the celebration of divine service! The Latins were almost as liberal in their sentiments concerning the Greeks.

But, lest any one should erroneously conclude that Tertullian was really an antipædobaptist, I shall quote the words of Augustin, who a hundred years after Tertullian's death was fortunate enough to persuade the remains of his sect to unite themselves with the orthodox, and to resign their place of worship for general use. He says, "Neither from such as were of the Catholic church, *nor from such as belonged to any sect or schism*, do I remember to have heard of any other practice than the baptism of infants." He acknowledges, however, that some assigned different reasons for the practice from those assigned by others; but the practice itself none controverted. To the same purpose is the testimony of Pelagius, who being accused of heresy himself, would gladly have sought shelter under any name, of any predecessor. "That he never heard —no, not any impious heretic (or sectary) who would speak against the baptism of infants····for, who can be so impious as to hinder infants from entering the kingdom of heaven, by being baptized into Christ? Who is there so impious as to refuse to an infant, *of what age soever*, the common redemption of mankind."

Tertullian's sentiments seem to be well expressed in his own words: "the *delaying* of baptism is more profitable, especially in the case of little children," [*parvulos*: children of three years old:] and he allows laymen to confer baptism, "in cases of necessity and danger." Under these circumstances, it is impossible that Tertullian could have been what we now call an *Anti*-pædobaptist; but he certainly comes under the less polite denomination of *Ana*-Baptist, where we must leave him. I am, Sir,

T. C. &c. *Edit. Calm.*

In your last, p. 418, line 2, for *oiki-as*, read *oiki-a*. I conjecture also, that (p. 418, 2d col. line 10.) "What St. Paul noticed," should stand, "What St. Paul *practiced*." Do me also the favour to correct an involuntary error of my own, repeated Evan. Mag. p. 370, col. 1, line 17 from bottom, for "the pastor put into the deacon's hands certain tracts," read "a certain tract."

LITERARY NOTICES.

Preparing for the Press,

Rev. Mr. Fletcher, of Blackburn, has issued proposals for printing by subscription a volume of Lectures, on the Principles and Institutions of the Roman Catholic Religion, in one vol. crown 8vo. 7s. to subscribers.

The Scripture Doctrine of *Infant Baptism* asserted and vindicated, by a Minister of the Independent Connection.

In the Press,

Tertullian's one grand Argument of Prescription in the 2d Century, in defence of the Integrity of the Church Scriptures and Church Doctrines. By the Bishop of St. David's.

A Life of Bp. Taylor, by the Rev. H. K. Bonney, Prebendary of Lincoln.

A new edition of the Sermons of Martin Luther, with his Portrait.

Rev. J. Carlisle's Answer to Mr. Ryan's Sermon on the Consecration of a Roman Catholic Bishop. 2d edit.

Religious Education: a Series of Family Conversations, by the late Rev. J. Bowden, of Tooting. 2d edit.

SELECT LIST.

Divine Energy; or the Efficacious Operations of the Spirit of God upon the Soul, &c. By John Skep, late Minister of the Gospel. Recommended by Dr. Gill. 3d edition, revised by J. Upton. 12mo. 5s.

Plea for Primitive Christianity, in answer to the Rev. Peter Roe. By Tho. Kelly, Dublin. 12mo. sewed, 2s. 6d.

The Works of the Rev. Steph. Charnock, B. D. vol. 1. and 2. price 12s. each, to be completed in 9 vols. with a Memoir, &c. by Ed. Parsons.

Relative Responsibility: a Sermon at the Rev. J. Leifchild's Chapel, at a Monthly Association, &c. By John Innes. 8vo. 1s.6d.

The Influences of the Holy Spirit explained and defended; a Sermon before the York Southern Association. By Js. Bennett, Rotherham. 8vo. 1s.

The Duty of giving an immediate Diligence to the Business of the Christian Life; being an Address to the Inhabitants of Kilmaney, by the Rev. Thos. Chalmers. 8vo. 1s. 6d.

The Moral Tendencies of Knowledge: a Lecture, before the City Philosophical and Christian Philological Societies. By Thos. Williams, 8vo. 2s.

Religious Intelligence.

FOREIGN.

OWYHEEAN YOUTH.

WM. TENNOOE, the other Owhyheean youth, (see our last, p. 420) was brought into this country, according to the best information we can obtain, in 1809, by a gentleman belonging to Boston.—Capt. Davis, of that place, while on a voyage to China, stopped for some time at Owhyhee, and took on board six of the natives, among whom were Tennooe and an elder brother of his. At the Cape of Good Hope they were put on board another vessel, in which they were brought to Boston. Here and in its vicinity Tennooe lived for three or four years in several respectable families. His companions, dissatisfied with their condition, soon returned to their native country, and not long after, his brother died, leaving him alone in a strange land. At this time he seems to have laboured under great depression of spirits, in consequence of which, and the war which prevented his returning to Owhyhee, he enlisted on board a privateer. He was in several engagements, but met with no accident. Of the propriety of his conduct in this case he has manifested much anxiety and expressed many doubts. At that time his feelings were such, to use his own language, that he did not care whether he lived or died. In the fall of 1813, he came to New Haven, an entire stranger, having lived a short time at Providence and Hartford. At New Haven he lived in several public houses, and gave good satisfaction. A few months ago he was taken into the shop of a barber, with a view to learn that trade. While in this situation, he was providentially discovered to be a native of Owhyhee. The fact was immediately made known to several individuals, who, pleased with his appearance and conversation, determined to take some measures for his education. He was accordingly removed, by the consent of his employer, and put on trial for three months, with a stipulation on the part of his patrons to pay the debts which he owed, provided he should answer their expectations. —At this time he could converse in English, so as to be easily understood. A knowledge of the alphabet was all the progress he had made in learning to read. Of religion he was deplorably ignorant. After having been taught some of the doctrines of Christianity, he expressed a great desire to learn to read the book in which they were contained. When the term allotted for his trial had expired, he had made considerable progress in learning to read and write, and had committed to memory "Emerson's Minor Doctrinal Catechism," with several hymns and portions of scripture. In most traits of his character he strongly resembles Obookiah. Though moral in his conduct, and desirous of receiving religious instruction, nothing particularly serious was observed in him till the late revival of religion in Yale College, when he became exceedingly distressed on account of his sins, felt his need of a change of heart, and an interest in the Saviour. At first he made great exertions to get rid of his convictions; but finding all his efforts for this purpose ineffectual, his distress greatly increased. "All his sins," as he expressed himself, "that he had committed since he had been in this country, kept running in his mind, and rising up before his face." The sin which most distressed him was that of "having rejected Christ in his heart, ever since he had been in this country." Of this base ingratitude he could not think without bursting into tears. After having remained in this frame of mind for several days, he gradually became composed, expressed an increasing desire to learn to read the Bible, and to attend public worship. All his thoughts at this time appeared to be upon divine things—he thought he saw God in every thing about him. On being asked if he was not afraid he should, hereafter, by some improper conduct, dishonour his Redeemer, he would say, with much anxiety, "I hope I shall not." Those who conversed with him at that time, and were best acquainted with his situation, indulged some hope

that he had indeed become a child of God; but owing to the peculiarities of his case, were unwilling to express any decided opinion respecting him. Whether he has really met with a change of heart, time alone must determine.

He continues to pursue his studies with very good success. His debts are discharged, and he is therefore released from all obligations to his former employer. He will soon be united with Obookiah, and in future be educated with him.

ROME.

At Rome thanksgivings have been solemnized in all the churches for the deliverance of his Holiness, and the termination of the calamities of the Church. All the Cardinals and Prelates attended in the church of St. Peter *in vinculis*, and kissed the precious bonds of the first Apostle, which are said to be preserved there.

In a paper addressed by the Pope to his Consistory, Sept. 4, 1815, congratulating them on his restoration, &c. he dwells with peculiar satisfaction on the reception of his Legate, Cardinal Consalvi, in London. We apprehend that very different feelings will be excited in the minds of our Protestant readers on perusing the following passage:

"How could we suppress the feelings of joy and gratitude with which we were filled on learning how our envoy was received in the opulent capital of so mighty a kingdom. *He there renewed what had not been seen for* TWO CENTURIES, *the spectacle of a Cardinal Legate, and appeared publicly in London*, with the permission of the government, decorated with the distinguishing marks of his dignity, in the same manner as he would have done in the capital of the Christian world. Our Legate was immediately admitted to an audience of his Royal Highness the Prince Regent; he delivered to him our brief, offered him our congratulations and our friendship, as well for his Royal Highness as for the valiant English nation, which has covered itself with such glory."

The congregation of the Missions has sent to Rome a list of all the Christians who are prisoners among the infidels. There is an account of 40,000 in the regencies of Algiers and Tunis. It seems that the Jesuits, who had been hitherto protected in Tunis, and who had made successful incursions into the interior of Africa, have given umbrage to the government. Several have arrived at Rome. It is believed that his Holiness, according to the wish which he has expressed, will make an appeal to the Powers of Europe, to deliver the Christians from the hands of the infidels. A brief address to the Prince Regent of England is talked of.

VENICE.

It is affirmed in the French Papers, that a church has been opened for the Protestants at Venice. The Austrian government has granted them the free exercise of their religion in the kingdom of Italy, in the same manner as they have long enjoyed that privilege in Austria: it is believed that this innovation in the Italian States has been made under an understanding with the Holy See.

We know that there was a Society of Protestants who met for worship in Naples, and another even in Rome, while Murat governed in the former, but on the return of the Pope that at Rome ceased to assemble, and, we believe, soon afterwards the latter.

SPAIN.

INQUISITION.—By an extract of a letter from Madrid, dated Aug. 15, we learn that the Inquisition has published a long decree, prohibiting, under pain of the greater excommunication, the sale of a considerable number of books. The catalogue of books, the perusal of which is prohibited in this and other edicts of the Holy Office, is so extensive that it exceeds the list of the non-prohibited, and would render it easier for an edict to comprehend the former than the latter. This holy tribunal, doubtless to afford a proof of its well known impartiality, has put at the head of the prohibited list those various works that attacked its own existence. Among others of this character, I have remarked *the speeches* delivered in the extraordinary Cortes by the deputies Lerva, Villa Nueva, and Reuz, with the appendix to that of the latter, the conversations of the Curate del Porrino, the critical burlesque dictionary, &c.

AFRICA.

Two expeditions for exploring the interior of Africa are now in preparation: one of these is intended to pursue the course of the Niger, and ascertain the progress and termination of

that river, as far as can be effected by following the plans of Mr. Park; the other is to proceed to the mouth of the Congo, and explore the course of that river, according to the suggestions of Mr. Maxwell, the friend of Mr. Park.

FLANDERS.

Arrest of two English Gentlemen for distributing Religious Tracts.

Two young men, who reside near London, and who are zealous to promote evangelical piety, were disposed, like many of their countrymen, to visit the Continent. Wishing, at the same time, to render their tour useful to the souls of men, they took with them several thousand tracts for distribution. Their tour included Ostend, Ghent, Antwerp, Brussels, Lille, St. Omer, and Calais. The people in general received the tracts with eagerness, and some followed them two or three miles to obtain them.

Saturday, Aug. 12, they left Ghent for Antwerp, where the villages are numerous and populous. When they entered St. Nicholas, (23 miles from Ghent, and 15 from Antwerp,) the people who received the tracts instantly informed their neighbours, who flocked to the hotel to be supplied.—Two police officers being informed of this, soon repaired to the hotel, and informed our travellers that they were under arrest, and must go to prison. Their remaining tracts were seized, packed up, and a seal put upon them. Letters were also written to the officers of the places through which they had passed, informing them of what had happened. They were, however, told they might return to Ghent, but were not allowed to proceed to Antwerp. They accordingly left St. Nicholas for Ghent, guarded by three soldiers, while multitudes from their houses came out to lament their circumstances. With difficulty they obtained permission to sleep at an hotel, and not in the prison. A tract of each sort was forwarded to the government at Brussels for examination; they were also informed that they could not be set at liberty without an order from the King of the Netherlands. While waiting for three days, anxious to know their fate, they observed a visible pleasure in the countenances of the (popish) priests, who had become acquainted with their case. Numbers of persons came to the hotel, curious to see the prisoners, and desirous to get a sight of the tracts. Much kindness was shewn them by Baron Quaback, chief officer of the Gens d'Armes, who attended them, and the Prussian Baron d'Eckling, the latter of whom read them the King's pardon, and their immediate restoration to liberty, protesting also against the violence that had been offered them.

On the 15th they obtained the remainder of their tracts, and sent some of each sort to persons in power. On the next day they departed for Antwerp, but were obliged to pay the expences of their arrest.

They found that it was necessary for safety to submit every publication to certain examiners, and that the permission of the Mayor of each town was requisite; and that if this had been previously obtained, they would have met with no molestation.

It was highly gratifying to witness the eager desire every where shewn by the people to obtain the tracts, and they had reason to believe that good was effected by their distribution. In one place, a female servant, who had perused some of the tracts, became very inquisitive about the truth of assertions made by the Romish priest, and seemed very desirous of being instructed. A gentleman also came to thank them in behalf of a lady to whom some tracts had been given.

On the whole, they had good reason to be pleased with their journey, notwithstanding the detention they had suffered. There is reason to hope that the seed they scattered will produce some fruit, and encouragement appears to be afforded for making further efforts.

The following is an extract from an address presented by the Belgian Bishops to the King of the Netherlands:

"Sire—We believe it our duty no longer to delay expressing to your Majesty the surprise and the grief which your proclamation of the 18th of this month (July) has caused us.

"Sire, the existence and the privileges of the Catholic church in this part of your kingdom, are inconsistent with an article of the plan of the new constitution, by which *equal* favour and protection are promised to all religions.

"Since the conversion of the Belgians

to Christianity, such a dangerous innovation has never been introduced in these provinces, unless by force. The attempts of Joseph the Second to maintain it were fruitless. The tyranny of the last French government established it in theory, but no religious troubles ensued, because the head of the state protected the Protestant sects as little as he did the Catholic church. After this, however, the declared enemy of all religion was overthrown. The Belgian church recovered all her spiritual rights. In the ordinance of the 7th March, 1814, which the Commissioners of the allied powers expressly confirmed, the general Government of Belgium declared, "Henceforward the ecclesiastical power, and the temporal power, will be inviolably maintained in their respective limits, as they are fixed by the common law, and by the ancient constitution of the country."

"Sire, we do not hesitate to declare to your Majesty, that the canonical laws, which are sanctioned by the ancient constitutions of the country, are *incompatible* with the projected constitution which would give in Belgium equal favour and protection to all religions.

"We are bound, Sire, incessantly to preserve the people entrusted to our care from the doctrines which are in opposition to the doctrines of the Catholic church. We could not release ourselves from this obligation, without violating our most sacred duties; and if your Majesty, by virtue of a fundamental law, protected in these provinces the public profession and spreading of these doctrines, the progress of which we are bound to oppose with all the care and energy which the Catholic church expects from our office, we should be in formal opposition to the laws of the state, to the measures which your Majesty might adopt to maintain them among us, and in spite of all our endeavours to maintain union and peace, the public tranquillity might still be disturbed. (Signed)

Prince MAURICE of Broglio, Bishop of Ghent.

J. A. BARRETT, Vicar-General Capitulary of Liege.

J. FORGEUR, Vicar General of the Archbishopric of Malines.

CHARLES FRANCIS JOSEPH PISANE, Bishop of Namur.

FRANCIS JOSEPH, Bishop of Tournay.

July 23, 1815.

SCILLY ISLANDS.

We are glad to hear that efforts are made to promote the knowledge of the gospel in the Scilly Islands. A young minister preaches at St. Mary's, and at each of the other islands alternately. He has established Sunday schools in five different places; about 350 children attend, and make great progress. Spelling-books, Testaments, Prayer-books, and tracts have been forwarded for their use.—Contributions or books to promote this cause are received at No. 60, Paternoster-row; No. 6, Colebrooke Terrace, Islington; or by Mr. E. Morgan, sen. Penzance, Cornwall.

IRELAND.

We learn, with great satisfaction, that the laudable efforts of the *Hibernian Society* become more and more important and useful. The number of children in their schools now amounts to *Fourteen Thousand;* and we rejoice to find that the threats of the priests do not deter many Roman Catholics from sending their children to the Society's schools, or from receiving the scriptures, by which many adults are already enlightened.

We have lately seen a pamphlet, entitled, "Remarks on *Purgatorian Penny Societies,* established for the express purpose of affording Relief to Souls suffering in Purgatory! with a correct Copy of the Rules of the Purgatorian Society, instituted March 6, 1815, and held in St. Paul's Chapel, Dublin, by the Rev. W. L. S, G. Sold by T. Johnstone, 84, Sackville Street, Dublin, price 3d."—Persons who live in Protestant countries form very inadequate notions of the gross abominations of popery, which are openly avowed where the Roman Catholic religion generally prevails. English Protestants will be surprised to learn from this pamphlet, that in Ireland there are penny-a-week societies for the purpose of raising money to pay priests for saying masses to relieve the subscribers and their friends from purgatory. The tract above-mentioned contains the *Rules,* ten in number, for the regulation of these societies. *Money, money, money* is the one thing needful in this case; if money be not regularly paid, the masses cannot be said, and if the masses be not said, the poor souls in purgatory cannot be delivered; how great then is the value of money!

An Address and Remonstrance has been presented to the Pope from the Catholics in Ireland, as resolved in their Aggregate Meeting at Dublin on Aug. 22d, Sir T. Esmonde, Bart. in the chair, and the Rev. E. Hay, Sec.

From this very curious and important document we give the following extracts:

Most Holy Father—We the Roman Catholic People of Ireland most humbly approach your Holiness, imploring for five millions of faithful children the Apostolic benediction.

We desire, most Holy Father, to address your Holiness in respectful and unreserved terms: that so your Holiness may be perfectly informed of our fears, our desires, and our *determinations*.

It is considered right to assure your Holiness, in the first instance, that although the penal laws, which were framed for the oppression of the Catholics of Ireland, have been considerably relaxed during the reign of our most gracious Sovereign; nevertheless the hostility to our holy religion continues to exist in full force, and every artifice is practised, and every inducement held out, to seduce the Irish Catholic from the practice and profession of his religion. Rewards are given to every Catholic clergyman who apostatizes from his faith: public schools and hospitals are maintained at great expence, in which hostility to the creed and character of Roman Catholics constitutes the first principle of instruction; commissioners are appointed to prevent Catholic institutions receiving any benefit from the donations of pious persons; *societies are established under the favour of our Rulers, for proselytizing the Catholic poor; and bribes offered and given to Catholic parents for the purchase of their children's faith;* at the same time that every effort of bribery and corruption is exerted, to influence Roman Catholic schoolmasters to seduce the Roman Catholic children entrusted to their care from an attachment to their creed.

We feel that we should be wanting in the practice of that candour, which it is our pride to profess, were we not further to inform your Holiness, that we have ever considered our claims for political emancipation to be founded upon principles of civil policy. *We seek to obtain from our Government nothing more than the restoration of temporal rights;* and *must, most humbly, but most firmly,* PROTEST *against the interference of your Holiness,* or *any other foreign Prelate, State,* or *Potentate, in the controul of our temporal conduct,* or *in the arrangement of our political concerns.*

We therefore deem it unnecessary, most Holy Father, to state to your Holiness the manifold objections of a political nature which we feel towards the proposed measure. We have confined ourselves, in this memorial, to the recapitulation of objections founded upon *spiritual* considerations; because, as, on the one hand, we refuse to submit our religious concerns to the controul of our temporal Chief; so, on the other hand, we cannot admit any right on the part of the Holy See to investigate our political principles, or to direct our political conduct, it being our earnest desire, and fixed determination to conform at all times, and under all circumstances, to the injunctions of that sacred ordinance, which teaches us to distinguish between spiritual and temporal authority, giving unto Cæsar those things which belong to Cæsar, and unto God those things which belong to God.

Thus, then, most Holy Father, *it appears, while this obnoxious measure is opposed by every order of our Hierarchy, that we, for whose relief it purports to provide, feel equally ardent and* determined in our resistance to it; *solemnly declaring, as we now do, that we should prefer the perpetuation of our present degraded state in the empire, to any such barter,* or *exchange,* or *compromise of our religious fidelity and perseverance.*

SCHOOLS IN FRANCE.

From a Report of a Meeting lately held in Exeter, for the Support of the British and Foreign School Society.

France presents a most important field for the operations of enlightened benevolence. The south of France is dreadfully ignorant; and the Protestants, being informed of the plans of the Society, recommended two young men of talents and piety to be trained for the extension of its system. One of them, Mr. Martin, the son of the Protestant Minister of Bourdeaux, is a young man of strong intellect, chastened mind, and great ardour. He has made himself thorough master of the system, and has composed lessons of every description in the French language, and prepared a regular and well digested plan for the execution of the wishes of the society. Another, who has since been taken under its patronage, is the son of the principal of the Protestant College at Montauban. Another French youth has also been received, who is qualifying to act as a monitor.

In the mean time, the attention of enlightened Frenchmen of rank or influence was peculiarly excited by the British system, as they had witnessed it in the Borough Road. They came themselves, and they were perpetually

bringing their friends. One among them, the Count de Laborde, a Member of the Institute, and Counsellor of the King, was so much struck with the system, that he shut himself up, while in England, to prepare an account of it for the King of France, as an absolute duty to his countrymen. Another, the Count de Lasteyrie, procured all the publications on the subject, and having consulted all the sources of information, published a very complete and valuable work in his own language.

Owing to these circumstances, a Society was instituted in Paris, and two schools were established, one by the Government, and the other by the gentlemen who formed the Society. Little is done on the Continent by private associations or by individuals; but all must be done through the government. In our own country we continually see the most extensive effects produced by the combined efforts of individuals of all ranks, and the French gentlemen above referred to were astonished to see Princes of the blood associating with ease and condescension among persons in private stations, and taking their places with them as members of the same committee. The Society which was formed in Paris availed themselves of the assistance of Mr. Martin; and in a letter just received from him, dated July 29, he gives an account of the commencement he has made in instructing boys for monitors. His school, he says, is frequently visited by "the worthy Abbé Gualtier." This gentleman is well known to the British public, by his elementary instructions for children in the higher walks of society. He came over from France on purpose to witness the British system, and often visited the Borough Road School. He thought the plans adopted there the most easy and best calculated for France. He carried back with him the lessons employed there, and on his return stuck them up in his room, and explained them to his intelligent visitors. Mr. Martin states, that the Counts Lasteyrie and Laborde, and the Baron de Gerando, continue to be animated with zeal for the new establishment; the convulsion of public affairs has not weakened their interest in the object. The British authorities too are disposed to countenance it.

PROVINCIAL.

ASSOCIATIONS, &c.

July 5 and 6, the third general yearly meeting of the *Northern Congregational Union*, or Association of the Ministers and Members of the Congregational Churches in Cumberland, Westmorland, and Northumberland, was held in Annetwell Street, Chapel, Carlisle. On Wednesday evening public service was performed in the chapel, when the Rev. J. Jackson (Green Hammerton) prayed and preached from 2 Thess. iii. 1. a very interesting and useful discourse; and the Rev. A. Carnson concluded the service with prayer. In the morning of Thursday the Itinerants prayed and preached. The afternoon was devoted to the transaction of business publicly in the chapel. It was commenced and concluded with prayer for the divine direction and blessing. The report was read by the Secretary, and afforded the highest degree of satisfaction; different resolutions were proposed and seconded, and finally adopted; several very animated addresses were given by the Rev. Messrs. Jackson, Carnson, Gritton, Maclean, Muscott, Scott, Harper, Rattray, Newton, &c. The appropriate addresses and interesting report certainly produced feelings of the most unusual delight throughout the whole of the numerous and respectable assembly then present. In the evening Mr. Harper commenced public service with prayer: Mr. R. Maclean preached from Exod. xiv. 15.; Mr. J. Jackson presided at the table during the administration of the Lord's Supper, and spoke to the numerous communicants with peculiar affection and delight; the Rev. T. Gritton addressed the spectators, and concluded the very solemn and profitable service with prayer. A very liberal collection also was made on behalf of the Association. All the services were very numerously, respectably, and profitably attended. This anniversary, indeed, furnished the highest pleasure and satisfaction to all present, and afforded the strongest hope that the glorious work of evangelizing those northern counties of England will be carried on with increasing vigour and success.

The 34th meeting of the Lincolnshire Association was held at Lincoln, 6th Sept. On the preceding evening Mr. Davis preached from Matt. xi. 5, 6. In the morning the ministers met for prayer, and discussion on the service of the day. Mr. Stodhardt, of London, opened the public service in reading the Scriptures and prayer, and Mr. Keyworth preached from Matt. xiii. 43. In the afternoon Mr. Davis prayed, and Mr. Smelle preached from Ps. xxxiv. 8. In the evening Mr. Davis, of Lincoln, prayed, and Mr. Stodhart preached from Acts xi. 23, after which the ordinance of the Lord's Supper was administered. Mr. Stodhart presided, and

Messrs. Davis and Smelle gave the elements of bread and wine. We trust this was a season of much refreshment; numbers waited as spectators, &c.——The next meeting of this Association is appointed to be held at Pinchbeck on the first Wednesday in May 1816.

The Second Annual Report of the Committee to the Hampshire Society for promoting Religion in the County and its Vicinity, details the proceedings of the Society at Bosham, at South Bersted, near Bognor, at Selsey, Sidlesham, Hayling Island, and Emsworth. At Petworth remarkable success has attended the labours of the preachers. The ministers have also visited Warsash and Fontley, Overton, Ludgershall, Ripley, Gorley, Burley, Bishopstone, Cranbourne, Carisbrook, Freshwater, Gatcombe, East Cowes, Totton, Hounds-Down, Marchwood, Botley, and Stockbridge; at the last place a church has been formed: in a word, "*To more than fifty towns and villages* have the messengers of peace, encouraged by the Society, carried the credentials of their high commission." An account is appended of the Hant's Sunday School Union, from which it appears that the number of children in connection with the Union is 3968, the teachers 390: it is added, "There are yet 50 villages in Hampshire destitute of a Sunday School."

ORDINATIONS.

March 21, 1815, the Rev. S. Davenish was ordained at Syding, Dorset. Mr. Troubridge, of Cerne, began with prayer and reading the scriptures. Dr. Cracknell, of Weymouth, delivered the introductory discourse; Mr. Saltren, of Bridport, proposed the usual questions, and engaged in the ordination prayer; Mr. Small, of Axminster, gave the charge from 2 Cor. vi. 4.; Mr. Price, of Yeovil, prayed; Mr. Weston, of Sherborne, preached to the people, from 2 Cor. viii. 23, 24; and Mr. Moore, of Beaminster, concluded with prayer. Mr. Tidman, of Salisbury, preached on the same morning from Luke xxiii. 24. and Mr. Hall, of Dorchester, the preceding evening, from Col. iii. 4.

May 30, Mr. J. Sheffield, late Member of the Church of Christ, meeting at West Orchard, Coventry, was ordained to the pastoral office over the new independent church at Bulkington, Warwickshire. Mr. Dix, of Bedworth, began the service with reading and prayer; Mr. Eagleton, of Coventry, delivered the introductory address, &c.; Mr. Miller, of Atherstone, offered the ordination prayer; Mr. Jerard, of Coventry, gave the charge from 2 Tim. vii. 4, 5; Mr. Percy, of Warwick, addressed the people from 1 Thess. ii. 8; and Mr. Dagley, of Nuneaton Common, concluded with prayer. Mr. Gill, of Hinkley, preached in the evening. Mr. Sheffield has preached in the neighbourhood for several years, and more particularly at Bulkington, prior to his settlement. This is another instance of the utility of village preaching.

Aug. 1st, the Rev. Jn. Ely, late student at Hoxton, was ordained pastor of the Church of Christ, assembling in Providence Chapel, Rochdale. Mr. Hamilton, of Leeds, gave the introductory discourse; Mr. Cockin, of Halifax, engaged in the ordination prayer; Mr. Slatterie, of Chatham, delivered the charge; and Mr. Roby, of Manchester, addressed the church and congregation. The above neat and convenient place of worship, originally built by a body of people who had separated from the Wesleyan Methodists, was purchased by a few individuals attached to the Independent form of church government, and invested by them in trust for the use of their own denomination of Christians. It was opened for this purpose, March 2, 1814, when Mr. Roby, of Manchester, and Mr. Fletcher, of Blackburn, preached. Since that period a church has been formed, and the congregation has greatly increased, under the ministry of the newly ordained pastor, who has the pleasing prospect of extensive usefulness. The people exert themselves most commendably; but they labour under a heavy debt, which it is hoped the friends of Zion will liberally assist them to liquidate.

Aug. 11, the Rev. Rob. Philip was ordained to the pastoral charge of the church of Newington, Liverpool. Mr. J. Lister commenced the service by prayer and reading the scriptures; Mr. Raffles gave a luminous statement of the nature of a gospel church; Mr. Charrier put the usual questions and offered up the ordination prayer in the most impressive manner; Dr. Stewart delivered an affectionate and solemn charge; Mr. Reynolds, of Chester, preached an excellent sermon to the people, and Mr. Fisher concluded by prayer. The solemnity and cordiality which prevailed on the occasion could not be exceeded; all seemed to feel that they were near to the pulpit and sepulchre of Spencer.

Aug. 23, the Rev. Jn. Gray was ordained to the pastoral office in the Independent church at Bamford, near Rochdale, Lancashire. The introductory discourse was delivered by Mr. Blackburn, of Dolph: the ordination prayer by Mr. Jones, of Bolton; the charge by Mr. Roby, of Manchester; and the sermon to the people by Mr. Fletcher, of Blackburn.

Aug. 30, the Rev. Jos. France, having completed his preparatory studies at Hoxton and Glasgow, was ordained pastor of the Independent church at Lancaster. Mr. Charrier, of Liverpool, his predecessor, delivered the introductory discourse, read the measures adopted in order to the settlement, and asked the usual questions, &c. Mr. Brad-

ley, of Manchester, who preached the preceding evening, engaged in the ordination prayer. Mr. Roby, of Manchester, delivered the charge; and Mr. Fletcher, of Blackburn, addressed the church and congregation. In the evening Mr. Raffles, of Liverpool, preached to a very crowded auditory.

Wednesday, Sept. 13, the Rev. W. Whillans was ordained at Beeralston, Devon. Prayer and reading the scriptures by Mr. Cope, of Launceston, who delivered the introductory discourse, asked the usual questions, and received the confession of faith; ordination prayer, Mr. Burns, of Stonehouse; charge by Mr. Mends, of Plymouth, from 2 Tim. iv. 5. "But watch them in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Mr. Rooker, of Tavistock, preached to the people from Phil. i. 27. "Only let your conversation be as it becometh the gospel of Christ." Mr. Winter, of Saltash, concluded; Mr. Shepherd, of Torpoint, preached in the evening, and Messrs. Hart and Mends prayed.

Sept. 27, Mr. John Blackburn, late of Hoxton Academy, was ordained to the pastoral office over the Church of Christ at Finchingfield, Essex. Mr. Frost, of Dunmow, began by prayer and reading the scriptures; Mr. Craig, of Bocking, delivered the introductory discourse, and proposed the questions; Mr. Stevenson, of Castle Hedingham, offered the ordination prayer; Mr. Harris, of Cambridge, gave the charge from 1 Peter v. 2—4; Mr. Hooper, classical tutor at Hoxton, preached to the people from 1 Thes. v. 12, 13; and Mr. Jennings, of Thaxted, concluded the services with prayer.

Wednesday, Sept. 27, the Rev. Js. Bidlake (late student at Homerton) was ordained pastor of the church and congregation, Roundwell Street, South Petherton, Somerset. The following ministers engaged in the usual solemnities: Rev. J. Brich, Martock, opened the meeting with prayer and reading the scriptures; Mr. Golding, Poundsford Park, delivered the introductory discourse and proposed the questions; Mr. Tozer, Taunton, offered the ordination prayer; Mr. Thorp, Bristol, gave the charge from Ezek. iii. 17--19; Mr. Prankard, of Sheerness, offered the intercessory prayer; Mr. Smith, M. A. Millbank, near Manchester, preached to the people from Phil. i. 27; and Mr. Richards, South Petherton, concluded the services with prayer.——The late Mr. Herdsman was pastor of the above church 40 years.

Rev. J. Barton, late of Sheffield, has accepted an unanimous call from the Independent Church at the Tabernacle, Exeter.

CHAPELS OPENED.

July 5, a neat chapel was opened at Wheathamstead, near St. Alban's. The morning service commenced with prayer and reading by Mr. Jos. Newsom, of St. Alban's. Rev. J. Clayton, jun. preached morning and evening, and Rev. E. A. Cox, of Hackney, in the afternoon. The place was thronged, and in the evening to such excess as rendered it necessary to withdraw into the open air. Many expressed themselves as never more gratified on any similar occasion. This cause is still in its infancy, having only been introduced into this populous village about three years, but so much has it been blessed, that a numerous congregation is raised, and it is already in contemplation to form a church in connexion with that at St. Alban's. A further appeal to public liberality will be necessary.

Aug. 23, 1815, the Independent Chapel at Queenborough, in the island of Sheppy, was re-opened, after having been enlarged. The Rev. Mr. Prankard, of Sheerness, preached in the morning from Exodus xxix. 43.; Rev. Mr. Newman, of Feversham, in the afternoon, from Isaiah li. 3. and the Rev. Mr. Slatterie, of Chatham, in the evening.

Soon after the revolution of 1688, the Rev. J. Brice, of Magdalen College, Oxon, who relinquished the emoluments of the Church of England for conscience-sake, opened a meeting in Charmouth, Dorset, at his own expence, where he continued to preach till his death, March 15, 1716.—Twice he suffered imprisonment for nonconformity, and once was saved from it by the prudence of a faithful servant. The meeting was situated immediately adjoining to his dwelling-house (once an asylum to the fugitive Charles II.) from a room in which a pair of folding doors opened into the former. In this door-way stood the man of God, when he addressed his people, and by this means sometimes avoided the inconveniences to which he was exposed from the Five Mile Act. It is worthy of observation, that while error was spreading its desolating influence in the west, the meeting at Charmouth continued to be supplied by ministers of evangelical sentiments. The above meeting, originally formed out of two thatched mud-walled tenements, being in a very dangerous state, has been taken down, and a substantial one built on its site, which was opened on Wednesday, Aug. 30. The services were conducted in the following order: Mr. Tozer, sen. of Taunton, but formerly of Charmouth, preached in the morning from Proverbs viii. 34, 35, 36; Mr. Small, of Axminster, in the afternoon, from Hebrews xii. 40; and Dr. Cracknell, of Weymouth, in the evening, from Isaiah xii. 6. The other parts of the services were filled up by Messrs. Wheaton, of Lyme; Saltren, of Bridport; Weston, of Sherborn: Trego, of Ilminster; R. Tozer, of Taunton; Turnbull, of Ottery; Scott, of Lyme; and Mr. Jeanes, the minister of the place.

LONDON.

CONGREGATIONAL SCHOOL.

The Rev. J. Townsend having recently returned from a tour made through great part of the counties of Yorkshire and Lancashire, with a view to increase the funds of the above valuable infant Institution, and having been favoured with collections at the following places, namely, Wakefield, Rev. Mr. Rayson's; Ossett, Rev. Mr. Neale's; Rotherham, Rev. Mr. Bennett's; Sheffield, Rev. Messrs. Matthews's, Boden's, Docker's, and Gilbert's; Hanley, Rev. Mr. Poole's; Huddersfield, Rev. Mr. Moorhouse; Holmfirth, Rev. Mr. Cockin's; Leeds, Rev. Messrs. Parsons's and Eccles's; Bradford, Rev. Mr. Taylor's; Rochdale, Rev. Mr. Eli's; Liverpool, Rev. Messrs. Raffles's, Charrier's, and Philp's; Darwen, Rev. Mr. Blake's; Nottingham, Rev. Mr. Bryan's, and the Philanthropic Society at Rev. Mr. Alliott's; Manchester, Rev. Mr. Roby's; Lutterworth, Rev. Mr. Hartley's; the Committee embrace this opportunity of acknowledging the receipt of the same, and likewise of presenting their thanks to the several ministers and congregations, as well as individuals, who have thus kindly assisted an institution which has already proved greatly beneficial, and which it is hoped will eventually prove much more extensively so, by commending itself to the attention, and obtaining the support of every minister and church of the congregational order in the kingdom.

BIBLE SOCIETIES.

Anniversary meetings of Auxiliary Bible Societies have lately been held in several parts of the kingdom.

The Herefordshire Aux. B. S. August 30. The Rev. Messrs. Burn, of Birmingham, and Hughes, of Battersea, were present.

Aug. 31. The Staffordshire Aux. B. S. at the Shire Hall, Stafford. The Rev. Messrs. Cotterill, of Lane End; Cooper, of Hamstall Ridware; Sleigh, of Newcastle; and James, of Birmingham, and several other gentlemen contributed to render the meeting the most interesting of any in that county.

Sept. 2. The Aberystwith B. S. was held. The Rev. Messrs. Burn, Hughes, Evans, and J. James, &c. &c. delivered addresses. This society has distributed 6797 Testaments and 180 Bibles.

Sept. 5. The 3d anniversary of the Surry B. S. was held at Guildford. The speeches of Rev. Mr. Owen, and of Mr. Dudley, of Southwark, were peculiarly impressive.

Sept. 5. The first anniversary of the Dorsetshire Aux. B. S. which was held at Dorchester, was numerously and respectably attended. Good sense, learning, piety, and eloquence, pervaded the speeches and proceedings of the day.

FIVE HUNDRED AUXILIARY SOCIETIES.

It appears from accounts lately published, that the number of Auxiliary Societies throughout Great Britain amounts to *Five Hundred!* What may not be hoped for from the exertions of such a multitude of British Christians in diffusing the sacred Scriptures.

The British and Foreign Bible Society has been instrumental to the distribution of about *One million five hundred thousand Bibles and Testaments within the space of nine years and a half!*

MARINE BIBLE ASSOCIATION.

To promote the use of the Bible by our seamen, a paper has been circulated, with an *address to the owners and commanders of ships*, expressive of the great advantages arising from a sober and orderly crew, and recommending the formation of a Bible Association in every ship. This is followed by another *address to mariners*, well adapted in ideas and language to persons of their occupation, and designed to induce them to form such societies. *Rules* are next proposed for adoption by the crew of any ship desirous of forming a *Marine Bible Association*, together with the form of, (1.) A subscription-book—(2.) A cash-book—and, (3.) A Bible-book.

The following names are subjoined, as agents for receiving applications:—T. Van, ship chandler, 236, Tooley Street, Boro; T. Boone, oil and colourman, 110, Upper East Smithfield, London Docks; G. Offer, bookseller, 2, Postern Row, Tower Hill; J. Greenleaf, near the Transport Office, Grove Street, Deptford.—This proposal well deserves the consideration of every pious and well disposed captain or master of a vessel, as well as of ordi-

nary seamen. We shall rejoice to see the plan universally adopted.

Bibles printed at Oxford and Cambridge.

It has been stated in the public papers, that the number of Bibles, Testaments, and Common Prayer Books printed at the English Universities, within the last seven years, is as follows:

OXFORD,	*Bibles*,	460,500
	Testaments,	386,000
	Prayer Books,	400,000
CAMBRIDGE,	*Bibles*,	392,000
	Testaments,	423,000
	Prayer Books,	194,000

The whole number of Bibles and Testaments is *one million six hundred and sixty-one thousand, and five hundred.* Every Christian (every Protestant Christian however) must rejoice in so noble a provision for the circulation of the Book of God!

BRITISH BENEVOLENCE.

At a late meeting of the Subscribers to the Fund for the Relief of the Families of the killed and wounded, &c. at the Battle of Waterloo, it was reported, that the sum subscribed amounted to nearly *three hundred thousand pounds*, and that the subscriptions which might be expected from Asia, and the other parts of the empire, might raise it as high as *four hundred thousand pounds.*

DREADFUL EFFECTS OF DRINKING.

Mary Cook, a labouring woman, aged about 55, who was much in the habit of drinking to excess, went home to her lodgings in Nottingham-court, St. Giles's, a few nights since, dreadfully intoxicated, when she was put to bed, out of which she fell, and was found dead in the morning.—Verdict, *Died from excess of Drinking.*

BAPTIST MISSIONARY SOCIETY.

The periodical accounts of this Society, No. XXVIII. lately published, contains a great variety of interesting articles relating to its progress and success. Our limits admit but of brief extracts.

In the first part of this number an account is given of the several stations in BENGAL, in some of which religion appears to have declined, in others it prospers greatly, particularly at *Serampore* and *Calcutta.* At the former place, the native brethren evidently advance in the knowledge of the gospel and in that conduct which adorns it.—Two have died, *Dweep-chund* and *Krishna-dasa*; their end was peace, and has stirred up the survivors to greater diligence. *Neeloo*, *Kanta*, and *Kureem* now minister the word to their countrymen. At *Calcutta* much has occurred of an encouraging nature. Meetings for prayer, or for more public worship, are held every evening. The number added this year is sixty-one, and the spirit of harmony and Christian love seems to pervade the whole body.

A letter states, that "the labours of the native preachers are indefatigable. It would take a whole day to do justice to a week's work of these men. Sebukram is in twenty different places during the week. He crosses and re-crosses the river every day. *Bhagvut* preaches at eleven, in and about the town; *Nielo* at about ten; and *Manck* at six: three others speak occasionally in other parts of the city. Four of the brethren preach regularly during the week in 47 different places, and are invited to many more."

"To take a general view of Calcutta at the present day, and look back merely to the short period of two years, who can help wondering at the vast progress which the gospel has made amongst all ranks, from the very highest to the lowest orders. It is now no novelty to see a Bible on a European's table, or for a Hindoo or Mussulman to read and admire that blessed book; or for the praises of God to be sung, and the voice of prayer to be heard, in the families of the great."

The amount of books (chiefly parts of the Scripture) gratuitously distributed in about two years, is 60,718, in various parts of India, &c.

A paper-mill is erecting, which will cost about £1200.

About 40 persons were bitten by a mad jackall, of whom six, it is said, are dead. One of these was *Manoka*, a native Christian.

We have now 41 brethren employed in making known the gospel. Still the openings for more labourers are numerous. We need more labourers.

We hear, with pleasure, that the Rev. Mr. Hinton, of Oxford, is appointed Joint Secretary with Dr. Ryland, to the Baptist Missionary Society.

Missionary Chronicle,

For NOVEMBER 1815.

We now present to our readers a variety of interesting papers. The account of the death of Mrs. Gordon, wife of one of the Missionaries at Vizagapatam, is very affecting. The renewal of correspondence with the Missionary Society at New York is truly pleasing; and the detail of the Missionary Meetings at Birmingham, Bristol, Leeds, &c. is very encouraging. While such a spirit prevails as has lately been manifested at these and other places, the Parent Society has every reason to expect the most ample support.

[*An account of remarkable success at Klip Fountain, a new station in the Great Namaqua country, under Mr. Schmelen, will appear in our next.*]

MADRAS.

By letters from Mr. Gordon and from Mr. Loveless, the Directors have received the painful information of the death of Mrs. Sophia Gordon, wife of the Missionary who died on the 25th of November 1814, in the faith and hope of the gospel, in the 34th year of her age, leaving her surviving partner and five children to lament her loss. She was confined to her bed about 13 days, and her dissolution was not supposed to be so near at hand as it proved.—About two hours before she died, she said, "Well, I did not think my end so near." When asked, "How do you find your mind?" she replied, "I have not those raptures and joys which some have had, but I have hope:"—"and your hope," it was rejoined, "will not make you ashamed."—"No, through my precious Saviour, the blood of Jesus is the foundation of my hope."—"Ah! that precious hope of the gospel!"—"Yes," she added, "I feel the precious blood of Jesus flowing into my soul." Such was the experience of one who died as she had lived. She was one of those meek and patient Christians who *live* the gospel, and who could, when occasion required, speak for it also; and there is a testimony of this in the consciences of those she has left behind.

"I sorrow," says Mr. Gordon, "but not without hope, and I rejoice in her gain. She has only got home a little before me. I desire, if it be the will of God, to live to serve him in the gospel of his Son, to lead my dear motherless babes to the kingdom, to instil into their tender minds a reverence for their dear mother, to teach them to walk in her steps, that they may obtain her end. I do not expect to be long behind my beloved Sophia, yet I am doing all I can to live a few days longer in this world of sorrow, for which purpose I have been to sea, and am going again; it is my last resource, my only hope; all other means having failed to produce the effect: should the Lord bless this effort, my life may be prolonged to preach Christ's gospel to this people, for I am sure there is mercy in store for India. There are many things indicative of the approach of the auspicious day; blessed day! when the heathen shall sing the praises of God and the Lamb. I learn by my intercourse with friends and enemies, that there is a great stir "about this way." We want for India souls of fire, bodies of iron, the patience of Job, the wisdom of Solomon, the zeal of Paul, and the charity of the Son of God, in order to perform our work so as not to be ashamed——but our public letter will give you information of our proceedings: for our prosperity you will not cease to pray."

Need we say to the friends of missions, "Christians! lift up your hearts to God in behalf of our afflicted brother and his motherless babes."

Mr Loveless says, "Nothing appears likely to be of any benefit (to Mr. Gordon) but a long voyage; he embarked last evening (Feb. 23.) for Ceylon, not being able to procure a passage further. How mysterious are the ways of Providence, that the mission at Vizagapatam should be so heavily and repeatedly afflicted.

"I hope you have several Missionaries getting ready for this country, and that you will not allow any thing whatever to hinder their being sent to us.—Surely the harvest here is great; most extensive fields of usefulness are ready to be occupied, and other stations require strengthening.

"Our young brother Taylor, from

Bellary, was here (at Madras) lately, and married the sister of one of the members of our church. I am happy to say, that brother Hands seems to have recovered his health very considerably, and our last accounts state that he is quite well.

"Mrs. Judson, the wife of brother Judson, at Rangoon, is here for her health; she left him labouring hard at the Burman language, though exposed to many hardships and privations incident to a residence among so barbarous and uncivilized a people.

Extract of a Letter from the Rev. E. Pritchett to Mr. Langton, dated Vizagapatam, Feb. 10, 1815.

"I expect the pleasure of baptizing a woman next Wednesday, who gives the most pleasing and satisfactory indications of having turned from her vain conversation to serve the true God, and to seek salvation through his dear Son.

"We progress a little in the school way, but with great difficulty. Our school in town averages a daily attendance of from 45 to 50 scholars. A few weeks ago we opened a new school in a neighbouring village, but the people are terrified at the idea of becoming Christians. Our scholars, however, have increased to the number of 15.

"My dear wife is well, though with Mr. Gordon's four small children, and our own, she has almost too much to attend to; but God is gracious, and enables her, though not robust, to manage pretty well. It was indeed a most providential thing that she was on the spot to take care of the poor motherless children."

Extract of a Letter from a Lady in the Vicinity of London, under whose fostering Care Mrs. Gordon was educated.

"Poor Mr. Gordon is indeed bereaved, and the stroke to us is a heavy one. Sophia was not only eminently pious, but one of the most interesting young women I ever saw. Without any fashionable or artificial polish, she was truly well-bred, and gained the affections of all who knew her; and all the advantages she possessed were, in early life, consecrated to the glory of her God."

CHINA.

The British and Foreign Bible Society, convinced of the great importance of distributing the Scriptures as extensively as possible in China, have lately voted another *thousand pounds* to enable Mr. Morrison and Mr. Milne to proceed in the great work of translating, printing, and circulating the New Testament, and other portions o the word of God, in the Chinese language.

It is said that Government have it in contemplation to send another embassy to China. We should rejoice if it could in any way be rendered subservient to the diffusion of Christian knowledge in that vast empire.

NEW YORK.

Letter from the New York Missionary Society, to the Missionary Society in London.

New York, Aug. 21, 1815.

Beloved Brethren—With great satisfaction we renew our correspondence, which has for some considerable time been interrupted. We feel a deep interest in the comfort and prosperity of all those who love our Lord Jesus, but a more especial one arises from old acquaintance, and is like friends saluting each other after a long and painful separation. God in his divine providence visited our land with the calamities of war, which dispensation deranged our public missions exceedingly, and imposes upon us a new obligation to pray that the Lord would build again the waste places of Zion, and crown our missionary labours with more rapid and abundant success.

You will perceive by the reports accompanying this letter, that our missionary efforts have not been as successful as Christian zeal would desire. At the hand of the Lord we were called to tremble; but we bow in submission to his will, in the humble hope that once more he will condescend to favour our attempts in disseminating his peace and truth; and although we are not without the prospect of being able ultimately to succeed in extending our labours to the various benighted regions of our land, yet we are persuaded it will require much exertion, many prayers, and some considerable length of time.

As a people, we have abundant rea-

son to rejoice that religion triumphs and spreads among us. God has diffused through our land in general an evangelical spirit. Many are enquiring "the way to be saved," and many find it. The revivals of religion in different churches, of various denominations, and in a considerable number of our public seminaries, attended abundantly by the fruits of righteousness, plainly indicate that times of refreshing have come from the presence of the Lord; and the vast extent of our country through which the Bible has been already circulated, and the earnest and unceasing call for the ministry of reconciliation, give us the hope that the day is not very far distant when in our land at large there shall be no region where the word of God shall not be read, and the voice of the Missionary be heard.

We rejoice, brethren, that once more our nations are at peace with each other. With thanks to God, we would pray for its long and happy continuance. May God be your shield and guide; and we sincerely sympathise with your nation in the loss of many of its subjects, and while we tremble at the dark cloud which overhangs the Continent, and sympathise with the saints that are suffering there, we look and pray for the time when, by the united exertions of the Christian world, and the peaceful influence of the word of God, there shall at length be found "nothing to hurt or to destroy in all his holy mountain."

J. X. CLARKE.

TRINIDAD.

Pleasing Account of the Death of a Slave.

Mr. Adam, the Missionary in Trinidad, mentions a pleasing instance of the power of Divine grace on a negro slave, whose name was Louisa. Mr. A. had been called to visit the sick and dying bed of her mistress, when Louisa attended, and listened to his exhortations and prayers. A few weeks afterwards Mr. A. was sent for to visit Louisa, who was extremely ill; a consumption was hastily wasting her frame, and a cancer in her mouth made it difficult for her to speak. Among other questions, Mr. A. said, "Have you any children?"—"Yes," said she, "I have three, and that one (pointing to a little girl at the door) was left me by her mother, and my mistress told me not to let her go from me, and I am afraid—no, I am not afraid, for I was left when young without father or mother, and God did take care of me; and the God that took care of me can take care of them; but the thought of leaving four helpless children in the world sometimes affects me."

Being asked what was the ground of her hope, she said, "God is merciful to poor sinners; Jesus Christ came to save poor sinners. I hope I have come to Christ as a poor sinner, and I hope he will save me." On Mr. A.'s saying, "You know, Louisa, it would be an awful thing to die, if you are deceiving yourself." She replied, "I know it; I know that my saying Lord! Lord! will not bring me to heaven. I may be deceiving myself, but I hope not. I have prayed that I might be made fit to die. The happiness I feel on the thoughts of death, and the comfort I find in my sickness, though it is so great, makes me hope that Jesus is with me. I hope this is the way. If I am deluding myself, I know no other."

Louisa was born in St. Vincent, but lived chiefly at St. Lucia, where she heard the word of God, but no lasting impression was made on her mind. "I went on," said she, "forgetting God, till I was told one night in a dream that I had better leave wild and wicked company, and think on death." She now became more serious, heard Mr. Adam several times, and then went home to meditate on what she had heard. She began to pray, and opened her mind to her mistress, who read the Bible to her, and when Mr. A. visited that lady, she listened very attentively to what was said. "In this way," said she, "I hope God has been pleased to lead me to himself, through Jesus Christ; and in this way I hope he will save me, and bring me to heaven. I know no other way; I find Jesus precious. He comforts me much in my sickness, and when I die, I hope to be with him for ever."

Soon after this she expired; and Mr. Adam preached her funeral sermon to the slaves from Jer. xv. 9. "She hath given up the ghost; her sun is gone down while it was yet day."

AUXILIARY SOCIETIES.

GLASGOW AUXILIARY MISSIONARY SOCIETY.

At a numerous meeting, held in the Trades Hall, 16th June, 1815, James

Sword, Esq. in the chair, it was resolved to form a Society in aid of the Missionary Society of London. A number of gentlemen were nominated directors, who having met to carry the object of the Society into effect, elected Mr. Matthew Urie, Treasurer, and Mr. William M'Gavin, Secretary, and appointed a Committee to draw up regulations, and an address, to be circulated in the city and neighbourhood. We are sorry that we have not room to insert that invaluable paper. The following is the concluding paragraph;

"They connect themselves with the Missionary Society of London, because they consider it as the most likely instrument in the hand of God for conducting missions successfully, on an extensive scale. It is placed in the most advantageous situation in the world for intelligence and correspondence, for influence and operation; and it has hitherto been enabled to act with such a degree of wisdom, liberality, piety, and zeal, as to secure very generally the confidence of Christians."

MISSIONARY MEETING AT BIRMINGHAM.

The Apostle Peter, in one of his addresses to his kinsmen, according to the flesh, spake of times of refreshing from the presence of the Lord, an expression most sweetly descriptive of what the church of Christ has a thousand times experienced during the progress of its history. Such a season was granted to the friends of missions residing in the counties of Warwick, Stafford, and Worcester, at the late general meeting of their Auxiliary Society, holden in Birmingham, the 12th and 13th of September.

On Tuesday evening a very crowded congregation assembled in Lady Huntingdon's chapel, when the Rev. Wm. Thorp preached from Psalm lxxxv. 9, 10, 11. The sermon was distinguished by the preacher's usual comprehension of view, eloquence of sentiment, and energy of language. It was a noble introduction to the services which were to follow, and served as a solid basis on which all were to be founded. The committee thought it every way proper to acknowledge, by a public prayer-meeting, the distinction of this cause from all others of a worldly nature, and its entire dependance for success upon Him who has the residue of the Spirit. At seven o'clock on Wednesday morning a large congregation assembled in Carr's Lane Meeting-house, to confess at the footstool of divine grace, that it is not by might, nor by power, but by the spirit of the Lord, that the world is to be reclaimed from the abominations of idolatry. At this meeting a happy prelude was enjoyed of what was to follow at the more public services of the day. At 11 o'clock a crowded, overflowing, and most respectable congregation assembled in Carr's Lane Meeting-house, Mr. Dickinson in the chair, when the report was read, and several resolutions recommended by sacred eloquence and received with Christian liberality, were unanimously carried. During the time allotted to this service, which was introduced by prayer, and closed with praise, Mr. Campbell addressed the audience on the subject of the African missions, and introduced his often told, but, as it relates to their interest, ever new and unwearying anecdotes, illustrative of Hottentot piety and intellect. Through the power of the pleasing facts he communicated, prejudice yielded to conviction, lukewarmness kindled into ardour, ridicule changed into admiration, and the Missionary cause, as if lifted by the arm of Omnipotence, rose upon the mind of multitudes, with a glory and grandeur before unseen. Often the tear of compassion started into the eye of mercy, and glittered at the same moment to the smile of hope which shone upon the countenance of benevolence. Africa was seen in a new light, as she appeared emerging from the darkness of barbarism, healing her wounds with the leaves of the tree of life, clothing her nakedness with the garments of salvation, and acknowledging with gratitude the ample compensation that British piety is now making for the wrongs inflicted by the hand of British avarice. It was a season never to be forgotten, the holy pleasure of which was increased by the seriousness and decorum with which the business was conducted. The sanctity of the place prevented the pleasure of the audience from swelling into uproar; the eye spake its rapture, the heart beat its plaudits, and the river of pleasure flowed through the city of God, noiseless as it was deep.

After this delightful service the ministers and friends dined together, not round a table, at the luxuries of which Religion would blush, and Mercy ask with sighs, might not this have been sold for so much, and given to the poor

heathen? [illegible] indeed they had been that morn[illegible]ed with viands of another kind, and were expecting in the evening another entertainment, which would leave little inclination for the gratification of corporeal appetite.

In the evening Livery Street Meeting-house was crowded to excess, when the Rev. Geo. Clayton preached from Acts xxvi. 16—18. The cause of God and souls is too solemn to become the vehicle of adulation for its advocates, and therefore we mean what we say, when we affirm that this elegant, and at the same time manly preacher, gave by his excellent sermon a lovely finish to these sacred engagements.

It is utterly impossible to describe the joy of this happy meeting. It had been anticipated by the longing expectation of multitudes, and what is seldom found in a world which is under the dominion rather of hope than of happiness, it exceeded them all. From the talents of the speakers it derived what little lustre earth has to give, and from the presence of the great God the plenitude of glory heaven can bestow. All hearts seemed to be drawn nearer to each other, as they drew closer to the common centre of their union. The bright aspect of the material heavens seemed but a faint emblem of the bright shining of the sun of righteousness, with which this meeting was refreshed. That sort of sublime delight was produced which convinced every Christian present of his incalculable gain in exchanging the pleasures of sin for the felicities of religion; and what seemed to carry the delight of this season to its highest pitch was, that it presented a scene of union upon a spot long claimed by the divider of the brethren.

About 50 ministers were present, of whom Messrs. Percy, Helmore, Salt, Jerrard, Chalmers, Chester, Williams, Burkit, Grove, Scales, Brewer, Richards, Cooper, Hammond, Dawson, Brook, French, Bradley, and James took part in the different services.

The collections at the doors amounted to £260.

ANNUAL MEETING OF THE BRISTOL MISSIONARY SOCIETY.

Whatever degree of satisfaction and delight may have been experienced in this city at the various public meetings which have within the last few years been held amongst us for the purpose of aiding the Bible Society, and for giving energy to the various Missionary efforts which are making in behalf of the heathen world, few have excited more satisfaction than *The Missionary Meeting* which was held there on Tuesday, Wednesday, and Thursday, the 19th, 20th, and 21st days of September.

On Tuesday morning the Rev. Mr. Williams, of Stroud, preached at Redcliffe Church; the prayers having been read by the Rev. Mr. Whish, the Vicar of the parish. *In the evening* of the same day, the Rev. Dr. Collyer preached to an excessively crowded assembly at Mr. Lowel's Chapel in Bridge Street. The place being insufficient to contain the multitude who wished to attend, the Rev. Mr. Kent preached at the same hour at Lady Huntingdon's Chapel.

On Wednesday morning the Rev. Mr. Cooper, of Dublin preached at the Chapel in Lewin's Mead, that spacious place being lent to the Rev. Mr. Thorp, while his new chapel in Castle Green is building. The congregation was very large. The Sacrament of the Lord's Supper was administered in the evening at the Tabernacle, which was well filled with communicants, no other persons being admitted. The Rev. Mr. Burder, Secretary of the Parent Society, presided. At the same hour the Rev. Mr. Stephenson preached at the parish church of St. Philip.

The meeting for business was held on *Thursday morning* at the Guildhall of the city, when ARTHUR FOULKS, Esq. was called to the chair, which he filled with peculiar propriety, and delivered a most excellent introductory speech. A report of the proceedings of the Bristol Society was read by the Rev. Mr. Thorp, and addresses to the numerous assembly were made by the Rev. Messrs. Burder, Wilks, Collyer, Platt, Cooper, Whish, Day, Wait, Cowan, Alport, Stephenson, John Burder, Mr. Richard Ash, Mr. Howell, &c. &c. This meeting was one of the most animated and harmonious we have ever witnessed, and presented to a numerous, respectable, and delighted audience a charming picture of Christian love and charity. Clergymen and Dissenting ministers seemed to vie with each other in their mutual expressions of candour and cordial esteem.

In *the evening*, the Rev. Mr. James, of Birmingham, preached at the Tabernacle to a great congregation, and the Rev. Mr. Alport preached at

Saint Mary-Port Church at the same time.*

We offer no eulogium on the sermons preached on this occasion; they were truly *Missionary sermons*, clearly exhibiting the grand truths of the gospel, and warmly urging their propagation throughout the world. The effect produced was great, one evidence of which appeared in the liberality of the Bristol Christians, which amounted, notwithstanding the numerous claims lately made on their benevolence, to the handsome sum of *six hundred pounds*.

The particular sums were nearly as follows:

At Redcliff Church, about	£97
Bridge Street Chapel	73
Lewin's Mead	150
The Sacrament	50
Guildhall	41
The Tabernacle	138
Lady Huntingdon's Chapel	16
St. Philip's Church	20
St. Mary-Port Church	14
Providence Chapel	5
	£604

Substance of the speech delivered by Arthur Foulks, Esq. Chairman, on opening the business of the day.

"Unwilling as I am to trespass on your indulgence, or to call your attention towards any observations which I might venture to make; yet, placed in this distinguished and honourable situation, by a kindness wholly unmerited, I must beg permission to congratulate you on the manifestation of Christian charity, which this Assembly so pleasingly affords. It might, perhaps, be desirable, that all "real Christians should be of one judgment:" but as this is not always possible in the present state of things, let us attend to that which is a matter of the first consequence, namely, that they be all of "one heart."

"This meeting seems to proclaim the existence of the latter idea; for various denominations are this day met together for one great and glorious purpose. Our object is one; our voice one. The first embraces the promotion of the glory of the blessed God; the second promulgates the declaration of the love and merits of Jesus. Like Israel of old, we would encamp in our several divisions around our sacred Ark, and harmoniously march forward towards the same heavenly Canaan. Whether the standard of Judah be on the eastern side, or that of Reuben on the southern; whether Ephraim be on the western, or Dan [illegible] northern side, still we go forward [illegible] hand as brethren, unfurling the banner of the cross to expose the enemies of the truth as it is in Jesus, and to declare the glad tidings of salvation through a crucified Saviour; pointing to our glorious Emanuel as the immaculate Lamb of God that taketh away the sin of the world.

"No matter by whose hand the inestimable boon be offered; no matter by whose voice the gracious message be delivered. United in dependance on, and in obedience to the Prince of Peace, *Ephraim shall not envy Judah, and Judah shall not vex Ephraim.* We embrace Christians of every distinction, and our exclusive object is to introduce to every unenlightened country and clime Christianity as it stands in the Holy Scriptures.

"If we look to the wretched natives who dwell on the banks of the magnificent Ganges, or address the untutored inhabitant of burning Africa; if we call to the negroes in the West Indian colonies, or claim the attention of the inhabitants of the isles in the great Southern Ocean; we have but one unvaried message, *That Christ Jesus, God manifest in the flesh, plenteous in mercy,* "and liberal of renewing grace," *came into the world to save sinners.* Thus the several Societies of believers are united in one, and we become *one tabernacle;* for there is *one Lord, one faith, one baptism,* one Saviour, *one God and Father of all, who is above all, and through all, and in you all.*"

MISSIONARY MEETING AT LEEDS.

Oct. 5 and 6.—Never was the religious public in this town and neighbourhood more highly gratified than on this occasion. Expectation had been raised to a high degree, from the circumstance of a Missionary to be ordained at this anniversary, and that expectation was no means disappointed. All were satisfied, delighted, and profited, not so much from the novelty of the scene, as from the peculiar solemnity which pervaded the services, and the feelings of personal piety and Christian zeal which they excited.

Thursday morning the Rev. Mr. Leifchild, of Kensington, preached at White Chapel an excellent sermon from Isa. liii. 10. to a numerous and attentive congregation. *Thursday afternoon* Mr. Knill, the Missionary, preached at the Rev. Mr. Hamilton's Chapel an affectionate and impressive discourse from Isa. xxvii. 13. *Thursday evening* the meeting for business was held, when Mr. J. L. Baker was called to the chair. Several reverend and lay gentlemen delivered appropriate and animated

* We are sorry that our Bristol correspondent forgot to favour us with the names of the ministers who engaged in prayer at several places, and of those who took a part in the sacramental service.

speeches. On this occasion the spacious chapel of the Rev. Mr. Parsons was crowded.

Friday morning.—At the same chapel was solemnized the ordination of Mr. Knill, Missionary to the East Indies. The Rev. G. Payne, of Edinburgh, read appropriate passages of Scripture and prayed; Rev. W. Eccles gave the introductory discourse; Rev. Mr. Leifchild asked the questions; Rev. Mr. Bruce, of Wakefield, offered up the ordination prayer; Rev. Mr. Bennett, of Rotherham, gave the charge; and the Rev. W. Farmer closed the solemnity with prayer. It is scarcely possible to convey an adequate idea of the tender feelings expressed on this occasion, especially while Mr. Knill stated his religious experience, and his motives in becoming a Missionary. Persons of all denominations seemed to concur in expressing their unprecedented and unmingled pleasure. *Friday evening* the Lord's Supper was administered to a great number of communicants. The Rev. Mr. Bennett presided. Addresses to the communicants and spectators were delivered by the Rev. Messrs. Langdon, Leifchild, and Hamilton, and the service was closed by the Rev. W. Eccles in prayer.

On the *Wednesday evening following*, (Oct. 11.) Mr. Knill preached a farewell sermon at the Rev. W. Farmer's chapel. The place was crowded almost to suffocation; hundreds were not able to obtain admission. Mr. K. preached from 2 Sam. vii. 18. with feelings which appeared to overwhelm him, and almost prevent utterance.

On *Thursday evening* a prayer meeting was held at White Chapel, to implore the blessing of God on Mr. Knill, for protection during his voyage, and for the success of his labours in the far distant country to which he is going. The Rev. Messrs. Eccles, Scott, Farmer, and Payne engaged in prayer, and devoutly commended their brother to God and the word of his grace.

Important and useful has this service proved; the missionary spirit has again been put into active motion, and fanned in a brighter flame. The pious, affectionate spirit and deportment of Mr. K. have gained him the affections and excited a deep interest for his welfare, in the hearts of the Leeds Christians; nor will they ever forget him, or cease to pray for his prosperity, as a man, a Christian, and a Missionary. The collections at the various services amounted to £130.

BRISTOL JUVENILE SOCIETY.

By the Third Annual Report of the Bristol Juvenile Missionary Society, (which we believe was the first institution of this kind,) it appears that the very respectable sum of £266. 10s. 5d. has been raised the last year.

From the report we extract the following excellent passages:

"Though the Committee are too well acquainted with the value of money to despise so considerable a sum, yet they *do* consider it as the small dust upon the balance, compared with the important and delightful fact it unequivocally establishes—that a considerable portion of missionary zeal animates the bosoms of the dear children who subscribe to this Society. Three years steady and persevering exertion must proceed from some powerful principle in their minds; and that principle the Committee hope is compassion to the souls of the perishing heathen. They earnestly pray that this holy principle may "grow with their growth, and strengthen with their strength;" and that in future years they will be seen pressing forward as active and zealous labourers in the Lord's vineyard. It is surely matter for rejoicing, that flame which promises so much for the Church of God, should be seen burning in the breasts of so many children and young persons; and the Committee would devoutly adore the goodness and wisdom of Jehovah in thus preparing a seed to serve him.

"The Committee feel they should be guilty of great injustice, did they not in a peculiar manner mark their obligations to the ladies who have acted as collectors. They have *practically* adopted the apostolic maxim, that "it is right always to be zealously affected in a good cause," and *hence* it is that so respectable a sum has been raised. It is pleasing to behold so many females thus devoting a considerable portion of their time, with their talents and influence, to the missionary cause; thus rising superior to the trifling vanities which too often occupy their minds, and joining the goodly company of those who are devoted to the Redeemer's interest.

"It is with the deepest regret and reverential submission to the sovereign will of God, that we now state the decease of your late invaluable Secretary, Mr. J. Day. The extraordinary powers of his mind, and the many virtues with which he was adorned, his simplicity and candour, his modesty and meekness, his unwearied exertions in the cause of Christian benevolence, his tender concern for the best interests of the rising generation, his integrity and disinterested-

ness of heart, all shining in beautiful assemblage, endeared him to the whole circle of his acquaintance, and especially to those to whom he was most intimately known. While we pay this tribute to his memory, at once to gratify our feelings, and to awaken our admiration of the power of that grace which alone can form a character of such singular excellence, various considerations press upon our hearts, and stimulate us to renewed exertions in the sacred cause in which we are engaged. We are reminded that time is short, that life is uncertain, that the heathens, like ourselves, are daily dying and dropping into eternity, and that the period allotted for our usefulness in this world will soon be over. Let us therefore, after the example of our departed friend, "work while it is called to-day, for the night cometh, when no man can work."

The Vast Productiveness of Juvenile Auxiliary Missionary Societies.

It appears from the account of Subscriptions, &c. to the Missionary Society, lately published with the Annual Report of the Directors, that the Contributions of the Juvenile Societies and Schools, in town and country, from April 1, 1814, to April 1, 1815, amount to the very considerable sum of

ONE THOUSAND POUNDS,*

which is more than a *twentieth part* of the whole receipts of the Society for the year. What a respectable sum is this, redeemed, in great part, from what might else have been expended in useless trifles. By this sum, many Missionaries are supported, while preaching to the heathen "the words of eternal life," and immortal souls are saved from "the wrath to come," while the children themselves are thus taught more highly to value the gospel they enjoy, and to exercise the purest benevolence towards their fellow creatures!

This admirable system may readily be carried to a much wider extent, and deserves the consideration and adoption of the friends of missions in every congregation throughout the United Kingdom.

* Of this sum nearly £600. was contributed in the country, and somewhat more than £400 in London. In many cases the subscriptions of the children are mingled with those of adults; would it not be desirable to keep them distinct?

MISSION TO THE FRENCH PRISONERS.

Translation of a Letter from Mr. Durell.

Since I received the regular permission, I have been to Dartmoor. I was well received by the clerks, and also by Captain Shortland.—The rainy weather did not permit me to do any thing among the prisoners the first day, which was Aug. 25. I met the Rev. Father Gilbert, a Catholic priest. We had a little conversation together on the subject of religion; he wished me to preach generally, and not on particular Christian doctrines. I presented him with a copy of Bogue's Essay to take home and examine. He came with an order from the French Ambassador, to prevail on the prisoners to submit to Louis XVIII. They accordingly hoisted the white flag on the morrow—many were easily persuaded, in order to obtain their liberty.

Friday, the 26th, I preached to about 1800 prisoners on one side of the prison, who shewed great attention during the whole service. The weather coming on rainy again, I was prevented doing any thing more, as, to my great surprise, I was not permitted to go in among them. I took leave, promising to come again next week with some books. I took down the names of some who were willing to teach those who could not read.

Sunday, the 28th, I preached to the officers at Ashburton, in the Rev. Mr. Parker's Chapel, which was full, and they behaved respectfully.

Tuesday, 30th, I set off again for Dartmoor, and preached to as numerous an auditory as before. The next day I formed some schools. Fifteen serjeant majors undertook to be teachers. Each of them is to have 50 scholars, and to receive a shilling a week for teaching.

Missionary Effort about the Year 1670.

In former days some good men expressed a wish to promote missions to the heathen, and they have been occasionally mentioned in this work. I lately met with a short account of the Rev. John Oxenbridge, an ejected minister, who earnestly wished to send the gospel to South America. He was born at Daventry in 1608, and in 1644 became minister of a church at Beverley, and afterwards at Berwick-upon-

Tweed. Being silenced by the black Bartholomew Act, he went to Surinam, in America, from thence to Barbadoes, and in 1669 to Boston, in New England, where he succeeded the excellent Mr. Davenport. He was seized by the apoplexy while preaching, and shortly died, Dec. 28, 1674

In the "Missionary Correspondence," lately published, containing letters from the late Mr. Pearce, of Birmingham, &c. he says, p. 43. "I remember reading of a similar plan (that is, of colonising, with a view to evangelising) formed by one John Ovenbridge, (it should be Oxenbridge,) an ejected minister in the reign of Charles the Second, who went to South America in order to explore the country, and on his return published a book, recommending the going out of a colony, for the purpose of spreading the gospel there; but the time was not come—both wise and foolish virgins then slumbered and slept. I trust that the friends of Christ are now recovering from their stupor—a general concern discovers itself in almost all denominations." This was written in August 1795, just when the Missionary Society was forming.

Among the works published by Mr. Oxenbridge, Mr. Palmer, in his Nonconformist's Memorial, mentions, "A proposition of propagating the gospel by Christian colonies in the continent of *Guiana;* being some gleanings of a larger discourse, the manuscript whereof is yet preserved in New England."*

* See Mather's History of New England, p. 221.

It would much gratify the friends of the Missionary Society, if any person possessing this volume would have the goodness to lend it them for a short time.

NORWICH CHURCH MISSIONARY ASSOCIATION.

The second anniversary of the Church Missionary Association was held at St. Andrew's Hall, Norwich, Sept 20, when the Bishop of Norwich opened the business with a very candid speech, in the course of which he said, "Though I am a sincere member of the Church of England, and firmly attached to it, and consequently more particularly interested in the success of Church missions: yet I shall never scruple, in any place, and at any time, to co-operate most cordially, and hold out the right hand of fellowship to any of my fellow Christians, of whatever denomination, whose noble, pure, and only aim it is, that the kingdoms of the earth shall become the kingdom of our Lord Jesus Christ."

This address was received, as it will doubtless be read, with the warmest approbation. The report of the Committee was read by the Rev. W. Mitchell, and suitable addresses made by Lord Calthorpe, the Rev. Messrs. Pratt, Noel, Edwards, Brereton, F. Cunningham, J. W. Cunningham, Glover, and by Mr. E. Bickersteth and G. Skett, Esq. About £140. was collected after the sermons preached at the different churches.

MISSIONARY CONTRIBUTIONS.

[*Collections and Anonymous Donations—from September 16th to October 16th.*]

Erratum.—In our List of Contributions for last Month, p. 431, line 6 from bottom, for *Lewes* read *Price*, the Minister of St. Paul's, Blackburn.

Rev. M. Berry and Congregation, Warminster	£26	14	0
Calton and Bridgton Association, North Britain	50	0	0
Tyrone Auxiliary Missionary Society, per W. Weir, Esq.	50	0	0
Rev. W. L. Prattman and Friends, Barnard Castle	5	0	0
Essex Auxiliary Society, per Rev. Mr. Craig	50	0	0
Aberdeen Juvenile Society, by Mr. Keith	6	15	0
Old Aberdeen Ditto Ditto	1	5	8
Bromyard Penny Society, per Rev. J. Barfield	5	14	0
Praying Society at Morley Chapel, Manchester, per Rev. S. Bradley	9	3	6
Collection at Lewes, Rev. Mr. Kirby's	15	0	0
Ditto Brighton, Lady Huntingdon's Chapel	10	16	10
Ditto East Grinsted Ditto	16	3	2
Brighton Juvenile Auxiliary Society, per Mr. R. Hunter, Treasurer	83	16	10
Dumbarton Auxiliary Society, by Mr. A. Newbigging	23	11	6
Hackney District Auxiliary Society, half a year	56	0	7
Contributions from Newport, Isle of Wight, per Rev. John Bruce	21	0	0

From a small Praying Society at Welford, by Rev. B. Hobson		£2	0	0
A few Friends of Ditto by Ditto		2	0	0
Rev. Mr. Cox and Friends, Hadleigh		6	2	6

Auxiliary Missionary Society for the Counties of Warwick, Stafford, & Worcester.

FROM WARWICKSHIRE.

Warwick, Rev. J. W. Percy and Congregation	20	0	0
Kenilworth, Rev. Mr. Burkitt and Friends	1	6	6
Stratford upon Avon, Congregation	6	0	0
Wilmcote, Rev. Mr. Whitehouse and Congregation	1	4	0
Foleshill, Rev. J. Rowton and Friends	5	0	0
Atherstone, Rev. Mr. Miller and Congregation	18	6	5
Chapel End, Rev. Mr. Dagley and Congregation	16	1	6
Birmingham, Rev. J. Brewer and Congregation, Livery Street Meeting-house	135	5	0
Birmingham, Rev. T. Bennett and Congregation, King Street Chapel:			
Branch Society 29 10 9			
Juvenile Society 42 1 0½			
Collection 38 15 1½			
	110	6	11
Birmingham, Rev. J. A. James and Congregation, Carr's Lane Meeting-house:			
Branch Society 76 16 9			
Sunday School 16 12 0			
Collection 90 7 6			
	183	16	3

STAFFORDSHIRE.

West Bromwich, Rev. J. Cooper and Congregation, 2 Years' Contribution	50	0	0
West Bromwich, Rev. J. Hudson and Congregation:			
Collection 23 5 0			
Sunday School 1 7 0			
	24	12	0
Handsworth, Rev. J. Hammond and Congregation	6	0	0
Walsall, Rev. T. Grove and Congregation	70	14	2
Tutbury Branch Society, by Rev. Mr. Brook	41	10	0
Uttoxeter Branch Society, By J. Bell, Esq.	37	19	4
Litchfield, Rev. W. Salt and Congregation	10	0	0
Wolverhampton, Rev. T. Scales and Congregation	28	18	2
Bilston, The Independent Congregation, by the Rev. T. Scales	6	0	0
Gornall, Mr. Heathcote and Friends	5	5	0
Cannock, Collection	0	18	2
Stone, Rev. H. Williams and Congregation	10	0	0
Brewood, Rev. J. Fernie and Friends	6	10	0
Alton, Rev. Mr. Tallis and Congregation	3	10	0
Cheadle, Rev. Mr. Tallis and Congregation	3	0	0
Darlaston, Mr. Coleman and Friends	1	0	0
Rugeley, Rev. Mr. Shawyer and Friends	2	8	0
Geyton, Rev. Mr. Shawyer and Friends	2	10	0
Hanley, Hope Chapel Congregation	3	0	0
Wednesbury, Rev. R. Wardle and Congregation	2	0	0

WORCESTERSHIRE.

Worcester, Angel Street Congregation, by Rev. J. A. James	50	0	0
Kidderminster, Rev. T. Helmore and Congregation	53	0	0
Dudley, Rev. J. Dawson and Congregation	13	10	0
Stourbridge, Rev. J. Richards and Congregation	20	0	0

South Wales Auxiliary Society.

Carmarthen, Rev. D. Peter, Auxiliary Contributions and Subscriptions	65	5	0
Collections at Carmarthen	77	5	0
Swansea, Rev. W. Kemp	66	5	0
——— Rev. T. Luke, Auxil. Contrib. 25 6 9; Sub. & Donations 24 13 6	50	0	3
——— Rev. D. Davies	26	11	4
Milford, Rev. W. Warlow	48	15	10
Haverfordwest, Tabernacle	46	8	6
Miss Thomas's School	1	18	8
Sunday School, by Mr. Luke	3	0	0
Haverfordwest, Rev. Mr. Bulmer	17	1	6
Trelech, Rev. M. Jones	18	14	10
Servants at Bronwydd	6	15	4
Neath, Cymmar, and Cynffyg, by Rev. Mr. Edwards	5	12	0
Bethania, Rev. T. Davies	2	16	6

Llanedy, Rev. S. Price	3	4	0	Pencader, Rev. T. Daniel	6	11	0
Treigarn, Messrs. Skele and Griffiths	12	12	0	Crygybar, Rev. D. Jones	5	11	0
Builth, Brecon, Rev. D. Williams	3	0	0	Glandwr, Rev. W. Griffiths	18	0	0
Merthyr, Rev. S. Evans	2	6	0	Pantog and Peniel, Rev. D. Davies	4	10	0
Honllan, Rev. J. Lloyd (half-year	31	0	0	Ebenezer, Rev. P. Maurice	1	11	0
St. Florence, Rev. B. Evans	6	0	0	Trewen, &c. Rev. Messrs. Evans and Griffiths	25	18	6
Saron, Rev. Messrs. Bowen and Jones	12	0	0	Llanelly, Rev. H. Williams	5	17	6
Bwlch-Neuydd, Rev. Mr. Jones	6	0	0	Jerusalem and Nazareth, by Do.	2	14	2
Newcastle, Rev. T. Jones	1	15	0	Penygraig, Rev. Mr. Rowlands	4	4	0
Philadelphia, Rev. W. Williams	1	0	0	Fishguard, Rev. Mr. Davies	2	10	0
Tyncoed, Rev. J. Williams	2	15	0	Keston, Ditto	2	17	0
Brynberian, Rev. H. George	11	4	0	Auxiliary Contributions	4	4	6
Mynydd Back, Rev. L. Powell	3	11	0	Penmaen, Rev. D. Thomas	5	12	6
Gwernogy, Ditto	1	3	0	Groswen, Rev. G. Hughes	2	2	0
Cross Inn, Rev. R. Powell	2	0	0	Bethesda, Rev. Mr. Jones	3	5	3
Cardigan and Moyle Grove, Rev. D. Davies	5	8	0	Hermon, Rev. Morgan Lewis	2	11	0
Gwinfe, Rev. P. Jenkins	6	14	6	Aber, Rev. D. Lewis	2	0	0
Pembroke, Rev. T. Harris	14	12	6	Llandyfan, Rev. W. Griffiths	1	1	0
Horeb, Rev. J. Jones	10	10	0	Brecon, Rev. T. Powell	5	5	0
Alltwen, Rev. Mr. Davies	5	10	0	Llandovery, Rev. J. Jeremy	1	12	0
Langharne and Bethlehem, Rev. J. Philips	3	15	0	Neath, Rev. Mr. Bowen	5	4	0
Llanybree, Rev. D. Davies	1	0	0	New Inn, Mr. Rees	4	12	0
				Narberth, Mr. Thomas	3	12	9
				Maindu, Rev. Mr. Davies	2	0	0
				Neuaddllwyd, Rev. Mr. Philips	6	2	6

From the Calvinistic Methodists.

Cilycwn	4	9	0	Cain	2	0	4
Kidwelly and Lanssaint	1	5	0	Llanfynydd	3	1	8
Llanpumsaint	1	10	0	Pentyrynys Wen	1	0	0
Llansadwrn	2	9	6	Llanarthney	0	12	10
Conwil	2	5	7	Llanelly	1	5	8
Llandilo	8	0	10	Mydrim	1	16	6
Carmarthen, Water Street Collection	13	15	0	Llandarog	3	9	6
Auxiliary Contributions	27	0	0	Brechfa	0	16	0
Gefn-berrach	1	5	0	Pembre	0	16	0
Hendre	1	10	0	Colleg	1	17	6
Pantgwyn	2	2	10	Llandyfeiling	1	5	0
Cwmdwfran	2	0	0	Tyhen	0	9	0
Bankyfelin	1	10	3	Sunday School	0	17	6
Betaws	1	14	6	Llandawror	0	9	4
Nangaredig	2	18	0	Llangharne	1	6	10
Llangendeirne	2	15	0	Llanddorsant	4	13	4
Llandovery	3	15	0	Newcastle	2	7	0
Llanedy	1	0	0	Cross Inn	2	10	0
Cwmaman	1	4	0	Llangadock	2	10	7
Talley	2	6	0	Close y Graig	2	0	0
Llansawell	1	7	11	Llanwinnio	2	0	0
Court	1	5	0	Wenfwlch	0	19	1
Capel Efan	0	10	0	Goppa-fach	1	1	0

In all, upwards of £800. for which the Directors of the Missionary Society return sincere thanks to their warm-hearted Friends in the Principality.

Subscriptions and Collections in aid of the Missionary Society, in the West Riding of Yorkshire, from July 1814 to July 1815.

Sheffield	236	5	8	Knottingley	5	0	0
Idle	7	1	8	Melton	26	10	0
Morley	40	7	4	Heckmondwike Old Chapel	48	0	0
Rotherham	63	16	6	Ditto New Chapel	20	0	0
Wakefield, Mr. Bruce	42	0	0	Osset	25	0	0
Wakefield, Mr. Rayson	48	18	4½	Thornton	20	0	0
Pontefract	22	0	0	Bradford	55	10	0

Wilsden	-	-	7	0	0	Skipton	-	-	2	7	0
Bingley	-	-	10	0	0	Thirsk	-	-	4	0	0
Halifax	-	-	100	0	0	Click Heaton	-	-	14	6	8
Brighouse	-	-	18	0	0	Flookton	-	-	16	1	3
Warley	-	-	12	0	0	Knaresbro'		-	30	0	0
Booth	-	-	8	0	0	Eastwood	-	-	6	11	0
Delph	-	-	20	0	0	Leeds	-	-	368	0	0
Sowerby	-	-	5	0	0	Shelly	-	-	5	0	0
Honton	-	-	37	0	0	Halton	-	-	5	16	0
Marsden	-	-	7	14	6	Huddersfield	-	-	76	0	0
Holmfirth	-	-	46	2	0	Ilmley	-	-	6	0	0
Green Hammerton		-	2	3	0	Pudsey	-	-	9	12	0
Great Ouseburn	-	-	4	0	0						
Grafton	-	-	3	4	10		Total		£1,433	7	9½

POETRY.

On the Circulation of the Scriptures, and Missionary Efforts.

Not o'er th' ensanguin'd field or trophied car
The Christian ensign floats. The cherub Peace
Unfurls its ample folds, and smiling Love,
Advancing, offers man celestial gifts,
Expansive as the light, and free as air.
O, for the harp of prophecy!—then would
The vision'd muse chaunt forth millennial times,
The conquests of the cross—the golden days;
When the great Angel through the midst of Heaven
Shall with the everlasting Gospel fly,
Proclaiming life!——Then shall the desert smile;
Then man shall banquet with his Saviour, God,
And milk and honey flow around the world;
Then all the baneful passions shall expire,
The torch of [illegible] extinguish'd [illegible],
The lion be re[illegible]bent with the [illegible],
And love's soft bondage harmonize mankind.
All hail! thou holy Book,
Which hast so long in exhibition held
This glorious æra.—Lo! its dawn appears;
The bright preclusive day-star gilds the earth!
Rise, Sun of Righteousness! arise and shine,
'Till, glorious in thy strength, thy powerful blaze
Fill the meridian of one perfect day!

Almondsbury Hill. J. H.

AUTUMN.

Summer, fair Summer's past,
The leaf looks brown,
And shaken by th' autumnal blast,
Falls with'ring down.
No longer gentle zephyrs stray;
Naked and waste the plains appear,
And sadden'd nature seems to say,
Chill Winter now is near.

Emblem of dying man,
Of human bliss;
The hopes and fears of life's short span
Are even this!

Youth's a short Spring, a fairy form,
And manhood—but a Summer's bloom;
And then comes age, the Wint'ry storm,
That bends us to the tomb.

Yet man can never die
Like Autumn's leaf;
Death is to him eternity
Of joy or grief.
How happy he, whose ransom'd soul
Soars from this world of change beneath;
Calmly he bids the seasons roll,
Nor fears the dart of Death.

Hertford. NEOS.



Rev.d Jacob Snelgar.
Hampstead.

Pub.d by Williams & Son Strand Corner No.r of Catherine St.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

DECEMBER, 1815.

MEMOIR

OF

THE LATE REV. THOMAS CHARLES, B. A.

OF BALA, MERIONETHSHIRE, CONCLUDED.

In consequence of the increase of readers, occasioned by the numerous schools established throughout Wales, the want of religious books, especially of the Bible, was severely felt; and Mr. C. saw the necessity of using every method to procure an adequate supply. About the year 1802, he purchased all the Welsh Testaments that he could obtain; and made repeated applications, through those channels which appeared the best calculated to influence the Society for promoting Christian Knowledge, to procure a new edition of the Welsh Bible; as that of 1799 had been all absorbed within the short space of about a year, and chiefly in two dioceses. These applications proved fruitless; and this worthy servant of God was much cast down at the disappointment. Readers were multiplying, and could not procure, in their own language, that book which they most anxiously desired. His ardent mind, not yet entirely discouraged, projected a scheme to print an edition of the Welsh Bible, by a private subscription. To carry it into execution he came to London; and having communicated it to some friends, he met with encouragement to proceed. On further consultation, it was thought highly desirable to institute a Society, which might supply the poor in general with Bibles at a cheap rate; and it was this that led to the formation of that noble institution, "The British and Foreign Bible Society;" the interest of which Mr. C. had much at heart, and materially promoted throughout the extensive sphere of his influence. The poor Welsh, in the numerous congregations of the Calvinistic Methodists, were not only delighted with the prospect of having plenty of Bibles for themselves and their children,—but their experience of a dearth of the sacred volume, led them to feel most sensibly, when Mr. C. represented to them that there were whole nations entirely destitute of the Word of God: and so animated were they with the opportunity afforded to them of contributing their mite to a Society, whose scope of exertion embraced those nations, that they contributed to its funds with a liberality unparalleled; and thus gave an impetus to other congregations in Wales, and to the religious public throughout the kingdom. The cash accounts of the first two years of the British and Foreign Bible

Society, exhibited more than 2626*l.* collected in different congregations of the principality, the bulk of which was contributed by the poor, among whom the children in the schools bore a distinguished part. On several occasions their ministers were obliged to check their liberality, and take the half of what they offered. In one instance, a servant maid, whose wages were not more than 3*l.* a year, was observed to put a Guinea into the plate; and, to prevent its being noticed, covered it with a halfpenny.

About this time Mr. C. began to collect materials for an elaborate work, which occupied his time and talents, from 1805 to 1812, entitled "A Scripture Dictionary; containing the Signification of Words *not translated*, with the Names and Histories of the different Nations, Kingdoms, and Cities, of which mention is made in the Scriptures; and a short Explanation of all the chief Articles of Religion," &c. &c. which he published in four volumes, octavo:—a work that presents a rich mine of Biblical information to the Welsh student, in his native language; and is probably not excelled by a similar work in any language.

While engaged in this arduous pursuit, or in other important studies, Mr. C. generally rose, in summer and winter, by four or five o'clock: a practice he found advantageous to his health, as well as to his progress in literary pursuits. Had he only lived to complete the above work, and to furnish his countrymen, as he has done, with more correct editions of the authorised Welsh Bible than were ever before printed, the inhabitants of the principality would have been highly indebted to him; but he confined not himself to the higher branches of literature,—he consecrated every talent to the service of Christ and his Church. It was his peculiar aim to make the doctrines and precepts of Christianity thoroughly understood: he therefore adapted himself to the meanest capacity, both in preaching and writing; and paid particular attention to the publication of elementary books, for the instruction of children and youth; among which were four Catechisms, in the Welsh language; two of these he translated into English; and they have been used with much acceptance in schools and private families. It will afford our readers some idea of the extent to which the labours of his pen were directed, when they are informed that, during the short period of eleven years, since the establishment of a press at Bala, more than 320,000 copies of these small books were published by Mr. C.; previously to which, he had published several elementary works, together with a small book, in English, entitled "The Welsh Methodists vindicated:" a work which reflects honour upon his memory; it being written with much ability, and in a spirit of meekness seldom to be found in controversial writings. Mr. C. compiled and edited "The Spiritual Magazine;" which was published quarterly, in the Welsh language. He had also commenced a Concordance for the use of his countrymen; which, from the plan intended by him to have been adopted, would have proved a most valuable acquisition to Welsh readers.

In these incessant and unremitted labours for the diffusion of divine truth, Mr. C. sought not his own interest, but that of the Redeemer. When an offer was made to him by the Committee of the British and Foreign Bible Society, of remuneration for his laborious and important services in preparing their first Stereotype Welsh Bible for the press, he peremptorily declined to accept it; and became himself a life-subscriber. The Committee, however, when they appointed Honorary Life Governors from among those who had rendered very essen-

tial services to the Institution, were not forgetful of Mr. Charles.

Divine Providence having placed him in easy circumstances, he never accepted any compensation for his ministerial services during thirty years that he was minister at Bala; and he conscientiously kept an account of the offerings that, according to the usual custom, were made monthly in aid of the minister, and devoted them towards the maintenance of the schools before mentioned.

It has been remarked of Mr. C. by some who knew him well, that if Lavater had wanted a face characteristic of Benevolence, he would have found it in him. He was a man of an amiable temper, — of much meekness and forbearance, — ever ready to give up minor points, so that peace might be preserved and scriptural knowledge extended. He was of a social cheerful disposition, tempered with prudence and discretion; also a tender affectionate husband and parent: and having the advantage of an amiable and pious partner, it was their delight to promote each other's happiness, and the comfort of those around them. This they manifested by liberal contributions, both to the poor and to support the cause of religion, by the hospitality with which they were ever ready to entertain the household of faith; and particularly at the associations held annually by the Christian Society to which they were attached, when many thousands assemble from different parts of Wales; on which occasions a very considerable number were entertained under their roof.

From the unwearied exertions of Mr. C. and the preachers in the connection of the Welsh Calvinistic Methodists, the number of persons desirous of uniting in Christian fellowship at the table of the Lord was annually augmented; insomuch, that it at length became impracticable for the few ministers in the connection, who had received episcopal ordination, to visit the numerous congregations, and administer the Lord's Supper so frequently as was desirable; they therefore expressed a wish that ministers should be set apart from among their preachers, in order to administer the ordinances of Baptism and the Lord's Supper. Mr. C. for several years opposed this measure, wishing them to remain in communion with the established church; but at length, this appearing to be impracticable, he acquiesced in it as a matter of indispensable necessity. In the year 1811, several men of sterling piety, who had long been useful in the Church of Christ as preachers, were solemnly set apart to administer these ordinances of the Lord's appointment; and the result has proved, that such a measure was according to the will of God. In the preparation of rules to be adopted on this solemn occasion, and in the preparatory meetings, Mr. C. manifested much wisdom and discretion; and the public meetings, when the ministers were first set apart, were seasons of peculiar solemnity, and gave much satisfaction to those who attended.

An account of those proceedings has been published in Welsh; and great unanimity upon this subject has prevailed among the congregations in North Wales.

Mr. C. in his journies to visit the churches, was variously accommodated; and though, from the respect borne to him by the people, they were ever ready to grant him the best their houses could afford, yet, in the cottages of the poor, in remote situations, he sometimes suffered inconvenience from indifferent or damp bedding, after the fatigue of a long ride on horseback through bad roads. He also encountered many dangers, and endured hardships from travelling during the winter season, when the inclemency of the weather in North

Wales often renders such journies perilous; but an ardent love to his Divine Master and to the souls of his redeemed people, induced him to "endure hardships as a good soldier of Jesus Christ." It, however, pleased the Lord to exercise the faith of his servant and of his flock on one of those occasions, by a very trying dispensation. In the beginning of the year 1799, when travelling over the mountains, during an intense frost, the thumb of his left hand became frost-bitten; and a mortification being apprehended, it was deemed necessary to amputate it at the joint next to the hand. At this time, several alarming symptoms indicating that his life was in imminent danger, the members of the church at Bala appointed a special prayer meeting on the occasion; when, among others who engaged in prayer, one person who was particularly noticed for the fervency of his supplications, pleaded the Lord's promise to Hezekiah, earnestly entreating that Mr. C.'s life might be continued at least fifteen years longer, for the benefit of the Church of Christ. The prayers of his people were graciously heard, he was restored to health, and resumed his extensive labours with renewed vigour.

The successive period was perhaps a time of more severe trials from enemies without, as well as from domestic afflictions, than any former one of his life; but he had strength given him according to his day, and was enabled more fully to exemplify the Christian character; evidently encreasing in all the graces of the divine life, and ripening for eternal glory. The holy Scriptures, which he was so anxious to put into the hands of others, and the study of which he so greatly encouraged, appear to have been his constant support through life; and this was remarkably exemplified by the cheerfulness he manifested in the prospect of death.—As the period of fifteen years before-mentioned advanced towards its close, he would frequently notice it in conversation; and about a year previous to his decease, he spake fully on the subject to the poor man, who at the critical period in 1799, had most fervently prayed that the Lord would continue him to his church at least fifteen years longer. It is worthy of remark, that nearly the whole of his literary labours were executed during that period, particularly his invaluable Scriptural Dictionary, and his Collation of the various editions of the Welsh Bible, in order to enable the British and Foreign Bible Society to obtain the most correct impressions. For this purpose, in preparing the copy for the 12mo stereotype edition for the University of Cambridge in the year 1804, he bestowed such minute attention, that, to use his own words, he "examined every word, every letter, and every stop;"—comparing eight different impressions together in the Welsh language, and three in the English, deemed correct ones, to assist him in fixing the punctuation. And in 1813 and 14, when their octavo edition of the Welsh Bible was executing in stereotype by his Majesty's printers, Mr. C. carefully revised the copy from the latest Oxford edition; having considered a Welsh Bible on a large type the summit of his wishes for the benefit of his countrymen. He often expressed an ardent desire to live to go through his important task, "then" said he, "I will be content to lay my head upon my pillow and die." He just lived to see it completed; and the last words he ever wrote were, "is now finished," in reference to that work;—this being accomplished, he expressed great thankfulness that the Lord had so graciously spared him; and departed this life within about a week of the close of fifteen years from the time when the above prayer was offered by his friends.

Mr. C.'s health had been gradually declining for about three years previous to his decease, owing to an internal injury which he had received in opening a gate; yet he continued his ministerial labours, with but little intermission, to within a few weeks of his death. The last time he preached was at Machynlleth (where he went for change of air) September 3, 1814; in the morning from Luke xv. 7. In the first part of this discourse, he dwelt in a very animated strain on the ministry of angels to the church on earth, — then enlarged minutely on repentance, its necessity, its fruits and effects. In the afternoon, from 1 Cor. xvi. 22. This was a subject he delighted much to dwell upon. He treated of the free unbounded love of God to sinners, — love to the person of Christ, — and the dangers of neglecting and rejecting his offered love and great salvation. He entered largely into these subjects, in his usual lively manner; but was very faint and languid when he came to his friend's house.

Upon his return to Bala on the 9th of September, his friends were much alarmed at the visible alteration which had taken place. — To one who assisted him to alight from the carriage, he said,—"I am very thankful that the Lord has enabled me to reach home once more; — and now, I have nothing to do but to die."

Notwithstanding the excruciating pains which he endured from his disorder, yet not a murmuring or impatient word was ever heard to drop from his lips: — he was perfectly resigned to the will of God. He said that he never thought so much of the sufferings of the Lord Jesus as he had done in this illness. His mind was always tranquil, and at times very cheerful. The promises were his support, and he in a manner lived upon them. "My flesh and my heart faileth," said he, "but God is the strength of my heart, and my portion for ever. He would often repeat those words in 2 Kings xiii. 14, "Now Elisha became sick of the sickness whereof he died;"—adding, "I know not what the Lord intends to do with me; — but, either for life or for death, I am in his hands; He is a good Master, and he may do with me what he pleases:— I have given myself to him a thousand times."— One of his medical attendants having recommended an operation, after some little hesitation he assented, observing, it was right they should try their utmost. In a day or two after, Mr. C. appeared to be a little more free from pain; and some hopes were entertained that his useful life might yet be prolonged. He was now told by the doctor, that when he recovered he must use very little exertion. — He remarked on this to a friend, — That if he should recover, he thought he should preach Jesus Christ with more earnestness than ever to poor perishing sinners.

The week preceding his death, a female domestic who had attended him during his illness, and who had lived in the family eight years, was suddenly attacked with a typhus fever, which carried her off in three days; — and at the same time his eldest son was taken ill, and his recovery seemed very doubtful. These distressing events occasioned great uneasiness, and were perhaps too much for his weak frame. — "The Lord seems to have his rod in the family," said he; "but it is in the hand of a tender Father." To a friend who called to see him, he said,—"You see we are here in the furnace; but after we have suffered awhile, we shall come out purified." — To one who sat up with him, he often repeated,—"Charles is a poor sinner, — nothing but a poor unworthy sinner:—I know, I cannot be saved without forgiveness; — but there is forgiveness with God." — Sunday, October 2, being informed that his

son, for whose recovery he was particularly anxious, was much better, he exclaimed, with peculiar energy,—"He is good; for his mercy endureth for ever!"—repeating the words, — "for his mercy endureth for ever!" several times. At length he requested a friend to go to the study and fetch the Hebrew Psalter, and turn to the 136th Psalm, when he seemed to derive much inward comfort from the word *(Chesed)* translated *Mercy*, observing it was a rich word indeed. The next day, October 3, feeling himself a little better, he took a walk into his garden; upon which the expectations of his recovery were heightened, — but, alas! the hope was only transitory, for in the evening he relapsed; — the whole of the night was passed in much pain; but, although his body suffered acutely, his mind was tranquil and serene, and wonderfully supported in the patience of the Gospel. During the night, he said, — "I have settled the few things I had of this world, and have committed my soul to the Lord. I know in whom I have believed," &c. While delighting in God, the views of himself were the most abasing. To an attending minister he said, "When I reflect upon my sinfulness, my suffering is as nothing." He expressed much thankfulness to God that he had been led to unite with the Welsh Calvinistic Methodists. When spoken to on the loss they would sustain by his death, his answer was, — "Be not over-anxious, for our Lord is able to raise up hundreds of servants, more faithful and successful than I have been." — About six o'clock on Tuesday morning, he awoke out of a short slumber, and turning to a friend, he said, — "I have been thinking where Heaven is, and how I should find the way thither; — but, why should I trouble myself? — the Lord will send some kind angel to shew me the way." He rose about noon, and appeared very weak; — every thing he said bespoke a mind quite "prepared for the enjoyment of the company of angels and spirits of just men made perfect." — While walking across the room, supported by a friend, he said, — "Though heart and flesh fail, God is the strength of my heart, and my portion for ever!" — At another time, and with remarkable solemnity, he exclaimed, — "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation!" To one who was assisting him to adjust his pillow, whilst lying on the sofa, he said, — I thank you sincerely for all the trouble you have had with me; and, though I shall not have it in my power to make you amends, yet this I can leave with you, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." On retiring in the evening, he said to Mrs. C. on account of whose infirm state he expressed much anxiety, — "Well, my dear, should I die, and leave you, the Lord still lives to take care of you,—He cannot die." He passed the night pretty free from pain, though with but little sleep. Soon after five o'clock in the morning, he complained of being cold; and a shivering fit coming on, it soon appeared that the hour was just at hand which was to deprive Wales of one of its brightest ornaments, — and the church militant of one of its most faithful, indefatigable, and successful ministers. After the shivering had subsided (which continued about an hour) he appeared easy, without uttering a word. When a friend, approaching the bed-side, said,—"Well, Mr. C. the day of tribulation is arrived;" — to which he immediately replied, — 'There is a refuge.' His breathing now became weaker; and without the least sigh, or struggle, he fell asleep in Jesus a little after ten o'clock on Wednesday morning,

the 9th of October, 1814, having nearly completed the 59th year of his age.

On the Friday afternoon following, a vast concourse of all ranks assembled to pay their last tribute of respect to the remains of this highly esteemed servant of God. Before proceeding to church, the Rev. Thomas Jones, of Denbigh, addressed the multitude in a most impressive manner, from Heb. xi. 4, 'And by it he, being dead, yet speaketh.' While treating of the character of the deceased, the tear of grief was seen to roll down many a cheek; and several who had either slighted or despised the faithful entreaties and persuasions of their now departed pastor, were heard to bewail the loss of him who had spent himself in endeavouring to win their souls to Christ. The funeral was conducted with the greatest solemnity; — appropriate hymns were sung on the way to Llanyeil, the village where the parish church is situate, at a mile distance; and so great was the crowd who followed the procession, that numbers were obliged to wait in the churchyard whilst the service was performing in the church, when an anthem, taken from Psalm xxxix. was sung on the occasion. The ceremony at the grave being ended, another stanza was sung; and the mournful spectators returned to their homes.

Mrs. C. who for a considerable time past had been much debilitated by a paralytic affection, did not appear sensible of her loss, but seemed to regard him as having slipt away imperceptibly on a journey. The chief anxiety of our departed friend had been lest she should, in that weak state, survive him; and in the contemplation of his own removal, he said, — that he could trust her to the care of their faithful servant Margaret; but if it were good in the sight of the Lord, he should rather see her buried a week before himself, having a confidence that she was fitted for eternal glory. This confidential servant was taken from them by a fever, as before mentioned, a few days before his own decease; but his dying words, "there is a refuge," were fulfilled to his dear partner, who, without any visible alteration in her health, had, on the nineteenth day after his decease, gone to bed at her usual early hour, and appeared to be in a comfortable sleep, until about ten o'clock at night, when it was perceived that her spirit had departed to unite for ever with him in ascribing Salvation to God and the Lamb in the kingdom of the Redeemer.

Such is a brief sketch of the life and character of one, whose value was not sufficiently known in England to be duly appreciated; but whose loss will long be regretted both in North and South Wales, by the thousands who witnessed his laborious exertions to promote their spiritual benefit; and especially by the rising generation, who were the peculiar objects of his affectionate regard. For these, as well as for Adults, he laboured night and day, through evil report and good report, manifesting the most earnest solicitude that they might attain to scriptural knowledge, and live in the exercise of those graces in which it is the duty and privilege of the believer to be found. — May every reader, as far as he has the means, "go and do likewise."

THE SABBATH MADE FOR MAN.

To the Editor.

Sir, You will agree with me, that if a vein of precious metal discovered in the earth so powerfully excites the toil of mankind, that even the bowels of the earth seem to be exhausted by the search, much more ought the believer to explore with diligence

those treasures of wisdom which are contained in the volume of divine revelation. Many passages of the sacred writings do not at the first view unfold all the rich ideas which they comprize, but reward the labour of meditation by a gradual display of beautiful truths. Of this kind, I think, is verse 27th of the 2d chapter of Mark's gospel, containing this emphatic proposition uttered by our blessed Lord:—"*The Sabbath was made for man, and not man for the Sabbath*;" which implies, I think, more than is literally expressed, and conveys instruction of the most interesting kind. We are taught negatively, that man was not simply created in subservience to the honour of a Sabbatic institution; and, therefore, ought not to bind himself to superstitious and burdensome services, inconsistent with his condition as a rational and social creature. This was doubtless, in the first instance, intended for a rebuke of the Scribes and Pharisees, who it is well known carried their ideas of Sabbath-sanctification to most ridiculous lengths, while they lightly regarded the principles of moral obligation; and by this observation, the divine Teacher intended to rectify the popular misconception, and to restore the true notion of a Sabbath. Let us then take up the divine proposition,—"The Sabbath was made for man;" and simply indulge such obvious reflections as common sense will naturally excite.

The first idea that strikes the mind, is that of *Universality*. The term *Man*, in this form of speech, is not ambiguous;—nothing less than mankind in general can be signified. As it was, therefore, the evident meaning of our Lord that the Sabbath was, in its primary institution, adapted to the nature of man, it was in effect pronouncing it to be of universal obligation. This inference cannot reasonably be denied, though it seems to have been overlooked by some religious professors, who think the obligation of the Sabbath superseded by the Christian dispensation. This opinion must rest on a supposition, that the institution was peculiar to the Jewish constitution; and, if this were the case, we, as Christians, have certainly no more to do with it than with the rite of circumcision, or any other Levitical institute. Truly, it is wonderful that any one with the Bible in his hands should take such a view of the subject, when, in the Book of Genesis, the institution meets us at the very threshold, and is plainly coeval with human nature. It may also be reasonably concluded, from the language of the sacred historian, that it was observed by the family in the Ark. The traces of it here are very plain; and it has been well observed that the word *remember*, which prefaces the Fourth Commandment, implies its being known and observed in the patriarchal family, though, perhaps, in a great measure neglected during the Israelitish bondage in Egypt. Yet, its recognition by the Almighty Lawgiver at the establishment of the nation, speaks very much for the immutability of its sanction, which, if at all affected by being made a part of the Jewish system, it must be by an accession of strength and validity, instead of being nullified by the circumstance. It is observable that the Sixth Commandment has exactly the same ground as the Fourth:—both of them had an origin at the commencement of the moral world; the former being promulgated at the Creation,—the latter at the restoration of the human race after the Flood. Both were adopted into the Mosaic code; and, for aught I can see, a Christian might with just as much propriety deny his obligation to refrain from murder, as to refuse to respect a Sabbath. It is true the laws of Sinai added several rigorous appendages to Sabbath-sanctification, which were peculiar to that dispensation;

and, as mere appendages, did not connect with the primary principle. The conduct of the Christian churches, formed by the apostles, is an explicit comment on this point, and remains a decisive testimony of their judgment on the subject; so far as the precept entered into the nature of the ceremonial law, they rejected it, together with the whole of that abrogated system. In this view, they regarded not only the peculiar injunctions relating to the Sabbath, but even the *Seventh* day itself, as, in some sense, become ceremonial by long prescription, and the force of popular prejudice; chusing in its stead the first day of the week, and superadding to its sacred considerations the grace of redemption; and, from this allowed fact, we obtain the unquestionable assurance, that the first Christians believed the obligation of the Sabbath to be of perpetual authority, in the spirit of it, though not in the Jewish letter; or, in other words, they believed it to be the duty of all men to devote one seventh of time to sacred purposes; rationally concluding that the day itself was not of importance in the divine regard; — and thus they realized the spirit of our Lord's declaration, that the Sabbath was made for man, and not man for the Sabbath.

Another reflection arising from the former is this:—If the Sabbath was designed for man,—for all mankind, — it must be of moral obligation. That which is required of all men, in every place and age, must be suitable to the nature and relations of man; — it must be that which the human nature, in all possible circumstances, is capable of complying with; and that such compliance is both its duty and interest. I apprehend these are the characters of moral obligation, and will be found belonging to the institution we are considering. — That a rational creature stands indebted to his Maker for every enjoyment, and is bound to express his obligations in a way most suitable to his nature and circumstances, are indisputable axioms of right reason; nor can it be conceived consistent with the order of the universe, that a species of intellectual being can be permitted to exist devoid of express allegiance to the Eternal Sovereign; but man being formed for a state of animal existence, his connection with matter must be so close and unavoidable, as to render the homage of his noble powers desultory and equivocal at the best, to say nothing of the probability of its becoming entirely extinct. It was, therefore, agreeable to the nature of things, or, what is termed moral fitness, that a portion of time should be sequestered from corporeal objects, to the end that man might hold that spiritual communion with the Creator which the nobler properties of his nature qualified him to enjoy; and this proportion was determined by Infinite Wisdom to one seventh; six days being assigned to the busines of human life, and the seventh consecrated to the superior exercises of spiritual concerns. So we read, in the book of Genesis, that "God blessed the seventh day and sanctified it;" and, in this view, the divine appointment appears to all intents and purposes a grand constituent of morality. Thus the Sabbath was made for man,—it was the primary order of human nature, and ought, I think, to be regarded as the universal law of our being.

But we might further prove this divine apothegm by arguments connected with all that is beautiful in morals, and desirable in social life. Is not this sacred institution to be justly regarded as the guardian not only of pure religion, but of civilization also? This might be shewn from such considerations as the following: — We possess a common nature with the animals that exist around us, in

different forms and classes, while we are also endowed with an intellectual capacity that forms our pre-eminence, and qualifies us for dominion over all other creatures on the globe; yet, with this distinguishing privilege, there is reason to think the animal character might insensibly acquire the ascendency in our character, were we solely immersed in corporeal concerns, without some occasional breaks and interruptions to check the growing preponderance, and impart a superior bias to the mind. The powers of reason attain to maturity and vigour by exercise; but a mind solely engrossed by such concerns as relate merely to the animal life, has not scope for its proper energies, and rarely, if ever, fails of assimilation to the inferior nature of its objects. Now, an institution calculated to counteract the grovelling bias, and introduce a higher series of perceptions, must have a happy influence on the mind, considered simply as a relaxation of worldly interests, and the opportunity favourable to mental improvement: it might be expected that in the frequent recurrence of such seasons, many ideas connected with the comfort of human life would originate, which would have had no existence amidst the toil and anxieties of ordinary life. But an institution enforced by divine sanction, and requiring spiritual employments, must in its nature go much farther.

It appears from the sacred record, that the seventh day was sanctified to the remembrance of the work of Creation on the part of man, whom alone that remembrance concerned, and necessarily implied all those devout exercises of the heart which his obligations and dependence suggested. And, could an intelligent creature be under the influence of those affections, and not preserve a relish and capacity of moral refinement in all its modifications? — Could he consciously enjoy communion with the Infinite Mind, and have no proper ideas of his own character and situation, — no apprehension of things becoming a rational and social being? But, not only are the principles of intellectual refinement, and the state of civilization, to be looked for in such a frame of mind; there is reason to conclude that the powers of human nature would have been invigorated by the divine favour in a special manner and degree. It is not conceivable that "the Father of Lights," from whom "cometh every good and perfect gift," would have left his intelligent creatures, thus consciously dependent on him, to forget the native characteristics of humanity, and to sink into savage torpor and brutality. Surely, such supernal aid should have been communicated to the understanding as was requisite to promote the interests, honour, and comfort of human life: and facts fully authorise this suggestion, for it is evident that the greater portion of mankind appear so far below the standard of humanity, as to discover scarcely any traces of a nature superior to brutes; yet we know, from unquestionable authority, that the whole species sprung from one family, characterized by the habits of civilization and social refinement. Supposing, however, that some branches of this family, separated in the course of their emigrations from all intercourse with the parent stock, it might be expected, that in time the religion of Noah would be lost, and with it the principle of Sabbath sanctification; in which case the mind would be left to the pursuit of carnal objects without any salutary check to their degrading influence, till it gradually became indifferent to higher pursuits, and finally relinquished every idea that presented no immediate connection with the exigencies of animal life. Here the boundary of intellectual refinement ceases, and the habits of savage life hopelessly advance.

On the other hand, those tribes which, by contiguity of situation, enjoyed the influence of primitive principles and example, would cherish the institutions of religion as received from Noah for a longer period; and, amongst such, it might be expected more of the characteristics of civilized society would be preserved from the common wreck of moral sentiment and intellectual attainment. Now, the condition of the human race actually exhibits such different scales of social manners and character, that some of the heathens have been found nearer the standard of civilization than others; and it is remarkable that these have generally been in the habit of computing time by the number *seven*: —a proof that the institution of the Sabbath was not soon forgotten, where its evident vestiges are still extant. These reflections render it highly probable that a universal respect to the sacred institution would have preserved the moral world from that deluge of ignorance, superstition, and brutality which has overwhelmed it. Was it possible for a rational creature, habitually conversant with infinite perfection, to debase itself with the absurdities of idolatry, or, the ferocity of the savage? — Certainly, the rites of Moloch, and the tomahawk, or scalping-knife, had been then unknown.

And what if we should say that this divine institution is a faithful guardian of liberty in all its principles, and the unfailing friend of the just rights of mankind? The idea will not appear unreasonable, if we consider that a leading design of Sabbath-sanctification was social worship. It supposed that, as men multiplied on the earth, they would associate in religious commemoration of the holy rest; and from the language of Scripture, in several instances, there is reason to think that such was the primitive practice. Picture to yourself the human family assembled in the immediate presence of the Deity, whom every heart recognizes as a Father, Friend, and Sovereign:—how sweetly are the jarring interests and pursuits of life melted down and blended in a sensation of fraternal equality, by a kind of holy intuition! — The science of universal ethics is become intelligible to the fool as to the wise. At the same time, the human soul attains the most ennobling conceptions from due apprehensions of her relation to the Infinite Being, as the subjects of his moral government. The predominance of such perceptions would prove an immutable bond of social order. Ambition would blush to unfold the extent of its aims; nor could the mind of man, in general, aggrandized on such principles, be insensible of, or indifferent to the privileges and obligations of social being. Perhaps you will say, that Christian nations have submitted to arbitrary power?—True; but not before they had sunk the true notion of Sabbath-sanctification in the profanity of Antichristian principles.

But leaving this view of the subject for one more familiar:—Let us contemplate the influence of this branch of religion on the private recesses of domestic life. To begin with the middling class of the community,—How pleasing is the order observable in families where the Sabbath is duly respected! On that sacred day what tranquillity reigns from the parlour to the kitchen! and every dependence of the household here, both servants and cattle, enjoy the rest provided for them by the Great Proprietor of all. The rich and poor meet together at the footstool of Heaven; and all is peace, confidence, and harmony; while the employments of the holy rest promote the social virtues, and the habits of temperance, industry, and probity, which, generally speaking, occasion the business of life to run in so smooth and regular a course, as

to secure every desirable measure of prosperity and comfort. In other families of the same class, how diametrically different are the principles, the habits of life, and the final consequences not seldom! In general, domestic comfort and moral qualities run pretty level with the ordinary mode of treating the sacred institution in such families, where, on the Sabbath, dissipation succeeds the secular employment, and confusion reigns with every evil work!—"Oh, my soul, come not into their secret; with their assembly, mine honour, be not thou united!"

But, it is chiefly amongst the lower orders that the distinction of manners, in this respect, is manifested by its domestic consequences. In some happy instances the Sabbath is distinguished from other days, by the superior decency and comfort of the family, the preceding evening having made all things ready for the enjoyment of that peace and refreshment which the cessation of toil and the condition of life can afford; and those external decencies seem to act with happy sympathy on the mind. The labourer or artizan assumes a superior set of sentiments, together with his Sabbath habit; — he appears in the great assembly of the saints; and invidious distinctions of rank disappear;—he rises in the scale of being; — he is conscious of being a member of society, and an heir of immortality. The principles of religion with which, in the engagements of the Sabbath, he becomes more and more familiar, govern his disposition and conduct in every department of life; and he finds, to his comfort, that "godliness hath the promise of the life that now is, as well as of that to come;" and he is training up a new generation in the same habits of moral virtue and love of social order. Reverse this pleasing picture, and the same scale of life exhibits a compound of wretchedness and moral depravity:— where heathenism, ignorance, or contempt of religion, prevail in this class, there also is to be found the extreme of wretchedness. Enter the cottage or apartment of such characters, and behold, it is the very dwelling-place of dirt, penury, and misery! Here the exhilarating power of habits and feelings, that have long been associated with Sabbath-sanctification, is unknown: — the sacred day passes by undistinguished, save by idleness and vice; for the blessing, in this case, is literally changed to a curse; and the institution, calculated to effect the greatest possible good, is rendered an opportunity of the greatest evil, by accelerating the progress of vice, and fostering every temptation; while in the ale-house, or other resort of dissipation, where the sacred hours are usually passed, the earnings of the preceding week are squandered; — and poverty, with all its wretched concomitants, endured for the time to come. But the baneful effect of such a dereliction of principle on the social condition and comfort of this order of society, is not the principal evil resulting from it: — the number of human beings bred in this mass of moral corruption, hereafter to swarm in the community, imbued with qualities the most inimical to social order and happiness, is truly awful. This distinction of character, and its consequences, will be found most obvious in the country; and the conviction of its real existence must lead the reflecting mind to a more immediate perception of the force of that divine proposition: — "The Sabbath was made for Man." It is the grand characteristic of his nature as an intellectual and moral agent, — the guardian of every thing valuable in his attainments,— and the pledge of future never-ending perfection and felicity.

Yours respectfully,

P——.

SIMPLICITY IN PREACHING.

Sir, *To the Editor.*

I WISH that, among the hints you are dropping from month to month in your useful Magazine, you would recommend to the conductors of our Theological Seminaries, the appointment of a Tutor, whose business it should be to teach the students to speak with plainness and simplicity. We have teachers of elocution, &c. &c.; but after all, these do not seem to remedy the evil I complain of. I am an old man, who in my early days had a tolerably good education; and yet my ears are often assailed with a volley of terms which require some study to understand; and some are of so new a coinage, that I confess I do not comprehend them. If it be thus with a person who has enjoyed some advantages above many others, how must it be with the great bulk of our audiences! Take a specimen of the words I refer to:—*Nihility*, *Sentient*, *Incipient*, *Erudite*, *Elliptic*, *Hypostatic*, *Exciccate*, *Antithetic*, *Aberration*, *&c.* These are sufficient for my purpose.—And while I am on this subject, permit me to express my great concern at hearing ministers of Jesus Christ, who have the sublime and boundless stores of Scripture, as well as many excellent authors from which they may extract, quoting Shakspeare and Sterne. It may gratify a bad taste, and an ill-informed judgment, to hear a fine flourish about "the recording angel dropping a tear, and blotting out the sin from the register on high;" but this is at any rate very unscriptural; this will not do to die by. I heard, not long since, a very popular and evangelical preacher telling his hearers, "That he who steals money, steals trash," &c. &c., reciting the passage from Shakspeare. At another time, we have "the cloud-capt towers and gorgeous palaces," &c. &c. And often, do I hear about "the bourn from whence no traveller returns;" and "God tempers the wind to the shorn Lamb," &c. &c. It is surely not necessary to resort to such quarters as these when addressing a congregation of dying men on the infinitely important affairs of salvation. The gospel is too simple and too grand to require such ornaments; but if the discourse must be adorned, let our preachers go to the Bible; in which I doubt not, even some of our children could direct them to passages as far above the highest flights of the British bard as the heavens are above the earth. Let our tutors perpetually inculcate on their students the importance of simplicity in their style and composition. Simplicity will always recommend itself, both to the learned and the unlearned, to the ordinary and well-educated hearer. A young preacher who was lately describing the situation of Tophet, said, "It was without the solar system of the Sun of Righteousness."

Whilst sinners are thus fed with chaff, they are dying and perishing in their sins.

I am, Sir, yours respectfully,

BRAINERD.

ON EDUCATION.

Letter by the late Rev. Dr. Williams to a Friend.

Masbro', Sept. 11, 1798.

Dear Madam,

WELL aware of your solicitude for the *improvement* of your dear children in the present important period of their lives, and in compliance with your wish, I take the liberty to offer a few hints which may be of service, with a Divine blessing on suitable endeavours, to facilitate and promote their education.

The first point with a parent or teacher should undoubtedly be, to instil true principles of religion and

morality,—truth, benevolence, modesty, meekness, industry, love of order; and above all, the reverential fear of God, in his true character, ever accompanied with esteem and love. These well rooted in the mind, will not fail to produce, in due time, pleasing fruits of duties to God and men, according to the several relations in life sustained by the parties. The blessing of God, however, must be always sought; and is supposed to attend every successful effort. "One teacher may plant, and another may water, but God alone giveth the increase."

But however desirable it may be to possess good principles, and that children be thoroughly imbued with them, some *skill*, and much *patience*, is necessary in communicating them. Too much must not be expected in a short time. A few drops of instruction, often repeated, are more effectual on tender minds, as yet necessarily confined, than a more copious stream of lengthened address.

The great *end* of education is, to qualify for *worthy actions*, to the good of the parties themselves, and of society, and especially to the glory of God. Irrespective of this end, and without such actions, what is enlarged knowledge, and what the finest accomplishments in the world? Accomplishments alone may gain a momentary attention, and enlarged knowledge may challenge admiration; but worthy deeds must form a character that claims credit and esteem, and evidence a saving relation to God.

This end, however, we cannot expect, according to the usual course of means, except the *passions* and affections of the mind be regulated and prepared. Men's actions are as their minds from time to time stand *affected*. "Out of the abundance of the *heart*," or the disposition and warmth of affections, "the mouth speaketh," and the actions are formed. Hence the vast importance of influencing the dispositions of children, and interesting their affections.

It is equally plain that *good* affections are to be raised by proper information, and suitable *representations* of what things, persons, actions, and manners of actions, are worthy of imitation. This, admitted, shews the necessity of giving them not merely *much* information on a variety of subjects, but more especially the *best* of the kind, and in the most interesting *manner*; for it is not so much a truth, or a fact, that interests the feelings, whether natural or moral, as the *manner* of representation.

By one step more, we come to the rudiments of education. As worthy actions proceed from good affections; and as these are excited by informing the mind in a suitable manner, so, to supply the want of constant representations, to afford materials for thought and judgment, to furnish the soul so that it may act with a degree of becoming independence, promptness, and decision,—it is of radical importance that the *memory* be cultivated.

Here then the teacher properly begins. The *memory* should be *exercised* from earliest infancy: by this its improvement is most effectually secured, and in proportion as this faculty is found stored with proper sentiments, may appeals and representations be made by the teachers, with far more interest and success than when taken merely from his own stock of ideas.

I would therefore advise, that, first, an easy Catechism, containing a due proportion of *historical facts* and interesting characters, be used for this purpose. It is not of so much importance that these facts and characters be *numerous*, as that they be sufficiently circumstantial, and otherwise engaging. If you are not better provided, the one I have inclosed, drawn up for the use of my own children and other young friends, may be adopted.

The first exercise often repeated,

and so fully mastered, that the whole is quite familiar to the memory, the young pupils may be promoted to a higher class, and the new book given as a reward for past proficiency. Of this kind also you have a specimen inclosed.

The same method should be observed in every successive advance. The Assembly's Catechism is an excellent little system of doctrines; and, prepared as your young charge must now be, having learned the preceding introductory ones, it may be managed with great ease. The more they learn, if learned *accurately*, the greater will be their aptitude to learn. It will be advisable, however, to require the learning of it first, without the scripture proofs; and when thus got quite perfect, the proofs should be added.

It is not meant that the memory should be the *only* object of attention at this period, though the *principal*. The disposition, the passions, the judgment, and even the conscience, may be occasionally addressed. But now another faculty claims the chief regard; I mean the *judgment*. This faculty has now materials to work upon, the memory having been furnished for that purpose. The peculiar office of the judgment is to *compare* different things,—dispositions, principles, actions, and the manner of actions,—and to pronounce on their agreement or disagreement; that one thing is *right*, the other wrong; one thing *good*, the other bad; one thing *true*, the other false, &c.

For the improvement of this faculty I know of no method preferable to the following, viz. Let the teacher take the scriptures, or some suitable book, on whatever subject or science, adapted to the pupil's capacity, and let him form a question or a paragraph, section or chapter, according to the quantity of matter and the skill of the learner, requiring an answer either *extempore* or in writing, more briefly or more at large, in language and expression different from that of the author, and in a form somewhat more concise. You may more fully understand my meaning by the specimen inclosed of *scripture questions* without answers. This last mentioned collection is considerably large, therefore it might be best to select such parts as may be most suitable to the age and capacity of the child.

For variety, which undoubtedly ought to be provided for, there are a few books that, in due time, may be procured for the purpose:—The Abbé Gaultier, a French refugee, now in London, has published two books highly entertaining and instructive; the one entitled, — A Geographical Game; — the other on History, — Murray's Mentoria, — Familiar Dialogues; recommended by Dr. Doddridge, — Stretch's Beauties of History, — Nature Displayed, — &c. &c. may be used with advantage.

With best wishes for the accomplishment of your laudable parental desires concerning your dear children, I remain,

Dear Madam,
Your friend and servant,
EDWARD WILLIAMS.

To Mrs. Bradley, Huddersfield.

SELECT SENTENCES.

IF prayer do not constantly endeavour the ruin of sin, sin will ruin prayer. (Job xxvii. 10.) To live in sin, and yet to believe the forgiveness of sin, is utterly impossible. (Psal. lxvi. 18, 19.)

Dr. Owen.

HE who hath tasted the bitterness of sin, will fear to commit it; and he who hath felt the sweetness of mercy, will fear to offend it. (Rom. vi. 1, 2. 2 Cor. v. 14.)

Charnock.

WE cannot begin to lead a holy life till we first look to Christ for pardon of sin. (Luke i. 74, 75.)

Mr. T. Cole.

Obituary.

MRS. PASCOE.

Mrs. Pascoe was a native of Tregony, in Cornwall. She was a personable woman, and dress was *her* idol; walking in the vanity of her mind till 20; respected at that time for her amiable manners and her unsullied reputation. About this time the students of the late Lady Huntingdon were invited to this place, and, among the first, was the late Rev. John Eyre, originally of Bodmin, in that county. Whether from curiosity, or whatever motive, Miss M. Symons (for that was her maiden name) went to hear him; the text was Solomon's Song (chap. ii. 14) 'O my dove, let me hear thy voice.' The word was blest; she felt the attractive force of love to the Saviour, and never after that time appeared to have any desire to return to what are generally termed the innocent fashions or amusements of life. I have heard her speak with humility of the *Bethels* and *Peniels* she experienced before the world was stirring, at this period; and she much admired the following lines: —

Ty'd down with twice ten thousand ties,
Yet let me hear thy call;
My soul in confidence shall rise,
Shall rise and break thro' all.

In 1778 I married her; and I found her indeed a truly virtuous wife. In her mouth was always the law of kindness. She was well known to many; and wholly possessed the heart of her husband. She had but a frail body, and was subject at times to a great dejection of mind. When in health and spirits, she discovered a superior understanding, and great prudence and discretion. — As she passed her meridian, her ill health increased; and she was frequently dejected in a way not to be accounted for, but from constitutional disease. She was no stranger to fiery darts and sore temptations. A friend of hers often reminded her of a saying of the venerable Whitefield: — 'Those that are drawn by the cords of love, must expect dreadful conflicts afterwards; for, sooner or later, the heart must be ploughed up.'

About the end of last autumn, a bowel-complaint much reduced her, till she became confined to her chamber, and at last to her bed. To a very respectable minister of the gospel who well knew her (the Rev. T. Wildbore) she said, when he entered her chamber, 'I know in whom I have believed.' — She told a medical attendant, 'Sir, I believe I must look to the Great Physician.' To a female relative, whom she loved, long a professor, but too fond of exterior shew, she said, 'Ah! vanity, vanity! I feel now for the vanity of my youth.'

Towards the close of life, she appeared to possess a sacred calm; while at the same time, her poor heart seemed to pant to be set at liberty; and took her flight to a happy eternity, without a sigh or groan. Mr. Wildbore came 20 miles to preach her funeral sermon, from the above words, 'I know in whom I have believed.'

J. P.

MR. JOHN NEILL DICKSON.

Died at Morpeth on the 16th of January, 1815, Mr. J. N. Dickson, Bookseller, in the 32d year of his age. On the Sabbath following, the Rev. James Orr, of Stamfordham, in a sermon from Rev. xiv. 13, gave an account of the character of the deceased, and directed his hearers to the practical improvement of the event, in the following words: — "This discourse will already have put you in mind of the character of our dear friend, whose decease is the occasion of my addressing you at this time. He was descended from parents eminent for their piety. Their counsels, prayers, and example were not in vain. This is a mighty encouragement to friends in general, and to parents in particular, to labour for the spiritual good of those with whom they are connected. His pious father was visited with many trials: especially with the death of a brother, who was in the ministry at Berwick-upon-Tweed, and eminent for his gifts and graces. This excellent man was called away in the midst of his days, and of his usefulness. Our friend, whose decease hath taken place

at this time, was remarkable for his conscientious attendance upon the public ordinances of religion, even at these times when his bodily affliction was very great. He did not satisfy himself with a bare attendance upon the public services of the Lord's day, but spent the rest of the sacred season in such a manner as was calculated to render public ordinances effectual for his edification—let us love the habitation of God's house, and let us sanctify the *whole* of the sabbath to the Lord. The prayers of our friend, in the views of his dissolution, were humble and fervent. When we look forward to that great and most important change which death makes—let us also "make supplication to our Judge." Through a long course of heavy affliction, our deceased friend was enabled, by divine grace, to imitate the meekness and the patience of Christ. Let us likewise patiently bear the chastening of the Almighty. Our friend was supported amidst his troubles by the faith and hope of the gospel. Let us too seek after a strong and lively faith in the great Redeemer. This precious faith will be the means of comforting our hearts, and of establishing us in every good word and work. This precious faith will fill us with strong consolation even in the views of death and of the grave.

DEATH OF LORD AND LADY MOLESWORTH.

We have the painful task of announcing the loss of Lord Wm. Molesworth with his lady, in the wreck of the Arniston transport, off the Cape of Good Hope, on the 30th of last May. He had for some time resided in the island of Ceylon, where he was appointed to the station of second in command under General Brownrigg, Governor in Chief of the island. Prior to his departure for that place, he consulted with a minister, to whom he disclosed the state of his mind on the way in which he might render himself most useful in that situation. He confessed, under the agitation of lively feelings, that the wildness of his youth had occurred to him, in the most distressing manner, while residing in the West Indies, and suffering the dreadful ravages of an intermitting fever. But the scriptures, which had been fixed on his mind from his infancy, and more particularly the Psalms, which his pious father had taught him to commit to memory, then presented themselves in the clearest and most distinct manner to his mind: and the scripture alone, not read, nor heard, but *remembered*, proved the instrument of his salvation. His subsequent conduct gave proof that the Saviour, whom he then sincerely sought, had been found of him, and had saved him. Like a New-Testament convert, his desire now breathed forth itself in this language, "Lord! what wilt thou have me to do?" The minister to whom this narration was made, earnestly advised him to promote the exertions of Christian *Missionaries*. The proposal met with his warm concurrence, and his future attention to Missionaries evinced the sincerity of the approbation with which he received it. During his residence in the island, he was indefatigable, not only in providing instruction for 4 or 500 poor Malay children of his regiment, but in himself teaching them the principles of the Christian religion, in which "labour of love" he was eminently assisted, both by his own lady and the lady of the Governor.

A letter received from him by his only surviving parent, a few months since, informed her that he was about to quit his station, had taken his passage in the Arniston, and expected soon after her reception of that letter, to be found in the arms of a revered and affectionate mother. He added, that "God had showered upon him both temporal and spiritual blessings, and that he hoped to be devoted to his service in this country." Alas! this prospect was soon to be clouded—to him for good—to her, for unspeakable anguish. On the 26th of May the vessel parted from her convoy. She drove before the wind. On the 30th, in the evening, they found themselves embayed in the *Laguilla's Reef*. A faint hope was yet entertained of their safety, the shore stretching itself out before them within the distance of two miles. It was resolved to run the vessel upon it. In this attempt she bulged and went to pieces. Some were previously drowned below. The cries of the rest, amounting to upwards of 300 persons, were soon stifled in the waves. Six men only reached the land. In the morning the bodies of Lord and Lady Molesworth, with a child seven years of age, under their care, were washed on shore, and buried by these men. Their souls had fled to the paradise of God.

Kensington. T. L.

Review of Religious Publications.

I. *A Charge delivered to the Clergy of the Diocese of Chester, by Dr.* Law, *Bishop of Chester.*

II. *A Charge delivered by the Bishop of Lincoln at Bedford (which appeared in the public Newspapers.)*

III. *A Letter to the Bishop of Lincoln, occasioned by the above, by a Clerical Member of the Bible Society.* 1s. 6d.

IV. *A brief Answer to the Charge against the Bible Societies.* 1s.

V. *Dealtry's Review of Mr. Norris's Attack, &c.* 3s.

We have not been anxious to notice the numerous publications which have appeared against the British and Foreign Bible Society; they continually remind us of that text, "Why do the heathen rage, and the people imagine a vain thing?"—for a vain attempt we are persuaded it will be found, to oppose the progress of this admirable institution. We are indeed sorry for the men, whatever their rank may be, who have engaged in this unworthy opposition. Mistaken zeal for the establishment appears to have actuated them, and unfounded alarm has taken possession of their minds. Indeed, it seems to us, that they who *thus* plead for the Church of England, are, inadvertently, publishing the severest LIBEL imaginable against it; for what sort of a church must that be, which can be endangered by the universal dispersion of the scriptures? "If I believe," says the clerical author of the Letter (No. III.) "as I most assuredly do, the Church of England to be *agreeable* to the scriptures, then I must, in consistency, believe the *scriptures*, the scriptures even *alone*, calculated to strengthen, not to weaken the Church of England."—"Were I a dissenter," says Mr. Gisborne, in another tract, "I might think that there is something" in such arguments as infer danger to the establishment from this kind of intercourse with Dissenters, and from the dissemination of the scriptures alone, "but in the mouth of members of the establishment," they are "indeed marvellous!" p. 33.

We shall now make a few extracts from the pamphlets above mentioned.

And the first is from the Charge of Dr. Law. We are glad to hear his Lordship say, page 12. 'From my heart I believe, that, as a body, they are actuated by no other incitement than a wish to promote the present and eternal happiness of their fellow creatures. But still (he adds) the friends of the church are, as we think, justified in giving a decided preference, and even an exclusive support, to the more ancient society, and that for the following reason: The Bible Society, by the very terms of its constitution, disperses the Bible *alone, excluding the Prayer Book.* Now, as the one has heretofore accompanied the other," *(not always, surely,)* "the systematic *rejection* of the latter may induce the suspicion, that our *Forms of Prayer are not held to be essential,* and, by consequence, that our religious establishments are not necessary." Soon afterwards he says, "We cannot but think, that the tendency of the Bible Societies is unfavourable to our Church Establishment;" and again, "you may, unintentionally, endanger the interests of the *Church and* STATE." p. 14.

The Bishop of Lincoln "considers the constitution of the Bible Society to be very dangerous to the established religion, and to the orthodox principles of those who attend its meeting, as it admits members of *any creed* and of *no creed.*" He thinks that the clergymen who unsuspiciously joined it "must have seen enough in the published accounts of its general and auxiliary meetings, and in the proceedings and speeches there, to induce them to withdraw from it." He further observes, that "we are not authorized to give *the right hand of fellowship,* or co-operation, to those *who cause divisions*—but to avoid them; and that it is most absurd and unaccountable, that they who pray in their liturgy to be delivered from *false doctrine, heresy, and schism,* should unite in religious associations with those who publicly avow the falsest doctrines, the most notorious heresies, and the most determined schism."——We would beg leave to remind his Lordship of another petition in the same litany—"From envy, ha-

tred, and malice, and *all uncharitableness*, good Lord, deliver us,"—and let the episcopal, clerical, and all other opposers of the Bible Society, say Amen!

It is pleaded by the gentlemen who object to the Bible Society, that all the advantages which it proposes might have been obtained from the old society. This plea is successfully combated by the author of "The Letter &c." in which he states the lamentable want of Bibles in Ireland, Wales, and the Highlands of Scotland, and quotes the present Bishop of St. David's, who, speaking of the Bible Society, says, "It promotes Christian knowledge by distributing the pure word of God to *an infinitely greater extent*, both at home and abroad, than *could* have been done by any society not acting upon the *single* principle of distributing the Bible;" Bishop Porteous also said, that "*a design of such magnitude could only be accomplished by the association of all religious persuasions.*" That worthy prelate, as we are assured by his biographer, Dr. Hodgson, near the close of his days, looked forward to great results from this combination of effort; he hoped that it might operate as a bond of union between contending parties; and that by bringing them together in one point of vast moment, about which there could hardly be diversity of opinion; it might gradually allay that bitterness of dispute, and put an end to those unhappy divisions which have so long tarnished the credit of the Christian world;"—that the more he considered its object, and the longer experience he had of the spirit and principles on which it was conducted, the more deeply he was convinced that it merited all the support which the Church of England could give it.

Mr. Dealtry's Review of Mr. Norris's Attack is a masterly performance. Its principal contents are, 1. On the leading principles of Mr. Norris's book, called "The Practical Exposition," and of the Bible Society.—2. On the Mistakes and Misconceptions of the Editor—which are indeed great and many. Mr. Dealtry, in his introduction, states the charges, which have been *successively* levelled at the institution.

"1. It does *not* circulate the Bible: it disseminates tracts.

"When this was no longer tenable, the enemy turned round and proscribed the Society, because,

"2. It *does* circulate the Bible, and disseminates *no* tracts.—The fact of distributing the scriptures was converted into a ground of accusation!

"3. It is a *Dissenting* Society!

"4. It is *not* a Dissenting Society! Happy would it be for the Church of England, if such were the case! We should no longer be exposed to the hazard of baneful communications!

"5. It disseminates the scriptures with comments!

"6. It dares to send Bibles into the world *without* comments! to the marvellous increase of heresy, and the manifold danger of Religion and the Church!

"7. It contains within itself the seeds of dissolution: it is a bubble that must presently burst!

"8. It is a powerful confederation, and will subvert the establishments both of church and state!

"9. Its machinations are *secret!*

"10. It is the most *noisy* and *clamorous* creature upon the face of the earth!

"11. It introduces every where a false and spurious *charity!*

"12. Wherever it goes it excites nothing but quarrels and debate!

"13. It is a *new* institution: history tells of nothing that is like it!

"14. It is an *old* institution, established by Pharisees, and revived by Puritans!"

Mr. D. observes, that Mr. Norris's account of the proceedings of Bible Societies at their public meetings is often at *direct* variance with the facts, of which he has given abundant proof, and which only serve to shew, that his wish to find grounds of accusation has been exceedingly abused by designing men; in short, Mr. N. believes that the Bible Society has for its express object and aim to *produce a revolution;* he imputes to the Society all sorts of "moral depravity," as well as "spiritual wickedness," and gives no doubtful hint, that the murders at Shadwell are, in truth, to be charged on that pestilent institution—that it tends to make all preaching unnecessary, and to clear all the parishes in the kingdom of their ecclesiastical heads—that wherever it has been introduced, it has set the flock in opposition to the pastor, and the minister at variance with his brother—that it is so framed as to give a decided superiority to the Dissenters wherever they choose to exert it—it is intimated that Mr. Steinkopff was sent on an embassy to Bonaparte, &c. &c.

We admire the patience of Mr.

Dealtry, who takes notice of these and many other absurd charges and objections, *fifty in all*, which are ably refuted, and with no small portion of wit and good humour.

The APPENDIX contains many curious and interesting articles, which illustrate the subject of Biblical reading, some of which are intended to shew the zeal of the primitive Christians, and of the reformers, for the universal use of the scriptures; others record the opposition of the Papists to this practice.—The whole is admirably adapted for the defence of this noble institution, against which we are persuaded that no effectual opposition can be made. Gamaliel's calm advice may be suitably addressed to Mr. Norris and all the host of opposers—"Refrain from these men, and let them alone, for if this counsel, or this work, be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

An Apology for the British and Foreign Bible Society. By Thomas Rankin. 8vo.

This is an able defence of the Bible Society, including a great variety of interesting and curious matter. The author's principal object is to demonstrate,—that all the knowledge which we have of God comes either indirectly, by tradition, or directly, from revelation—that it is the duty of those who have the knowledge of God to communicate it to those who are destitute of it—and, that the combined efforts of Christians form the most rational plan, and the most efficacious mode of communicating that knowledge. On this solid basis he rears a strong and impregnable fort, which the adversaries of the Bible Society can never successfully assail.

Memoirs of the Rev. Jonathan Edwards, A. M. President of the College in New Jersey, compiled originally by Dr. Hopkins, revised and enlarged by the Editors of Edwards's Works, and now first published in a separate Volume, with numerous verbal Emendations. By the Rev. John Hawksley. 12mo. 4s.

The name of *President Edwards* is highly esteemed, wherever it is known; and where is it not known? All who are acquainted with his admirable writings will number him among the *greatest*, *best*, and most *useful* men of this age. A memoir, then, of such a man, is a desideratum indeed! It is true, that this is not the first time we have seen the life of Edwards; we have read sketches of it, as attached to his various treatises, and especially that which is connected with his complete works, published by Dr. Williams and Mr. Parsons; but in such a connection, it is plain that thousands who might be edified by the perusal, would probably never be able to procure it: we rejoice, therefore, that Mr. Hawksley has favoured us with it in the present convenient and portable form, in a type adapted to the aged as well as the young, and at a moderate expence.

"The design of the following memoir," says the present editor, "is not merely to publish these things, in order to tell the world how eminently great, wise, holy, and useful a person President Edwards was, but rather to give the needful information as to what way, and by the use of what means, he attained to such an uncommon degree of knowledge, holiness, and usefulness, that others may thereby be directed and excited to do the same."

"In this world, so full of darkness and delusion, it is of great importance that all should be able to distinguish between true religion and that which is false. Towards this, no one, perhaps, has taken more pains, or laboured more successfully than President Edwards; and it is presumed, that his religious exercises, resolutions, and conduct, here exhibited, will serve to illustrate, and in no common degree to exemplify, his important writings on that subject."

On this account, and on many others, we most cordially recommend this volume to all our intelligent readers, and especially to the younger ministers of the gospel.

An Examination of the Arguments for the Pre-eminency of the Roman Catholic Episcopacy, adduced by the Rev. John Ryan, in a Sermon preached in Dublin, at the Consecration of Drs. Plunkett and Waldron, Feb. 1815. *by the Rev.* Js. Carlile, *of the Scots Church, Mary's Abbey, Dublin.*

The title of this pamphlet sufficiently explains the occasion and the design of its publication, the preface

to which is addressed to the Roman Catholics of Ireland. Mr. Ryan's object in his sermon is, as he himself states it, to prove the divine institution and pre-eminence of the Church of Rome, which he says, p. 15, gives them an exclusive right to legislate in the church in its discipline, and to decide on all points of faith; and, as he afterwards informs us, p. 30, 37, that no man can be a member of the true Church of Christ who does not submit to their legislation and decision.

The points to which Mr. Carlile directs the attention of his readers are four. 1. That the apostles were priests, or that the Christian ministry succeeded to the Jewish priesthood. 2. The powers committed to the apostles, and the authority with which, it is alledged, Peter was invested over the rest, as their prince or master. 3. That the apostles appointed the bishops their successors, and invested them with all those powers which Christ conferred on themselves, and that the bishop of Rome is the successor of St. Peter. 4. That communion with the bishop of Rome is the appointed test of Catholicity, and necessary to salvation.

We wish we had room to follow Mr. Carlile through these particulars; his refutation of Mr. Ryan's principles appears to us solid and complete, including some *facts* which must be very unpalateable to a Catholic. The author seems to be well acquainted with the controversy between the Romanists and the Protestants, as well as with the writings of the Fathers, from whom he produces passages directly subversive of popery. His quotation from Augustine, respecting the meaning of Matt. xvi. 15. 19. is much to the purpose—"On this rock will I build my church." Augustine says, that by this rock is not meant Peter, but the profession that he made, "Thou art the Christ, the Son of the living God." Augustine's words are, "Thou art therefore Peter, and upon this rock which thou hast confessed, upon this rock which thou hast known, saying, "Thou art the Christ, the Son of the living God," I will build my church; upon *myself*, who am the Son of the living God, will I build my church; upon *me* will I build thee, not me upon *thee*, &c." He also adds the testimony of Hilary, who says, "There is one immoveable foundation of faith, this one blessed rock, confessed by the mouth of Peter, 'Thou art the Son of the living God.'" To the same purpose Chrysostome, "Upon this rock, that is the faith which thou hast confessed." Theophylact also, "This faith of confession that thou hast confessed, will be the foundation of the faithful."

An interesting history is given of the Council of Trent, which is not much to its honour. We have also an account of some of the Popes, who are allowed by their own writers to have been enormously wicked, nevertheless, *infallible*. Mr. Ryan must surely have been at a loss for arguments, when he produces poor Joanna Southcote as a proof of the mischiefs of Protestantism. "We have seen (says he) no inconsiderable portion of its inhabitants hanging from the lips of a wretched and superannuated maniac, proclaiming herself pregnant of a second Messiah." But the author retorts by asking, "Have there never been any Joanna Southcote's in the Church of Rome?" "For my part (says he) I have heard of nothing so absurd or atrocious from Joanna Southcote as doctrines promulgated by the Church of Rome, nothing so absurd as that our Lord Jesus Christ, in instituting an ordinance commemorative of his death, took up his own body into his own hands, and brake it, and ate it with his teeth, and gave this self-same body to be eaten by each of his disciples, &c." He adds, Joanna never gave such precepts of morality as the Jesuits, some of which he quotes, as for example, "Are not assassins worthy of enjoying the privileges of the monks? Yes, by the bull of Gregory XIV. &c."—and again, "One may swear that he has not done a thing, although in fact he may have done it, by understanding in his own mind that he did not do it *on a certain day*, or *before he was born*, or any similar circumstance, without the words which he uses having any sense that would let it be known. And this is very convenient in many situations, and is always *very just*, when it is necessary or useful for health, honour, or property."—*Sanchez*, Op. Mor. p. 2. l. 3. c. 6. n. 18. Let. IX. On peut jurer, &c. If the morality of this Jesuit be that of the Church of Rome, we ask what confidence can be placed in the declarations or oaths of its members? But we hope better things of the majority.

The author gives us a copy of the bull of Pope Gregory XIII. on account of the massacre at Paris, wherein he

directs thanks to be given to God for it, and calls it "a blessed enterprise, to purge the realm from all heresies," and further commands all Christians to pray for the King, "that he may be the means of *perfecting entirely* what he, by the grace of God, had so happily begun." The work concludes with an account of the *Purgatorian Society*, (mentioned in our last) lately established in Dublin, by which persons paying a penny a-week, may procure the release of their relations from that place of suffering. We observe the motto prefixed to the original document; it is taken, not from the Bible, but from the *Apocrypha*, Maccab. xii. 46. "*It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.* The author, with an honest indignation, asks, "In what light does this place the priesthood? They believe, at least they teach, that the friends of their flock are lying welcering in a lake of fire, from which they could deliver them by saying masses for them, and recommending them to the prayers of the congregation, and yet they will not say these masses, nor so recommend them, unless they be regularly paid for it. How can a man represent himself as such a monster, and yet hold up his head in civilized society! What! shall I believe that a single soul is suffering torments so dreadful—that it may continue to suffer them for ages—that I have the means in my power of relieving it—and yet that I shall coolly wait till I be paid, before I use these means!"—There is one point which seems to be left indeterminate, namely, what precise effect these masses will have, *when* these poor souls will be delivered; for aught I see, persons may be praying for the relief of those who are already finally relieved; whereas, if they knew better what they are doing, they could save that money, and apply it to the relief of those who certainly need relief; but the clergy are too cunning to fix this matter with any precision."

The author finishes with solemn addresses to the clergy, to the learned and intelligent among the laity, and to the bulk of the people, expostulating with them on these horrible principles, and shewing them "a more excellent way."

Mr. Carlile deserves well of the Protestant world for the pains he has taken in this valuable performance, and we sincerely wish that it may be read by the Catholics, in Ireland especially, so as to promote their *true emancipation*.

Statements of the Persecution of the Protestants in the South of France since the Restoration of the Bourbon Family, contained in a Petition addressed to Louis XVIII. by the principal Protestants of Nismes; a Narrative in Defence of the Protestants of Lower Languedoc, also laid before the King, and other important Documents; together with a Prefatory Address, and Summary of the Persecutions endured by this oppressed People, from the earliest Periods of authentic History to the present Time. By the Rev. I. Cobbin. *2d edit.* 8vo. 4*s*.

After perusing this long title, the reader will naturally ask, Are these statements true? The humane Protestant, who has heard only distant rumours, will probably say, I hope not; surely it cannot be, that after all the blood and treasure spent by Britain in behalf of France, and to restore the throne to the ancient family, a persecution of our fellow-Protestants could take place in France! We answer, read the pamphlet, and judge for yourselves.

The original pamphlet, of which this is a translation, was printed in Paris, and immediately *suppressed*. If false, why suppress it? it was liable to punishment. It looks as if there were truth in it; or why be afraid of its publication? And let it be remembered, that on the 23d of October last, when in the Chamber of the Deputies the Marquis D'Argenson, proposing an enquiry into the state of the country, said, "The Protestants have been massacred in the South," he was cried down, and not suffered to proceed.

"The Petition to the King," dated July 30, states *facts*, and declares that arrests and proscriptions have taken place, and that "*difference in religious opinions is the only real cause of them.*"

"The Defence" affirms that the Protestants were openly insulted, and that some men expressed their eagerness to *wash their hands in their blood*; that parties formed circles in the streets, in which they inclosed the Protestants, who were cruelly maltreated. When the Duke of Angoulême arrived at Nismes, the Protestants were eager to join his standard; but the Catholics loudly exclaimed, "We will have none of these Protestant rascals." A crisis

ensued, during which plunder was the order of the day: for two months the wealthy inhabitants of Nismes sustained immense losses, and several assassinations took place; wretches exclaimed, "The King has proscribed all the Protestants!—He wishes to rid France of them!—Let us have another St. Bartholomew!" Numerous assassinations followed, but no punishment ensued. When an assassin of 13 Protestants was brought before Mons. T——n, he was not only instantly released, but preferred. Plunder and devastation were committed even in the presence of the Austrians. From the 10th to the 15th of September several children were torn from their parents, and baptised in the Catholic church, and several Protestant families compelled to attend *mass*.

In the latter part of this pamphlet we have several important papers. In an extract from "the Bulletin of Nismes," given in our Magazine for October, p. 421, it is also asserted, that in the midst of these horrors (pretended to be *on political* grounds only) "scarcely two *Catholic Bonapartists* have suffered, while all the *Protestant Royalists* have suffered more or less. In some places the doors of the Protestant churches were broken open, the seats carried away, and the property plundered."

We hope that enquiry will be made into this affair. If the French government does not punish these excesses, we trust that the British government will remonstrate; and we are sure that they will be supported by all the British public, especially by all who have any regard to justice and liberty.

On a slip of paper, attached to the pamphlet after it was printed, the editor declares that *he has received the whole history of the origin and author of the defence, and pledges himself that it comes from the most respectable authority.*

In the second edition the Editor has given us the following (translated) copy of a letter from a Protestant minister in France, to his friend, residing in one of the British dependencies:

"My dear Sir, *August* 5, 1815.

"I am persuaded that, notwithstanding your silence, you will not refuse to render any service in your power to the poor Protestants in France.—*Ever since the return of Louis*, they have not ceased to insult them: they are mostly rich, and riches are a great crime in the eyes of the *canaille*. They think they may assassinate us, in order to enjoy our property. In such a manner is the spirit of Belial manifesting itself, that a second scene of St. Bartholomew is not impossible—certainly among many it is eagerly desired.

"*The Bourbons know not how to refuse any thing to the priests.* They begin by asking for an extirpation of heresy—they will finish by obtaining it—and we shall be ruined."

As a further evidence of the facts before related, we insert the following extract of a letter from Lausanne, in Switzerland, where many of the persecuted Protestants have fled.

"*Lausanne, Oct.* 31.

"The letters from Nismes, which had been for some time satisfactory, announce that the most deplorable agitations have again disturbed its tranquillity. The 15th related melancholy scenes—detachments from Bouilliargnes, and the neighbouring places, had advanced to the gates of the town, to second the factions. *The Protestants were insulted—menacing and ferocious cries were heard about their houses.* On the 16th these symptoms of insurrection became still more alarming. At last, in the night of the 16th, the explosion was dreadful. One Trestaillon* commanded the brigands. Blood flowed in many houses in the city. Mr. Lafond, father of the colonel of that name, a respectable old man, after having defended himself for above an hour, was basely murdered. *The next day the assassins divided the fruits of their plunder.* Several houses had been demolished—several victims had been sacrificed.

"Trestaillon was taken just as he had fired on the commandant of the place, and conducted under an escort to Montpellier with three or four of his principal confidants."

Memorial on Behalf of the native Irish, with a view to their Improvement in Moral and Religious Knowledge, through the Medium of our own Language. 8vo. 3s.

The remark of Dr. Johnson, "that every man is more speedily instructed by his own language, than by any other," is so abundantly evident, that it meets with the ready assent of every reasonable person. In the history of learned education in former times, indeed, even in our own country, we find that elementary books of instruction were composed on the opposite prin-

* This is the BLOOD-HOUND, who the author of the preceding Defence asserts was rewarded with the rank of Adjutant-major in the National Guard, for assassinating 13 Protestants *with his own hand!*

ciple by royal authority, as if there had been a "royal road" to learning. But in modern times a more expeditious, more certain, and therefore a better mode, has been adopted. There are, however, some, it seems, who still retain ancient prejudices, and of this class may be reckoned those persons who are of opinion that the native Irish, if they ought to be instructed at all, ought to receive that instruction through the medium of the English language, which they do not understand. The intelligent author of the present memorial (Mr. Christ. Anderson, of Edinburgh) has presented the public with a very able pamphlet, which we have read with great interest and satisfaction.

It appears that in the different districts in Ireland there is a class of British subjects amounting to two millions, or at least one million and a half, to whom the Irish language is vernacular, who have been almost totally neglected in the matter of education in their own language. It is computed that there are not above 8000 copies of the New Testament in the Irish language now in circulation; and that with respect to the Old Testament, there has not been an edition of the Irish Bible published for more than an hundred and twenty years; so that the whole scriptures in their vernacular tongue are scarcely to be found. The arguments which this powerful advocate of the native Irish brings forward in pleading so good a cause, deserve the serious and immediate attention of all who feel any interest in the moral and religious improvement of this interesting class of our fellow subjects. He has given a statement of what has been done towards the instruction of the native Irish, through the medium of their own language, and recommended a plan for future exertions, with encouragements to proceed upon the plan recommended. Dr. Johnson's admirable letter, advocating the instruction of the Highlanders of Scotland in the Gaelic language, which will equally apply to the instruction of the Irish in their own tongue, which the author has properly inserted, will interest every reader.

We rejoice to find that a commencement has been made in this work of Christian benevolence, on a plan which has already been so successful in Welch and Gaelic education; and we will entertain the hope that this valuable memorial will be instrumental to awaken a public, may it be a national attention, to the important subject.

A Farewell Sermon, by the Hon. and very Reverend the Dean of Wells, preached in the Parish Churches of Lutterworth and Claybrook, July 2, 1815. 8vo. 2s.

It is impossible to rise from the perusal of this discourse without feelings of high esteem for the respectable author. His appointment to an episcopal see, however it might meet his own views, was nevertheless "a solemn and affecting occasion," both to himself and his parishioners. The tender relation which had subsisted between them for a considerable period (14 years in the parish church of Lutterworth, and 10 in that of Claybrook,) and that relation unbroken by any strife or contention, could not be dissolved without awakening many affectionate and painful feelings. The text is taken from 2 Cor. xiii. 11. "Finally—brethren—farewell." Each word forms a distinct division. The discourse itself, though it cannot be ranked amongst those of the first class, yet occupies a respectable station in the list of single sermons. If some parts of this farewell address fail in distinctness of idea and perspicuity of style, there is yet much in it to admire and commend. Piety, humility, and affection are its pervading properties. The following passage expresses our author's deep sense of his awful responsibility:

"It is the feeling, which cannot but press heavy upon my mind, when I come forward at this time, to make my final address, and deliver you up into the hands of Him who gave you to me. I seem to behold *the chief shepherd* at the last day, examining the whole series of His servants and their charges, from the beginning to the end of time, coming to me and mine in our turn, and exclaiming, *It is finished*, whilst He counts the number of His sheep, and estimates the amount of the care bestowed upon each. The appalling thought comes over me,—will He not have to *require the blood of some at my hand?* Will not some rise up and say, *We perish for lack of the knowledge which thou oughtest to have given us, and which is now out of our reach for ever?* Such is the case of your minister. What is your own? If these feelings occupy his mind on repeating the first word of the text, *Finally*, should not sentiments in some degree correspondent arise in your hearts? If in *him*,

you have had but little opportunity and advantages for spiritual improvement, even of that little an exact account will be demanded. Every sermon you have heard, every word of ministerial exhortation and private advice which has been addressed to you, all will rise up in judgment against you, and condemn you, if you have not made due profit, even *put out your talent to usury*, and made an answerable progress in the heavenward road."

We were much pleased with the amiable spirit of the following passage:

"*Lastly*, Has the Lord raised up for me among my own flock, companions, associates in my trials, partakers in my hope? Have I derived from them lessons of humility, contentment, resignation, and faith? Have I delighted to feed them, as far as in me lay, not only with *the milk*, but even *the strong meat of the word*, and to warn and guard them against every danger, and every foe? And do I leave them yet in the wilderness, not cast down, but perplexed, depending upon their God for support, but anticipating trials? Oh, what joy will it be at our next meeting, again to unite, but with hearts purified and powers exalted, in the blessed employments of admiration and praise, which we began on earth! Below, they have been but the first essays and rude elements,—above, they will form the complete office of perfected beings. All the holy love and joy which have been here but as occasional rays of sunshine, to cheer us on our darksome way, will then be inflamed, heightened, and exalted to an inconceivable degree, and all will centre in Him from whom they flowed, the Lord Jesus Christ, the sun of righteousness, the object of ceaseless adoration, the Lamb, who is *in the midst of the throne*, for ever and ever. Our mutual affectionate regards will then only thrive the more, for our *fruition of the glorious Godhead*, and, like mingling wreaths of incense, will increase the more abundantly, the higher they rise towards the heaven of heavens."

It would however be a question with some, whether the worthy author has not advanced too far in the earnest and solemn tone which he assumes when he enforces an *undeviating* attendance upon the services of the church. For ourselves, professing as we do to be of no party but that of the fold of Christ, yet we cannot but think that the strength of his affection for an established church, and the ardour of his zeal for her interests, may be considered by many who read this discourse as outstripping the dictates of the author's sober judgment. When a minister of religion, whether in or out of the establishment, when speaking of his own communion, calls her the *truly evangelical, apostolical* church, is there not a danger of conveying to the hearers a very incorrect idea, namely, that other Christian communities are *not* so? an idea which we are sure the respectable author would not wish to convey.—Again, when in enforcing an attendance upon the church, he concludes, "Thus, and *thus only*, can we hope that you will not lose the things which you have wrought, but obtain a full reward," *vide p.* 20. we would with deference enquire, has he weighed this sentence? has he weighed it in connexion with the *circumstances of the place?* After his connection with that parish had ceased, and ceased, as he says, for ever, could he ensure the administration of the same truths from the *pulpit?* Even if he could, the language on the occasion is too strong; if he could not, it is altogether indefensible.

The mighty power of God attends the Gospel *wherever* it is preached, and converts to the faith of the Gospel, if they would grow in the knowledge and love of God, should prefer those places where the gospel is preached to those where it is not preached, without distinction of names and denominations; for these weigh very little with us, when compared with the importance of that system of religious instruction in whatever place persons are privileged to enjoy it, in which man is humbled, the Saviour exalted, and holiness enforced. It is "thus, and *thus only*," that converts to the faith of Jesus are builded together for an habitation of God through the Spirit.

On the whole, we think this an excellent discourse, and most sincerely do we congratulate our respectable establishment on the elevation of one of so much excellence, piety, and zeal, and conclude by expressing our fervent wish that he may long live to adorn the gospel, and to be the instrument of sending many faithful labourers into the vineyard.

Conversations on Matrimony, *intended as an accompaniment to the* Letters *lately published on the Duties, Advantages, Pleasures, and Sorrows of the Marriage State. By* Jn. Ovington. 12*mo.*

In our last vol. (p. 24.) we spoke favourably of the letters above referred to, and we consider the present work

no less fraught with good sense and piety, with some improvement in the style. The particular object in these conversations is to advise young persons in their choice, and to guard them from being led wholly by interest or passion instead of reason and religion. On the former point some good arguments are adduced to prove that a man is not always bettered in his circumstances by marrying for wealth, since a woman with money often brings with her expensive habits and connections, which more than balance her little property, and place her far below a prudent and industrious woman who has none. True religion and an amiable disposition are considered also as most important qualities, and much good advice is given, both as to forming matrimonial connections and promoting their subsequent happiness. The work has consequently our most cordial recommendation.

Hints from an Invalid Mother to her Daughter, on Subjects connected with Moral and Religious Improvement in the Conduct of Life, in various Relations. By Anna Williams, *Authoress of "Incitement to Early Piety."* *Royal* 12*mo.* 4*s.*

So important is the science of education, that whoever contributes towards its improvement deserves well of society. We revere the labours of a More, a Hamilton, a Gisborne, and others, and we receive with candour and respect the efforts of a Williams. The topics selected by our authoress are interesting: Time—Devotion—Sacred and Profane History—the Belles Lettres—Poetry—Music—Writing—Fashionable Amusements—Rural Pleasures—the Female Character—Exaggeration—Patience—Duties in the Single State—Conjugal Duties—Maternal Duties—Conclusion. On each of these subjects we have "Hints" well worthy of consideration, and which appear to be the result of mature reflection and careful observation. If we differ from the amiable writer, it is chiefly on the head of Amusements. We think she speaks far too tenderly in saying, "I cannot conscientiously venture *to recommend publicly* that which is undeniably objectionable." We think the amusements of the theatre deserve a more serious reprehension: she indeed condemns operas, the indecency of the dresses, and the dissolute character of the dancing, and hopes her daughter "will never frequent it."

Mrs. W. however tolerates Dancing as the most *harmless* of all the various recreations invented, "either for the purpose of *relaxation* or *dissipation*," provided it be "confined to proper society, seasonable hours, and kept within due bounds;" she indeed reprobates the immodest, though fashionable dance, *the Waltz*, the introduction of which among Englishwomen she deems "a national opprobrium." She discourages the use of Cards, but recommends the "Cultivation of Rural Pleasures."

We have not room for Extracts, which might convey a just idea of her style, which is easy and lively: and we think these "Hints" worthy of the perusal, not only of young ladies, but of parents, and of those who preside in public seminaries, or engage in private tuition.

The Moral Tendencies of Knowledge: A Lecture, *delivered before the City Philosophical Society, Dorset Street; and the Christian Philological Society, Spitalfields.* By Thomas Williams. 8*vo.* 2*s.*

In noticing this pamphlet, we feel ourselves obliged to express our opinion of its merit in a cautious manner. The connection of our ingenious author with our work, might lead to a suspicion of partiality, were we to speak of it as otherwise we might have done. The various publications of his pen which have preceded the present production, are well known to many of our readers, and we believe that all who peruse this Lecture will thank the writer for the pleasure and information which it cannot fail to communicate. We should be happy to know that every Philosophical, Philological, and Book Society in the kingdom admitted the valuable principles which our Lecturer impresses in such a pleasing manner, interspersed with striking anecdotes, on the minds of his audience and readers. The plan embraces two objects: first, a cursory view of knowledge in its various branches; and, secondly, to shew its moral tendencies; or, that all knowledge tends to enlarge the mind, and improve the moral character. In managing the latter division of his subject, the arguments attempt to shew, that knowledge tends to humble our vanity—

to elevate our characters—to improve and exalt our nature—to refine our taste—to distinguish us more widely from the brutes—to increase our personal happiness—to give us new and enlarged views of creation, of man, and of society—more elevated and sublime ideas of the Deity; and excites us to industry and activity in doing good, particularly in instructing others.

LITERARY INTELLIGENCE.

Canton, China.

There is now printing, under the patronage of the Hon. the East India Company, and at their sole expence, a Dictionary of the Chinese Language, by the Rev. R. Morrison. The work is to consist of three parts. The first, Chinese and English, arranged according to the Chinese Radicals. The second, Chinese and English, arranged alphabetically; and the third English and Chinese. The whole will be comprised in three or four volumes royal quarto. The work will contain forty thousand characters. The derivation of the character will be noticed, and its meaning illustrated by examples.—Specimens of the Chuen wan, or ancient Seal Character, and of the present Tsaou-tsze, or Running-hand, will be given.—It is intended to publish the work in parts, and it is hoped a first part will be completed in 1816. A specimen of the above work may be seen at Messrs. Black, Parry, and Co.'s, Leadenhall Street, where also the names of persons desirous of becoming subscribers will be registered.

The Rev. Sam. Burder, M. A. has in the press a new edition, being the Fifth, of his *Oriental Customs*. It has been revised throughout, and instead of forming *two* series of references to various passages of Scripture, the whole will now be incorporated in one arrangement. The first volume will comprize the Books of the Old Testament to the end of Solomon's Song. The second, from the beginning of Isaiah to the end of the New Testament. Additions will be made to the extent of nearly 100 pages of entirely new matter, containing extracts from some recent valuable travels, and a copious list of Eastern literature. It will be ready for publication by January.

The Rev. J. Scott, M. A. of Hull, will shortly publish an Inquiry into the Effect of Baptism, according to the Sense of Holy Scripture, and the Church of England, in answer to the Rev. R. Mant's "Two Tracts on Regeneration and Conversion."

The Rev. C. Dewhirst has been preparing for some time a work, entitled, "The Letter and Spirit of Christian Divinity; or, Fifty-two Lectures on a connected Course of Evangelical Subjects;" which will begin to be published in monthly sixpenny numbers on the 1st of January, to form two 8vo. vols.

Likewise in the Press, Memoirs of Martha L. Ramsey, of Charlestown, S. Carolina.—The Brothers: a Tale for the laborious Poor.—A Plea for Primitive Communion, in answer to Mr. Hall's last publication;—and new editions of the following works: Fletcher's Purple Island; Oliver Heywood on Closet Prayer.—A 2d edition, in 12mo. of Mr. Hooper's Memoirs of the late Mr. Clement, of Weymouth.

In the Press, 18 Sermons of the Rev. Philip Henry, father of Matt. Henry, including the last sermon which he preached. To which will be added, Mr. H.'s funeral sermon, preached by the Rev. F. Talents; also the substance of a sermon preached on the same occasion by his son M. H. from his father's dying words. The sermons, of which none have ever been before published, will form an 8vo. volume of about 400 pages. The editor, Mr J. B. Williams, of Shrewsbury, has selected them from the original MSS. in the hand-writing of the venerable author.

It is well known, that the Rev. M. Henry, in compiling his Exposition, was considerably indebted to the numerous papers of his revered father; and it is singular that none of the productions of Mr. P. Henry have hitherto been laid before the public.

Mr. C. Geary has issued Proposals for an accurate Description of all the Charitable Institutions in the Metropolis, in 2 vols. 12mo. 14s. to subscribers.

SELECT LIST.

Lectures on Scripture Parables, by W. B. Collyer, D. D. F. A. S. 8vo 14s.

Thirty-four Sermons on the most interesting Doctrines of the Gospel, by Martin Luther, with a Portrait. 8vo. 10s. 6d.

Horæ Solitariæ, by Mr. Serle. new edit. 2 vols. 21s.

The Pagan Temple, or Missionary Idolatry detected; containing Sketches of the Interior of the Chapels in the Metropolis at the Missionary Meeting, 1815; by the Author of Village in an Uproar. 12mo. 2s. fine 2s. 6d.

Life and Death of the Rev. Jos. Alleine, with his Letters. 12mo. 4s. 6d.

Memoirs of the Life and Writings of the Rev. A. Fuller, by J. W. Morris. 8vo. 12s.

Religious Education enforced, in a Series of Family Conversations; by the late Js. Bowden. A new edition, edited by the Rev. B. Ritchings, A. M.

Socinianism Unmasked: A Review of American Unitarianism, a brief History of the Progress and present State of the Unitarian Churches in America, compiled from authentic Documents, by Rev. T. Belsham, &c. Extracted from the *Panoplist*, &c. 8vo. 1s.

A Funeral Sermon for Mrs. Fitch, by Rev. T. Craig. 1s.

David Dreadnought, new edit. 18mo. 1s. 6d

Religious Intelligence.

FOREIGN.

FRANCE.

Memorandums of a short Tour on the Coast of France.

Mr. Editor,—I was lately induced, from accidental circumstances, to take a short tour on the coast of France, accompanied by a brother minister. Our time was limited, but I believe we employed the more diligence in every thing that was worthy of notice in the places which we visited. My attention was chiefly directed towards the manners and morals of the people, and though I had acquired much information from books and travellers, and had made my remarks upon the French who have visited this country, my short glance at the other side the Channel, has given me a view of things which I never had before. I soon discovered that I was in France, when on landing at Boulogne, we were met by a score of women, who, in the most indelicate manner, came wading into the water to convey us ashore on their backs. They were indeed not naked, but from the exposure of their limbs, they could not have offended the eyes of modesty much more had they completely lain aside their garments. I had scarcely entered the town, before I went into a shop to purchase some articles, and among the rest I wished to procure a snuff-box. One of these was shewn to me with the head of Napoleon, and several others, the greater part of which were decorated with pictures of the most immodest kind, and would, in this country, have exposed the venders to fine and imprisonment. What particularly struck me in this exhibition was, that a lovely female, of the most delicate manners, should deliberately present to my notice, what I much more speedily returned, and what I really felt ashamed that she should suppose I had so much as seen. I retired to rest, sufficiently convinced of the awfully corrupt state of French morals, and reasoned with myself, that if they were such in a country town, far distant from the metropolis, how much worse must they be in the metropolis itself, where iniquity always finds so many more channels for circulating its defiling streams.

The next morning, on visiting the maison des commerces, to obtain passports, when I announced my office as that of a minister, I was asked by one of the gentlemen, if I was married, and had any family; on replying in the affirmative, I was struck with his answer, which was echoed by three or four around him. "That is as things ought to be," said he, "I wish it were so in France, we should not then be so much alarmed for the virtue of our wives and daughters!" This conversation was lengthened out by some free remarks on the gallantries of the French priests, which plainly proved to my satisfaction that the influence of the catholic priesthood is gone, and I trust gone for ever among the generality of the people of France. I was further confirmed in this opinion, by discoursing with one of our drivers, who, on my observing to him that there was a priest in the diligence, replied with an archness which meant much more than he said, "Yes, sir, you may know *a priest* as easily as you may know *a Jew*." It is, however, observable, that every kind of method is used to bias the minds of the lower orders in their favour, and besides the external glare of their worship, as the common orders are fond of furnishing themselves with trumpery pictures, numbers of these are sold, which are almost all of a superstitious cast, having representations of catholic worship, and portraits of the Holy Virgin, and the saints! The catholics certainly shame us by their diligence in worship. Not only on fast days, but also on a Sunday they are indefatigable in their attendance on divine service. It was Friday when I was at Boulogne, and the market women by turns left their wares and entered into the church to pray, with a seriousness and solemnity which made me hope, that there were those among them, who solely looked to the intercession of Christ, and that their services, however mingled with error, would obtain acceptance through him. I thought, at least, that their conduct would silently rebuke many who profess to exercise a more spiritual worship, while they so strikingly mingled religion with their common concerns, and seemed to regard our Lord's exhortation, that "men ought always to pray, and not to faint." I spent the sabbath at Dunkirk, as the superstition is much greater in Flanders than in France, and was disturbed at five o'clock in the morning by the ringing of the bells for mass. I did not go to the church till about eight o'clock, when I found a large con-

gregation coming out, but observed many still remaining behind to pray. There are two churches in that town, but I chose to attend high mass at the largest, which is the most superb. At nine o'clock, I accordingly accompanied my friend to the church of St. Elias, and before the service commenced, we walked around the spacious edifice, to observe whatever might seem worthy of our notice. In the midst of the building was erected a very large platform for the performance of mass, to which the priests ascended by a flight of six or eight steps on every side. At the end of the platform, facing the entry and nearest to the communion table, was erected a most superb altar, the splendour of which was enough to charm *a velvet cushion*, and can only be described in the language of our poet.

"———The pomp that charms the eye,
And rites adorned with gold."

On either side of the church were, I think, three altars, dedicated to particular saints, besides the altar already mentioned, and that at the communion table; and on each side also were placed four confessional boxes. Before most of the altars were devotees praying to their favourite saints, and candles burning, which they had purchased from a boy who sat near the entrance within the church, to sell these holy wares for the purpose. The names of the altars have escaped my recollection, but I find on a memorandum, that one of them was dedicated to St. Barbe, a gentleman whose name I never heard before. I also observed a picture of another intercessor called St. Roche, under which was written, if I recollect right, in Flemish as well as in French, "St. Roche pray for us." Boxes claimed our charity in all parts of the church, which were mostly fixed to the pillars of the building. One was erected to the honour of the Holy Trinity, another to the honour of the holy sacrament, a third for the sick, a fourth for labouring men out of employment, a fifth for the repairs of the church, a sixth for the saint whose name the church bears, and others for the saints to whom the altars are reared. One altar attracted my notice by a long inscription, it was as follows: "This altar will serve for all the masses to be said every Friday, for the deliverance of souls from purgatory;" and underneath was a box, on which was written, "Charity for the sake of poor souls." On the right hand of the entrance, one of these altars is very superb; I could not approach very near it, as it seemed to be a favourite, and was surrounded with votaries. I suppose it was dedicated to Jesus Christ, whose figure appeared nearly as large as life, hanging upon the cross, at the moment that the vital stream was flowing from his side. It seemed to be admirably executed. At this altar were suspended many waxen arms and legs, about the size of dolls' limbs, and other members of the body, which I understand are put there in token of gratitude, by those who have obtained a cure of any diseased parts after offering prayers for that purpose. At length an assistant priest appeared, clothed in white, and ascended the pulpit not far from the above altar. He pulled from his pocket an address of many pages, printed in folio, like our acts of parliament, and read, perhaps for twenty minutes, an account of the sad effects of the revolution on morals and religion, and a panegyric on the reigning family of France, and the blessings likely to follow their restoration. This, I afterwards understood, is repeated every Sunday in all the churches. Another then followed him, and muttered something from a book which none but himself could understand. In a few moments, a grand procession entered the church, and six priests, superbly dressed, made their appearance, preceded by a kind of military beadle, who wore an enormous cocked hat and carried a halbert, followed by four assistant priests, richly dressed in white muslin with deep lace flounces, attended by several boys, arrayed in the same habit. Three of the priests, having crosses on their backs, remained at the grand altar with their attendants, while the other three advanced to a temporary desk at the foot of the platform; the one in the centre I understood to be the chief-priest, and those who accompanied him, one on each side, bore something of a crozier, apparently of silver. The service then commenced, and proceeded in the usual manner, with chanting, throwing about the incense, ringing bells, and all the well-known rites of the Romish church. This was all the instruction which the ignorant multitude received. When in the morning, from the top of the immensely high watch-tower of Dunkirk, I saw them crossing the streets in every direction, and particularly the grand square, most of them females, bearing their little baskets on their arms, which contained their rosaries and prayer-books, and pressing to the churches —on beholding these devoted multitudes, I was "truly moved with compassion," and while my companion was evidently looking indignantly at the priests during the performance of their functions, I would fain have addressed the crowded auditory in the language of St. Paul to the Athenians, "I perceive that in all things ye are too superstitious." We quitted the church, and contented ourselves with expressing pity, where

the time was not come to allow us to administer relief. Yet notwithstanding all this devotion, in the intervals between worship, the shops were open, and business was taking its usual course, while the evening closed with scenes of folly and dissipation! This way of spending the sabbath is now quite a thing of course with the French people. On enquiring of a solid looking old lady at Calais, if there was any public exhibition worth seeing in the town, she answered, "No, not before Sunday evening, and then the theatre would be opened, when we might see some good performers." I knew that this was their custom, but I feigned ignorance and astonishment, that I might hear what she could say in its behalf. "What do you say, that the theatre is opened on a Sunday?" "Yes, sir, but you know that we attend mass all the former part of the day, and where is the harm then?" "Great harm, for it is the Lord's day, and he has commanded it to be kept sacred: we do not treat it so in England." "True, sir, so I understand; but then you are not *so religious in the week*." *Fas est et ab hoste doceri.* "How do you mean?" "Why we *fast* every Friday." "What, do you eat nothing?" "O yes, we eat *salt fish*." "And do you call that fasting? why I could make as good a dinner of salt fish once a week as of any other kind of food; if that is all that your week-day religion consists of, I think that you have not much the advantage over us!" This, however, proved to me that the old lady had learnt to *make comparisons!* The influence of national example extends much farther than we may be ready to imagine. In the afternoon, we went into a village church. It was a complete baby-house. What was superb in the church of St. Elias, was truly contemptible here. The beneficent aid of a FERDINAND was greatly needed to adorn the poor Virgin, and decorate her altars; for, instead of gold there was tinsel, instead of fine muslin, she was dressed in course gauze, and instead of figuring away in silks, she was reduced to wear fustians! As we were going to Dunkirk, my companion had observed a curious figure of Christ, in a village church yard, with a lamp burning before it. When we returned, I stopped to examine it. It was in the little village of Laone, near Gravelines. The lamp was not then burning. I found a tolerably well executed figure of Christ, of some size, suspended on the cross, in his last agonies; a wire in a semicircular form, painted blood colour, was attached to his body, and represented the stream from his pierced side, while an angel was holding a cup under it to catch the blood. Beneath was a tomb, which informed the reader that two persons were buried there in the year 1733, and I think it was in the year 1806, that one of their descendants erected this tomb and its decorations, to perform mass before it for the souls of his departed ancestors. One inscription upon it particularly struck the traveller's eye: it was written in French; "Is it nothing to you all ye that pass by, behold and see if there be any sorrow like unto my sorrow." I cannot express my feelings on beholding these objects; I exclaimed to myself, "Surely darkness hath covered the earth, and gross darkness the people." I had accustomed myself to think that France was very different from Spain, Portugal, or Italy, or even some parts of Germany; but, alas! though the more intelligent part of the people despise these mummeries, superstition must yet receive a more violent shock to root it out of that country. The priests are however so far fallen, that they will not soon recover their influence; they are often spoken of with much contempt, and their tricks are developed and despised. Confession is now fallen considerably into disrepute. I heard an anecdote on this subject which I must not omit. Some of the father confessors are great adepts at dismissing their business, while others will occupy a very considerable portion of time. The way in which these adepts manage to get rid of their scrupulous penitents is, to stop them short in their story, and ask them how many sins on the whole they may suppose that they have committed, and after having made them guess several numbers, twenty, fifty, an hundred—"Ah, well," says the impatient confessor, "I will grant you absolution for so many sins, say an hundred, *more or less!*"

[To be concluded in the Supplement.]

Death of M. Olivier Desmont, of Nismes.

We are concerned to learn, that among the innumerable victims who have sealed with their blood at Nismes, their faith in the pure doctrines of our holy religion, we have now to enumerate the Rev. M. Olivier Desmont, senior protestant minister of that city.* This venerable clergyman had attained the 80th year of his age, and had passed his life in preaching the gospel to his flock, and edifying them by his example. But his grey locks and unblemished life were no protection to him against the ruffians who now desolate the south of France, in the name of the Bourbons. Inflamed by bigotted priests, and misled by a speech

* We published an interesting letter from this excellent man in our magazine for April.

attributed to the Duke D'Angouleme, they have sworn the destruction of the protestant religion in France, and consider themselves as having rendered an acceptable service to their king and their God, when they have immolated a heretic, or destroyed a meeting-house.

GERMANY.

A Letter from the Rev. Mr. Steinkopff.

Stuttgardt, Aug. 26, 1815.

My dear Sir—It was my intention to have written you long before this, but I found so much employment in pursuing the immediate object of my mission, that I could not spare time till now. In the house of my dear parents, a few leisure moments enable me to tell you that I have received your affectionate letter of June 30, which was sent to Stuttgart by Mr. Ledeboer. I thank you for every communication relative to the progress of the Missionary Cause, in which I always wish the most lively interest, and rejoice with you and all the Directors in every success with which the kind providence of God is pleased to crown the labours of the Missionaries in various parts of the world. I can assure you from personal observation, that Holland and Germany, as well as Denmark and Sweden, still contain many sincere and ardent friends to the missions, nor does a single day pass without much incense of prayer and praise being presented to a throne of grace by the dispersed children and servants of God. At Elberfeld and Barmen, two flourishing manufacturing towns in the grand-duchy of Berg, and indeed in the whole of the romantic Wupperthal (Wupper-valley), the Lord has a great people. Missionary prayer-meetings are held, missionary collections made, and missionary accounts published, with many small religious tracts, which have a very extensive circulation. Since my last from Rotterdam, I have travelled many hundred miles, in various directions, but chiefly in the northern parts of Germany, visiting Utrecht, Zeist, Nimway, Cleve, Wesel, Düsseldorf, Elberfeld, Osnabruck, Bremen, Hamburg, Altona, Luneburg, Hanover, Hildesheim, Goettingen, Brunswick, Marburg, Hamburg, Frankfort, Darmstadt, Heidelberg, Stuttgart, with many smaller towns of less celebrity.

I have seen much of the ravages of war, and what grieved me still more, much of the desolations of infidelity. My mind has often been greatly depressed, whilst listening to sermons entirely destitute of the grand characteristic features of the pure gospel of Christ. Indeed, some might as well have been preached by a Jewish Rabbi or Mahometan Mufti. French principles and manners have inflicted a deeper wound on my native land than French despotism and oppression ever could have done. In every place to which French dominion extended, the Sabbath was made a day of noisy employment, or dissipation and profligacy. In order to ingratiate themselves, they flattered the worst passions of human nature, and far from resting satisfied with enslaving the body, they endeavoured to enslave the soul. Their crimes have been numberless—no wonder then that the avenging hand of God begins heavily to fall on them. But whilst I deeply lament the deplorable state of religion and morals among the great mass of the population, it would be the height of injustice to lose sight of that which is favourable, good, hopeful. The awful judgments of God have not been sent quite in vain. In thousands they have produced a salutary effect. Many individuals in every part of Germany have been truly converted to God. His believing people of various denominations have been purified in the furnace of affliction, rendered more spiritually minded, fervent in spirit, rejoicing in hope, patient in tribulation, continuing instant in prayer. You would be delighted to see them. There are persons among them, the very sight of whom commands respect. Dead to the world, they live to God. Peace and serenity are expressed in every feature of their countenance. Though frequently poor in this world, they are rich in God; but among the rich also, among the wise and the noble, God has chosen some, who worship him in spirit and in truth, and abound in every good word and work. In the Countess of Lippe and the Princess of Dessau I met some fine specimens of this description. One of the most distinguished *Christian families* is that of the Van der Smissens in Altona. There is something truly patriarchal in the aged people; I could not approach them without a sort of awe and veneration mingled with the most entire affection and confidence. There are also clergymen in every province of Germany who are not ashamed of the gospel of Christ, who preach it

in its purity and power, in an experimental and practical manner, and are highly favoured instruments in the hand of God, for converting sinners and edifying believers. The Catholic church contains also priests who may be justly called its luminaries; but some are greatly persecuted.

[To be concluded in the Supplement.]

LONDON.

REV. CHARLES BUCK.

Those ministers and private friends who have obtained contributions in favour of his widow and dependent children, are requested to meet at the Missionary Rooms, No. 8, Old Jewry, on the morning of Tuesday, December the 12th, precisely to deliberate upon the most eligible mode of appropriating the same to the future advantage of the family. If any ministers in the country have obtained contributions for the same object, they are requested to intimate the same in letters directed to the Rev. Matt. Wilks, at the Missionary Rooms.

PERSECUTION OF THE PROTESTANTS IN FRANCE.

At the last Monthly Meeting of the Congregational Ministers, the subject of the persecutions suffered by the French Protestants was brought under consideration, and it was judged to be highly expedient that a public meeting of the Ministers of the Three Denominations should be convened, to deliberate on the propriety of applying to his Majesty's Government to exert its powerful influence in behalf of their brethren, exposed to the most dreadful sufferings. The cordial co-operation of several members of other denominations was immediately obtained, and the first public meeting convened on this interesting subject was held on Tuesday morning, Nov. 21. The large room at the library in Redcross Street was crowded by ministers. Many affecting details were produced; sympathy for the devoted victims of bigotry and intolerance, and indignation at the perpetration of crimes, in the face of Europe, worthy only of the worst of men in the worst of times, pervaded every heart; and resolutions expressive of these sentiments were unanimously adopted. It was also resolved, that a deputation from the body should represent to his Majesty's Government the expectation of the meeting that its interest should be employed with the Court of France for the protection of those who have a claim on the best exertions of the Protestants of England. It was also intimated, that on a future occasion it should be recommended to the Protestant Dissenting Ministers through the empire to make collections in their congregations, to assist those who have lost, in this horrid outrage, their property, their churches, and their homes; and that a committee of enquiry, correspondence, and distribution should be formed to carry into effect these important objects. Of the future proceedings we shall give full information. In the mean time, we hope this noble example of the ministers of the metropolis will be followed by all the friends of human nature and true religion. Our readers will perceive, the Committee of the Protestant Society for the Protection of Religious Liberty has already adopted some resolutions on the question.

PROTESTANT SOCIETY.

At a Special General Meeting of the Committee of the Protestant Society for the Protection of Religious Liberty, held at the New London Tavern, Cheapside, London, on Nov. 21, 1815, convened "To consider the Situation of the Persecuted Protestants of France,"

SAMUEL MILLS, Esq. in the Chair:

It was resolved; 1. That this Committee, who include several members of the national church, and who represent many hundred congregations of Protestant Dissenters, and of Friends to Religious Liberty of all denominations, throughout England and Wales, have been taught by their forefathers, and ever will continue to regard the right of every man, in every age, and in every country, to worship *God* according to his conscience, as an invaluable, sacred, unalienable right, which no individuals, or governments, or legislatures can, without injustice and oppression, directly or indirectly infringe.

2. That although this Committee be principally appointed to protect the religious freedom of their fellow country-men, in their native land, yet they should be undeserving of the name of

Britons, of Protestants, of Christians, and even of men, if their philanthropy was not extensive as the world, if they did not sympathize with all who suffer for conscience-sake, if they did not regard religious persecution, by any sect, with alarm and abhorrence; and if they did not endeavour to effect its extinction by the exertion of every energy which they possess.

3. That at this period, when instruction is so extensively diffused, when liberal principles are so generally professed, when the most solemn treaties and the most powerful monarchs have recognised the rights of conscience, and when nations of every Christian denomination have united in resistance to oppression, and for the restoration of permanent peace and prosperity to Europe and to the world; they did hope, that perfect religious liberty would have been regarded as an hallowed plant, and that all nations would have participated in the beneficial fruits which that liberty must produce.

4. That even if this Committee could have apprehended that persecution would revive, they could not have expected that revival, and especially the revival of a persecution of *Protestants*, under princes whose obvious interests demanded conciliation, whose predecessors had devastated and injured their own countries by former persecutions; some of whose charters had declared, "that all religions should be protected by the law, and that all men of all religious professions should be eligible to the offices of state," and whose restoration and continued authority had been chiefly effected and upheld by Protestant liberality, Protestant perseverance, Protestant valour, and Protestant support.

5. That this Committee have therefore learnt with astonishment and deep regret, that at Nismes and many places in the south of France, a systematic and cruel persecution of protestants has existed, since the restoration of the present monarch to the throne of that country; that their property has been seized or destroyed; that many innocent victims have been assassinated; that an aged, venerable, pious, and useful minister of religion has been put to death; and that the enormities which superstition, interest, and cruelty have effected in former ages of the world, have been there re-performed; and that they have learnt, with augmented sorrow, that these barbarities have not been suppressed with that promptitude and firmness which wisdom, gratitude, benevolence, and Christianity indispensably require.

6. That against deeds so full of horror, this Committee must publicly protest: and that they assure the unhappy surviving sufferers by such conduct, that they commiserate their destiny; and that, if such assistance should be unfortunately necessary, they will endeavour in this country to provide for them an asylum; to mitigate their sorrows, and to supply relief.

7. That although the Committee are not insensible to the principles, which, under ordinary circumstances, might restrain the Government of this country from direct interference, on this subject, with the Government of France, yet they cannot forget, that in former and less enlightened times, such interposition has repeatedly and usefully occurred; that such persecutions are inconsistent with general peace, and violate those *universal* rights which all nations are bound to protect; and that the Government of England now possesses claims to attention and respect, which no former period could present; and that this Committee, who know the liberal principles of their own Government, and who have repeatedly experienced their attention and their aid, will humbly, but earnestly, intreat them to remonstrate against the evils which they announce, and to exert their influence, to prevent the continuance of a system which they cannot but deprecate and abhor.

8. That these Resolutions be respectfully communicated by the Secretaries to the principal Members of Administration; and that they be advertized in the daily papers and periodical publications, and be circulated throughout Europe as future circumstances may require.

9. That this Committee cannot separate without expressing their thanks to their worthy Secretary, JOHN WILKS, Esq. for the benevolence and zeal which he has continued to manifest in convening this Meeting, and for preparing and proposing the Resolutions which they have unanimously adopted.

SAMUEL MILLS, Chairman.

10. That this Committee renew their thanks to the Chairman for his attention and ability, and for that cordial attachment to the great cause of religious freedom which he has constantly displayed.

THOMAS PELLATT, JOHN WILKS, } Secretaries.

To whom any communications on this subject, or any authentic intelligence, may be addressed, at the New London Tavern, Cheapside, London.

City of London Auxiliary Bible Society.

The third annual meeting of this Society was held in the Egyptian Hall, at the Mansion House, Oct. 26, the Lord Mayor (Ald. Birch) in the chair.

The principal speakers on this occasion were, the Chancellor of the Exchequer, a French minister, Dr. Winter, the Lord Mayor, Rev. Geo. Clayton, Ald. Wood (the Lord Mayor elect), Mr. C. Dudley, Ald. Heygate and Brydges, Mr. Poynder, and the Rev. Mr. Wilson.

Oct. 31, was held the Annual Meeting of the Spital-fields Society for teaching Adults to read, at the Sunday School Rooms, Raven Row, W. Hale, Esq. in the chair, when suitable addresses were delivered by the several ministers and private gentlemen; and it was stated, that 34 men and 55 women had been taught to read in the course of the year. Five persons, among whom was one aged woman in spectacles (who 12 months since was ignorant of letters) read portions from the New Testament, to the high gratification of the above meeting. The present number of learners is 42 men and 95 women.

Tuesday, Nov. 7, was laid the foundation stone of Albion Chapel, in Moorfields, for the better accommodation of the Scots Church in Miles's-lane, under the pastoral care of the Rev. Alex. Fletcher. In the cavity of the stone were deposited a copy of the Holy Scriptures, of the Westminster Confession of Faith, and of the Assembly's Catechism, together with some valuable gold and silver coins of the present and former reigns. The collections on the ground and at the dinner were liberal; and though the attendance was numerous, we have not heard of any accident or material injury sustained by any body.

In the Court of King's Bench, Dublin, Nov. 18, a complaint was lodged against the Rev. Jn. Duffy, *Catholic* Chaplain to Newgate, in that city, for neglect of attendance. Mr. D. pleaded the prohibition of his superior, Dr. Troy, who threatened to excommunicate him if he performed the duty. On being interrogated by the Chief Justice on the subject, Mr. D. replied, "My Lord, *spiritual obedience is the first principle of the Catholic church*, and I might as well attempt to destroy the Christian church as to subvert *any one* of its principles." The Court ordered his removal, and directed the Grand Jury to appoint another Chaplain.

Pedestrianism.—We lament the increasing rage for this new species of vain amusement, which, in some instances, has occasioned much riot and confusion. It is especially to be deplored, that the sanctity of the Lord's Day should be violated for this purpose. Magistrates should certainly interpose to prevent this evil.—We are desired to state, that the patron of the late pedestrian John Wilson was a Mr. Dyer of Blackheath, and not a gentleman of that name in Greenwich Hospital.

Recent Deaths.—Sunday evening, Oct. 8, departed this life, Mrs. Burt, wife of John Burt, Esq. Stone House, near East Grinsted, Sussex. On Friday her remains were deposited in the vault beneath the chapel by her desire. The relatives of Mr. Burt, with four ministers, went from Stone House to the place of interment, where a crowded assembly were collected. Rev. Jos. Kirby read the funeral service, and Rev. J. Emblem gave the funeral oration; Mr. Kerby prayed, and Mr. Start, by desire of Mrs. Burt, preached from Job, xix. 25, 26. and Mr. Emblem concluded. We have reason to believe Mrs. Burt died in the faith, and is now where the wicked cease from troubling, and where the weary are for ever at rest.

Nov. 9, 1815, died at Hampstead, the widow of the late Rev. James Wraith, having survived his decease only six months. Her death was improved to a numerous congregation, in a sermon by Mr. Jacob Snelgar, from Luke, xii. 40.

The friends of Mrs. Harland, whose distressing case was inserted in the Evan. Mag. for Sept. feel greatly obliged to those kind individuals who have interested themselves in her favour, and shall be glad if all who have contributions in their hands will have the goodness to transmit them to Jos. Reyner, Esq. Mark Lane, the Treasurer. The amount already received is £40. which, though it claims the most grateful acknowledgments, is very inadequate to meet her necessities; therefore any further donations in her behalf will be thankfully received by Rev. J. Brooksbank, Winkworth Buildings, Hoxton; Rev. A. Austin, Clerkenwell Green; Rev. T. Wood, Goswell Terrace, Goswell Street Road; Messrs. J. and J. Phillips, 359, Oxford Road; and T. Hillidge, 6, Bartholomew Close.

Missionary Chronicle,

For DECEMBER 1815.

MISSIONARY SOCIETY.

INDIA.

Extract of a Letter from the Rev. James Dawson, on his way to India.

A letter has been received from the Rev. James Dawson, a Missionary to India, dated Cape of Good Hope, July 3, 1815, from which we learn, that he, with Mrs. Dawson, arrived in False Bay on the 15th of June, not being able to get into Table Bay. On the 16th, Mr. Thom, having been informed of their arrival, came (24 miles) together with Mr. Evans, and brought a waggon to conduct them to Cape Town, where, on the 17th, they had the pleasure of meeting all the brethren destined to Latakkoo, who had arrived on the 22d of May, were all well, and expected to proceed into the interior in about a fortnight from that time.*

Mr. Dawson says, "We have had very fine weather ever since the 1st of April, when we left our native shores. During the whole of March we had very strong gales, which detained us in the Channel, and drove us into Plymouth and Falmouth. We had a good passage of 76 days from the latter port.

"I flatter myself that our friends will be thankful to God who has brought us thus far on our way to India. If we are favoured with a good wind when we leave the Cape, we hope by the time this reaches you to be at Madras, from whence we shall have but three or four hundred miles further to go.

"When I came within sight of the mountains of Africa, I felt something of the comfort, and courage, and gratitude expressed by the apostle Paul, when he came to "Appii Forum and the Three Taverns." A country where there are Missionaries is a delightful object to those who are engaged in the same work, and who have been for some months on the mighty deep.

"Mrs. D. and I have been much refreshed by our interview with the good people here, particularly with Mr. and Mrs. B. whose son went to England with Mr. Campbell. Many of the Missionaries who have touched at the Cape have experienced their hospitality.

"We have also had the pleasure of meeting Mr. Pacalt, who came hither with two waggons, to fetch the Missionaries for Latakkoo. We saw nine of his people; they sing exceedingly well. One of the girls read some verses of the 3d of John, and one of the men prayed. His prayer astonished those who understood the Dutch language. We were all affected when they told us how they had been praying for the Missionaries all the way from their own homes to Cape Town. Mr. Pacalt has 80 in his school, and more than 200 attend on the Lord's-day. The Lord is greatly blessing the labours of his servants in Africa; and I hope he will pour out his spirit on the Missionaries in India, and in every other country.

* From letters since received from Africa, it appears that they left Cape Town on the 12th of July, and were to proceed by way of Bethelsdorp and Graaf Reynet to the place of their destination. They were accompanied by Mr. Pacalt. The good people at Bethelsdorp would not hear of their going by any other route, lest they should be deprived of the pleasure of helping them on their way, for which they had made preparation.

Extract of Mr. Lee's Journal at Ganjam.

There is a pagoda near my house, consecrated to Condasvaroodoo (Shevah), the image of which is a stone, which the Brahmins affirm, and the people generally believe, came there of itself. For eight days past a Brahmin has shut himself up in this pagoda, eating only fruits, and has all this time been expostulating with the idol for

not sending rain, and threatening to break its head, and leave off making poojah (offering prayers, &c.) if rain does not speedily come. Yesterday evening, to the great joy of all, a good shower fell, and another to-day (Sept 3, 1814) though certainly not from the dumb and lifeless idol.

Nov. 4.—A short time since a Brahmin's widow, having heard of the death of her husband, who was at a distance from home, applied to the magistrate for permission to burn herself—*the permission was granted*, and the horrid ceremony took place not far diatant from hence!

CHINESE SCRIPTURES.

The unspeakable importance of widely circulating the word of God in the Chinese language, may, in some measure, be conceived of, by observing the vast extent of country through which the character in which it is written is known.

The late Dr. Buchanan, quoting Barrow's Travels in India, p. 615, says, "The Chinese character is understood from the Gulf of Siam to the Tartarian Sea, and over a very considerable part of the great Eastern Archipelago; and the Cochin Chinese use no other writing than the pure Chinese character, which is also the case with the Japanese."

OTAHEITE.

Several hymns have been composed in the Taheitan language, and some copies, printed at Port Jackson, are in the hands of the natives; others are so desirous of obtaining the remaining copies, that they are ready to quarrel for them. "What an alteration (says one of the Missionaries) is this! Instead of drumming and dreadful howling, the praises of God are resounding from different quarters every evening!"

The following is the first verse of a hymn founded on Jerem. x. 11. "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens."

Teie nei ta tatou,
Eiloama e hamaitai;
T'ioa mana, ioa matau
T' Atua no te rai.

AFRICA.

MISSION TO THE WILD BUSHMEN.

From the Journal of Mr. Smit.

In this journal, written in Dutch, Mr. Smit gives an account of his journey from Bethelsdorp to Graaf Reinet, where he arrived on the 1st of March 1814, and remained a considerable time at the house of his father-in-law. During this period nothing remarkable happened, except the conference of the Missionaries in the month of August, the particulars of which have already appeared. On the 13th of September, Mr. Smit left Graaf Reynet and proceeded to the Thornberg, where he arrived on the 29th. He then met some Bushmen, but could not speak to them from want of an interpreter. On the 2nd of October, he met with a person who spoke their language, and through whom he was enabled to speak to the people. He soon after began, with the assistance of some Hottentots, to build huts and lay out gardens. On the 24th of October he went to Graaf Reynet to fetch his wife and child, taking an account before his departure of every thing he left behind; viz. 21 men, 21 women, and 38 children, 2 waggons, 38 oxen, 61 cows, 459 sheep and goats, and 11 horses. He arrived on the 30th at Graaf Reynet, on the 21st of November returned again amongst the Bushmen, whose number had encreased during his absence. He immediately established a school, and had several scholars. On the Sabbath, many people from places in the neighbourhood attended divine worship. The Bushmen behaved very well, seemed to rejoice at the instruction they received, and Mr. Smit, together with J. Goejman, have great hopes of being useful instruments in the hand of the Lord, towards converting many Bushmen into real Christians. Mrs. Smit has begun teaching the Bushmen's girls knitting and sewing.

BETHELSDORP.

NATIVE ITINERANTS.

Mr. Read, in a letter dated Bethelsdorp, July 7, 1815, relates various occurrences in a journey he had taken on the business of the Society, and mentions that at Zuurberg (Lieut. Boyle's post) he found much attention paid to religious affairs—"at least 100 persons professedly concerned for their souls."

"On my return to Bethelsdorp I found all things well. Mr. Messer had baptized 52 adults in my absence, and many more were thirsting for Christ, who have since been added to us in church fellowship.

"We have now numbers of young men, who, we hope, will hereafter become burning and shining lights. Two of these already manage the spelling and reading of our whole school, and also of writing in sand. We have eight who itinerate. Two are going out today to the farmers' places, with the Bible under their arms, and nothing but a caross (a sheep skin) on their backs. In this way they can get better access to their countrymen among the boors. I hope the Lord may make a selection, and send them out with power from on high."

CALEDON.

Mr. Seidenfaden, in a letter dated at Caledon, May 21, 1815, informs the Directors that the affairs of that Missionary settlement go on prosperously. "In the course of this year," says Mr. S. "I have baptized twenty adults, and twenty more are candidates for baptism, in whose hearts I hope the Lord has begun a good work. The preaching of the word is well attended. Every evening I have more than 200 hearers, and on the Lord's-days between 300 and 400. There are about forty or fifty in the school, many of whom begin to read well in the Bible, and have learnt a great many hymns by heart, which they sing at the beginning and end of the evening service. To see that they make so much progress gladdens my soul, for I perceive that the Lord is pleased to bless my labours."

By permission of his Excellency the Governor, Mr. Wimmer is gone to join Mr. Seidenfaden and assist him in this place. "At the recommendation of Government," says Mr. S. "I attended, three whole days, the free school under the direction of Mr. Van Wageningen, by whose instruction, &c. I now comprehend the whole system of Dr. Bell and Mr. Lancaster, which I shall introduce as soon as the school room which I am now building (40 feet by 16) is finished. This school, notwithstanding the builders work without pay, and have only their food, will cost 300 rix dollars (about £60), materials, fetched chiefly from Cape Town, are so dear. Some of our people have begun to build themselves brick houses. At present I am busy in building a cattle krall of brick, 120 feet long and 60 feet wide."

We rejoice in the apparent prosperity of this new settlement, in which we see religion and civilization rapidly advancing, hand in hand.

GREAT NAMAQUALAND.

Extracts from the Journal of Mr. SCHMELEN, *containing an Account of the remarkable Success of his Mission.*

Mr. Schmelen, late Missionary in Little Namaqualand, after having, at the desire of Mr. Campbell, visited and examined the mouth of the Orange River, and explored Great Namaqualand beyond the Orange River, and part of the Damara Country, returned to *Klip Fountain* in Great Namaqualand, about two days journey beyond the Great or Orange River, where, at the earnest solicitation of the natives, has been established *a new Missionary Station*, in which God has remarkably blessed his labours, as will appear by the following extracts from his journal which has lately been received.

July 21, 1814.—On our arrival at Klip Fountain we found the men concealing themselves behind rocks, and the women fled unto the mountains because they had reason to dread an attack from the plundering Africaner. Only a few remained by the fountain. Our approach alarmed them, but when they knew who we were, they came to us, rejoicing like men just delivered from the jaws of death.

22.—On conversing with the people respecting Africaner, I resolved to visit his krall, to endeavour to persuade him to live at peace with his neighbours; on which I sent several persons to discover where he was to be found.

25.—As the place where Africaner at present is has not been discovered, I resolved to go myself, accompanied by some of the people, but none of them would consent till I wrote a certificate, that should I be killed, I considered them my friends, and that I was going to Africaner, and should I lose my life, it was likely to be by him.

26.—Early in the morning we commenced our journey. At noon met several people from the krall where Afri-

caner had been, which place he had left two days before. They informed us that he had no powder. On hearing this, the people who accompanied me were anxious to attack him, and force him to give up the cattle he had stolen from them; but having brought no provisions with me, and my horse being unable to carry me any farther, I was obliged to return during the night.

27.—Fleremius, the chief, and all the people in his kraal, besought me not to forsake them, or they must be obliged to leave the country. They held me, and said they would not suffer me to go away, but keep my oxen, waggon, and myself. I told them I wished to begin a mission at the mouth of the Great River, near the sea, that goods might come to the Missionaries by water, which would prevent the Missionaries leaving their stations. To which they replied, that another teacher might be sent there, and I must not leave them, else they should be like sheep without a shepherd. So I was obliged to remain with them, which filled their hearts with gratitude, and they took my waggon to the Great River to bring my goods.

Aug. 3.—Commenced a school; near forty children attended.

14.—Discoursed to the people from Matt. xxiv. 30, 31. The word of God seemed to be attended with power and might. One after another began to sob and cry as I went on speaking. Some became unable either to stand or sit, but lay on the ground trembling, as in a fit: others went out crying and praying; some were carried out; at last nothing was heard but cries—I could not even hear my own voice. I have never seen any thing of this kind before. It is not now and then that there is this kind of melting, but almost every time we meet. Most of them are greatly concerned to have an interest in the salvation of Christ. At whatever time I awake in the night, I hear some of them at prayer in the field, and most of them, morning and evening, when they leave the public meeting, retire into the field to pray. Sometimes I can see from twenty to thirty lying close together, each praying for himself, not only men and women, but children from three years old and upwards. In the evenings they meet in each other's houses, where they unite in praise and prayer; sometimes they have three prayers before they separate. I often think, that but for their prayers, God would banish me from them, I feel so unworthy to address them.

25. Most of my hearers were this morning drowned in tears. Several were carried home, being unable to walk. My hands are full of work.—There are about 140 children in my school every day. Our meetings for worship are continually crowded.

29.—Began a writing-school to-day. We proceed in the following manner: four or five children bring a sheep-skin, which is made smooth; on this they spread fine sand, which I have prepared for the purpose. This serves instead of paper. I cut a reed into the shape of a pen, with which they are to write; on each skin I write that which they are to copy, A, B, C, &c. and go from one skin to another, to point out how they are to hold the pen, draw the lines, and write the letters.

Sept. 1.—At the morning prayer-meeting I read the second Psalm, accompanied with a few remarks. When I stated the nature of Christianity, and remarked that our friends in Europe, and every part of the world, were probably approaching the throne of grace along with us, and had been doing so long before ever they had heard of the true God, almost the whole congregation burst out into a flood of tears, sobbed, and cried. Some were so much affected, that they fell upon the ground; at length, nothing within or without was heard but weeping.

6.—A lame woman, hearing of what was going forward at our meetings, begged to be carried there also, for she could not remain any longer away, but must hear the word of God also. They first came and asked if they might bring her to the meeting. I reproved them for not having brought her before.

14.—My interpreter had a deep sense of what was said, and was so much affected, that he could interpret no more, but went out weeping and crying. I went on, setting before them the love and righteousness of our Saviour, which appeared to melt them down before him as at his footstool. My wife and another woman read the 13th chapter of Isaiah in the school, on which I made some remarks, which caused the tears of many to flow freely. A Namaqua from a little distance told me he had heard the word of God formerly with *one* ear, and now, said he, I have no

rest, but must come to hear it again with both ears, that it may be brought nearer to my heart.

23.—In our evening meeting the word was attended with power. Most of my hearers were drowned in affectionate tears—some fainted away, and were carried out.

I observe amendment in external things. Some of them who had two or more wives agreed to separate—others came to me, that I might settle matters between them. They tell me, 'we are convinced of our sinful conduct, and can no longer remain as we are, for we blush every time we appear before God in prayer.' They always keep their first wife, and dismiss the others: but pay them something, that they may obtain a living.

28.—It is surprising to me how my hearers are affected from time to time. Sometimes I have no sooner begun to speak than their tears begin to flow. Several fainted this evening, and were carried out; others went out, weeping, of their own accord, and retired to the bushes.*

Three bushmen visited us from the neighbourhood of Africaner's kraal, with whom I wished to send a letter, but they would not take it.

[To be concluded in our Supplement.]

AMERICA.

NEW YORK MISSIONARY SOCIETY.

In the last report of this Society, the Directors lament the small success of their late efforts, partly owing to the distracted state of the country, and the scattered abodes of the Indians. They are not, however, discouraged, and call upon their friends to awake from their slumbers, and redouble their zeal. A young man (Mr. J. C. Crane) had offered his services to go among the Indians, and he is taken under the patronage of the Society, to be further qualified for his office by the instructions of Dr. Mason. The Directors have also agreed upon monthly missionary prayer-meetings, and upon the mode of raising funds in the several churches wherein said meetings are held.

The principal officers of this Society are Dr. Romeyn, *President;* Dr. Milledoler, *Vice President;* Rev. J. X. Clarke, *Secretary;* D. Bethune, Esq. *Treasurer;* and Mr. G. B. Vroom, *Clerk.*

The Directors of the Missionary Society in London have lately voted One Hundred Pounds to the above Society, to assist them in their missions to the Indians.

HOLLAND.

We rejoice to hear of the activity of our Dutch friends. A branch of the Rotterdam Missionary Society is engaged in visiting the military hospitals, and distributing Dutch, German, English, and French tracts. About 100,000 have already been distributed.

MALTA.

The friends of religion who attended the ministry of the Missionary, the late Rev. Bezaleel Blomfield, at La Valetta, in the island of Malta, have shewn their affectionate respect to his memory, by the erection of a handsome monument, a drawing of which has been presented to the Missionary Society by George Yeoland, Esq.

MISSIONARY SEMINARY IN SWITZERLAND.

By a letter from the Rev. Mr. Steinkopff, dated Stuttgart, Oct. 30, 1815, we are glad to find that the Missionary spirit revives in that country. Mr. S. says, "The Missionary spirit has much increased. Not only have many contributed their mites for the support of the Berlin seminary, but last summer our Basle friends, who are active and indefatigable in every work of faith and

* In a letter which I received in 1792, (says Mr. Campbell) from the late Mr Newton, he makes the following remarks, in reference to a revival in N. Wales, which are not inapplicable to the beginning of religion in the Great Namaqua Country:

"When such sudden and general awakenings take place among a people who are ignorant and unacquainted with Scripture, they are more or less attended with blemishes and misguided zeal. The enemy is watchful to sow tares among the wheat. Thus it has always been—it was so in the Apostles' day. Offences arise, and they who wish to find something at which they may stumble and cavil, by the righteous judgment of God, have what they wish for. But they who love the Lord, and have a regard for precious souls, will rejoice in the *good* that is really done; and can account for the occasional mixtures, from the present state of human nature."

labour of love, have applied to their Government, to establish a Missionary seminary in their own town. Government have gladly granted them leave, several young men have applied to the Missionary Committee, which is now established at Basle, and consists of most worthy men, to be received into the seminary. A suitable inspector was then looked for, and the choice is fallen on the Rev. Mr. Blumhardt, a most worthy and truly pious clergyman, who translated Mr. Bogue's "Essay," and Dr. Buchanan's "Christian Researches." Our Basle friends have already collected about £400, many Christian friends in Switzerland have promised their aid, and several merchants will give their annual subscriptions.

MORAVIAN MISSIONS.

We hear that the Rev. Mr. La Trobe, secretary to the Brethrens' Society for Missions, has lately sailed for South Africa, to visit the two stations they have in that country, viz. Guadenthal and Grunekloof; he is accompanied by several new Missionaries.

On Wednesday, Nov. 8, Messrs. Threlkeld and Ellis, having been designated by the Directors of the Missionary Society to labour in the islands of the South Seas, were set apart to their important work at the Rev. Mr. Leifchild's Chapel, Kensington. Mr. Hucksett commenced the service by reading and prayer; Mr. Leifchild delivered an introductory discourse on the difficulties and encouragements of Missionaries; Mr. Platt asked the questions; Dr. Waugh engaged in the ordination prayer; Mr. Hyatt delivered an impressive charge from Acts xx. 22—24.; and Dr. Nicol concluded.

They are to sail in the Atlas, a Government transport, with 200 male convicts, to New South Wales. Two more Missionaries and their wives are expected soon to follow them. A lady has lately presented, by the hands of Dr. Haweis, £200. towards the expences of this mission.

The Anniversary of the *Southwark* Auxiliary *Missionary* Society will be held on Wednesday, Dec. 6, at the Rev. Mr. Harper's Chapel, London Road, at half past six precisely.

MISSIONARY CONTRIBUTIONS.

[*Collections and Anonymous Donations—from October 16th to November 16th.*]

Erratum in our last—To Brighton Juvenile Society should have been added, "at Lady Huntingdon's Chapel."

Perth Missionary Society, per Rev. J. Willison	50	0	0
Rev. Mr. Blake and Friends, Darwen	6	12	6
Rev. Mr. Jenkins, Brychcoed, per Mr. Evans, Carmarthen	2	0	0
Beaver Place Sunday School, near Chesterfield, by Mr. Cook	6	2	5
Walton Sunday School ditto	0	6	6
Brampton ditto ditto	0	16	7
Holywell Penny-a-Week Society, Half-years Subscriptions and Collections at Monthly Prayer Meetings, by Rev. D. Jones	10	0	0
Rhe-y-cae ditto	1	7	6
Nannerch ditto	0	14	0
Sundry Collections at Startley, Rodborn, Corston, and Hallavington, per Rev. S. Pitt	4	0	0
Amicus	1	0	0
A Widow's Mite, from a Friend	1	0	0
Bristol Auxiliary Missionary Society	570	0	0
Auxiliary Society, Barking, by Mr. J. Smith	0	15	0
By kind Lydia	15	0	0
Glasgow Juvenile Missionary Society, by M. W. Wardlaw	40	0	0
Launceston Branch of the Cornwall Auxiliary	5	0	0
A few poor People at Heytesbury, by Miss Everett	4	0	0
Exeter, Rev. R. P. Allen	25	18	7
Female Penny Society, Tintwistle, near Manchester	7	0	0
Collected at Theocomb and its Neighbourhood, Glos. by Mrs. Butler	8	8	0
Miss Walls and Friends, St. Alban's	3	0	0



Revd. J. Dagley.
Chapel End. Warwickshire.

Pubd by Wilsons Exeter Stationers Court Dec.r 15.th 1815.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE

FOR THE YEAR 1815.

MEMOIR

OF

MRS. ANN HULTON,

YOUNGEST DAUGHTER OF THE REV. PHILIP HENRY.

MANY, who were illustrious examples to the flock of God, have been removed to mansions of invisible glory, who have scarcely been heard of by succeeding generations. Of this number was Mrs. Hulton; and the following memorial of her excellence, now first made public, while it secures the honours of redeeming mercy, will kindle in the Christian's breast sentiments of affectionate respect. — "The memory of the just is blessed."

It was Mrs. Hulton's happiness to be the daughter of the Rev. Philip Henry. She was born at Broad Oake, in Flintshire, Nov. 25, 1668, and manifested early an amiable disposition, together with an aptitude to learn beyond most of her age. On this account she was instructed by her father in the Latin tongue.

From a child she knew the holy Scriptures, and, at a time when youth is commonly busy about trifles, delighted to hear spiritual conversation, to make pious enquiries, and to join in the exercises of religion. Before she had attained her seventh year, she repeated, in the family, the heads of sermons; and, at an early period, wrote the discourses her father preached: a practice which he recommended as likely to engage the attention, and furnish, in devotional retirement, pleasure and advantage. This was continued through life. She preserved in writing, also, her judicious parent's daily exposition of the Scriptures.

The success which attended a religious education in this distinguished family, is, to serious parents, most encouraging. Mr. and Mrs. Henry had six children; all of whom left the world possessed of a "hope full of immortality." The eldest died young, but the others were spared to be useful members of the church; and it is probable that the wise instructions, holy examples, and powerful intercessions of their parents were instrumental, under God, to the salvation of them all.

The exact time when Mrs. Hulton became the subject of that change which is emphatically called a "Passing from Death unto Life," cannot be ascertained; but the particulars she has given, when only nineteen, of her experience are interesting: — "I was born," she remarks, "of one who had the honour to be of their office who are the messengers of the churches, and

the glory of Christ. A labourer in the vineyard; though thrust out by men, yet at 'work in season and out of season.' My education was, accordingly, 'in the true nurture and admonition of the Lord.' I soon learned a course of external duties, and was pleased with the bare performance; but, at length, it pleased God to call me by his grace. I cannot be punctual as to the *time*, but rather desire to make sure the *thing*. The merciful circumstances of this good work were, that it was done early, and not attended with such pangs and terrors as some endure. The Spirit of God convinced me, and wrought on me by degrees. Perhaps the least terror, the more doubts afterwards. I might say much of the infinite goodness of God in discovering to me the evil of sin;—causing me to mourn over it; — quickening me in duty; — and, especially, enabling me to make sure my foundation, by closing sincerely with Jesus Christ. When God gave me some enlargement in holy duties, I rested much in them, and expected comfort and assurance; but, alas! I was not at all ready for them. Often my secret duties were more long than fervent, — more external than internal."

In her sixteenth year she was admitted to the Lord's Supper; and, after a second approach to that ordinance, penned the following observations: — "I now fell into a very dull frame. Drowsiness prevailed much. How I got out of this frame I cannot tell; but this I know, — it was the work of the grace of God. It was a great hindrance to my progress in religion that I did not disclose the state of my soul to those that were able to advise me. It proceeded from—— reserves —— and cost me dear. I was full of complaints, and empty of praises. I had great supports, but few suavities: some sweet Sabbaths and sacraments; but many damps to my joys. I smarted greatly for some tongue-sins; — some untrue words, which, though not devised, but spoken in haste, were as a sharp sword in my bowels, and my bones were broken through my own carelessness. A spirit of bondage long prevailed. It cannot be expressed what straitness of spirit I found; — how the wings of faith were clipped; — and how the tempter conquered me. But when the sorrow of my spirit even tied my tongue, I loved to be alone before God, to be looked on by him; and many times hath he had pity. His word has been a means of conviction, of quickening, and of comfort to me. I have found it 'sweeter than honey, or the honeycomb.'

"It pleased God some time after this, to make me more than ever sensible of the insufficiency of my own righteousness to justify me, and of my need of Christ and his fulness; so that I counted all things 'but loss, that I might be found in him.' The Holy Spirit was pleased to convince me, that God is my chief good; and that to know, love, and serve him, is my honour and happiness, — the greatest I am capable of; — that Jesus Christ came into the world to save sinners;—that He is able and willing to save me; and that there is salvation in no other; — that religion is the most amiable, pleasant, and beneficial thing in the world; — that much of the power of godliness consists in the great duties of self-denial and mortification; — that I have sinned, and come short of the glory of God, and am undone without Christ; — that the favour of God is better than life; — that sin is the worst of evils, exceeding sinful; an evil, and an only evil; — that there will be no getting to Heaven without much pains and difficulty; — that I shall never be a loser by doing my duty; — that I am infinitely obliged to God who hath wrought these things in me."

She was married, April 26, 1688, to Mr. John Hulton, a pious tradesman in Chester. Soon after that event, she thus records her vows:— "I now in God's name go forth, resolving not only, in general, to serve the Lord in holiness and righteousness before him all the days of my life, but particularly, in the strength of the grace of Jesus Christ, I resolve against the following sins: — Flesh-pleasing and inordinate appetites;— passion and frowardness; — drowsiness and weariness in the worship of God; —despising others; — thinking, or speaking ill of any; — self-conceit and pride; — a lying tongue;—all injustice in the calling wherein God hath put me;—and discontent in the condition allotted for me. I do likewise, in the same strength, resolve upon the following duties: — Self-denial,— meekness, — liveliness in duty, — reproving when there is opportunity,—humility,— truth, justice, equity, and charity; — in general, making conscience of all God's commands."

Her Diary, afterwards, contains the following memorandum:—"Because, through the necessity of my outward affairs, my secret duties are commonly limited and contracted more than formerly, I have been ready to fear that I have declined in grace, and left my first love. I am sensible of the prevalency of unbelief, and of God's withdrawings; but, 'though he slay me, yet will I trust in him.' I have this day promised to spend some time every day in converse with God. I see in a trade the shop must be constantly attended, though, perhaps, for some time no profit comes in: so the trade of religion must be followed, though there be not, for the present, any sensible comfort and benefit. In this place where God has set me, He requires, — that I get much knowledge and grace, because I have the means of getting them; — that I be humble, because my gifts are small, and my attainments poor; graces weak, and failings many; — that I be ready for death, because I see many funerals."

From the preceding extracts it is evident that Mrs. Hulton lived near to God, and daily sought divine fellowship in the retired paths of faith, and love, and holy delight. Sometimes she was indulged with more than ordinary enjoyment: a gratifying preparation for that weight of glory which will constitute the believer's happiness through the eternal ages. On one occasion, after a sacramental opportunity, she thus writes: — "Forget not ever, O my soul, the sight thou hast had this day from Pisgah's mount of Canaan's land. What shall I render to the Lord? I have, at his table, seen my Redeemer in his blood and sufferings; but, shortly I hope to see him as he is, though not as I am. See to it then, O my soul, that thou purify thyself, even as he is pure."

The effects of this heavenly course were visible, as might be expected in her daily conduct; and while they furnished to others evidence of her spiritual attainments, afforded to herself convincing proof, because scriptural, of adoption into the family of God. "How exemplary," observes her brother, the Rev. Matthew Henry, in a manuscript now before me, "her deportment was in all relations, those who knew her can easily testify; and, in addition to the common characters of the saints, she exemplified some things peculiarly observable and instructive. It did not interrupt the harmony of this happy family that she was specially beloved by her father, who frequently styled her the 'Diamond in his ring.'"

Though constant in secret devotion, her retirement was ordered with so much discretion as not to interfere with necessary attendance on the affairs of her house or shop. She evinced hereby, that there is a

method of abiding with God and serving the Lord Christ in our particular calling, as well as in our immediate worship. The virtuous woman will look well to the ways of her heart, without neglecting her temporal concerns.

The hour of family worship she diligently observed, and, by contriving for it at the stated time, by summoning the domestics, and by carefully endeavouring to prevent disturbance while engaged in it, greatly assisted her husband. In his absence she constantly officiated. She prayed much for her children; and, as they were capable, assiduously instructed them in the principles of inspired truth. Her tender care of two orphans, related to Mr. Hulton, was remarkable, and evinced particularly by attention to their best interests.

In the business of the shop, as in ordinary conversation, though habitually cheerful, her words were few; but they were kind, wise, and gracious. By a diligent perusal of the holy Scriptures and valuable human authors, she acquired a large stock of knowledge; which, being connected with a disposition to communicate, rendered her friendship desirable. Her letters always tended to edification. An extract from one to her sister in the country, will be a suitable specimen. — "You want the means I enjoy; but then you do not see and hear so much sin as I do, which either causes grief at first, or in the reflection that there was no grief. I heartily sympathise with you in the tediousness of your nursery. It comforts me, as to nursing inconveniences, that bringing up children, lodging strangers, and washing the saints' feet, are put together as good works. (1 Tim. v. 10.)

"Let not evil tidings remove your fixed heart. Did not we agree to be willing to be in heaviness for a season, if need be? What calamities has sin brought upon us! and yet itself we should count a thousand times worse. It is easy to reckon up my afflictions; but my sins and God's mercies are numberless. I may hope that all these things are performed for me, and may gather hence, that seeing the threatening part of the covenant is feelingly made good in afflictions, the promising part will also: the same truth is engaged for both. (Ps. lxxxix. 30, &c.) I rejoice to hear of your children's recovery. Are we like the one leper who returned to give thanks, or like the nine? Times of trial are times for gaining experience. We usually pray *often* for the preventing the evils we fear; but *seldom* thanking serves. Sure, the mercy, the God of mercy, deserves as many praises as prayers. I find worldly cares rightly compared to thorns; but, 'One thing is needful."

Another thing which distinguished this excellent woman was unusual composure under all events. She was seldom elevated with joy, disturbed by provocation, or cast down with sorrow. Whatever tended to weigh down one scale, she had something ready for the other to preserve the balance. Alluding to the death of one of her children, a few days after its birth, she thus writes: — "God hath of late been proving and trying me. I looked for peace, but, behold, trouble. My house not made to grow;—he who gave, quickly took away again. Adored be the name of the Lord. And now, what doth my God require? My greatest concern is to improve this providence. God hath (and so have I) been calling my sin to remembrance, that I may be humbled under his mighty hand, and cleave closer to him in love, dependence, and resolution: For even this is performed for me. And what have I to shew now for my interest in him and relation to him? My hope is not grounded upon myself and my own righteousness, but it

is of Jesus. I say, "Whom have I in Heaven but thee?"

Upon the death of her father, an affliction that pierced her heart, she calmly said, — "Let us go and die with him."

By frequent meditation the awful hour of dissolution had become familiar to her mind; and, animated by divine grace, she longed to appear in the celestial Sion.

A violent fever suddenly intimated that she must soon leave the world; but the messenger of Death found her waiting;—

"Drest for the flight, and ready to be gone."

She manifested, during her illness, much patience and resignation; and often said, "I know whom I have trusted." At her request, the beginning of Isaiah xliii. was read and expounded; and she experienced consolation, especially from the words by which Mr. Bilney, one of the noble army of Martyrs, had been supported,—"When thou passest through the waters I will be with thee."

The following were among her dying words: —

"I am not weary of living, but I am weary of sinning. I would live as Christ lives, and where Christ lives; and that, I am sure, will be Heaven.

"There are many passages in the Psalms not so proper for us but at such a time as this; as that, 'My flesh, and my heart fail; but God is the strength of my heart, and my portion for ever.'

"I know the great God can do me no wrong. Who would desire to go so many steps back which must, some time or other, be gone over again, when now I have but one stile more and I shall be at home.'

"I have hope in my death, for Christ has said, 'Because I live ye shall live also.'"

On Monday, September 6, 1697, after the feeble body had conflicted with disease eight days, the happy spirit was released from its earthly tabernacle, and soared to the regions of the blessed.—Contemplating such an event, who will not sing, —

"Now to the God of victory
Immortal thanks be paid,
Who makes us conq'rors while we die,
Thro' Christ our living Head."

The mortal remains were deposited, with great lamentation, in St. Bridget's church, Chester.

The Rev. S. Lawrence of Nantwich, preached a funeral sermon at her brother's meeting-house the same evening, from Job vii. 16, "I would not live always."

A brief but interesting account of Mrs. Hulton, may be seen in Mr. Tong's Life of the Rev. Matthew Henry, p. 145, 146, edit. 1716.

J. B. W.

Shrewsbury.

FARTHER ACCOUNT OF MRS. TALBOT.

Sir,

THE Memoir of the Rev. William Talbot, in your Magazine for October, 1815, gave me, and no doubt many thousands, an extraordinary pleasure. The account was not only authentic, but drawn up with consummate skill; and Adolescens, I hope, will proceed in drawing up other memoirs as they may occur.

Mrs. TALBOT I knew well; and many names mentioned in the Memoir I recollect with peculiar interest. I assisted Mr. Cadogan at Reading and Chelsea for some years; lived in his house at Reading, with him and Mrs. Cadogan; and saw much of Mrs. Talbot. I thought, therefore, that the following short account of Mrs. T. would gratify many of your readers. I had the account from my most beloved friend, the late Rev. John Eyre; and some persons mentioned in it, are now living at Reading.

When Mrs. T. was returned to Reading, after Mr. Talbot's death, and finding her circumstances so narrow, that she could not retain even one servant, nor knew how to live herself, she called one maid (now Mrs. Bayley, or Baylis) into her room, and told her they must part, since she knew not how to live herself. — "No;" replied the beloved maid, "I will never leave you: nor shall you want a servant, or any thing else while I live. I will maintain you with my own hands, and wait on you while you live." When they were both recovered from a profusion of tears, Mrs. Talbot desired the maid to send Joseph, the man-servant, to her; to whom she rehearsed nearly the same words, telling him they must part, for the reason assigned to the maid. Joseph, with eyes full of tears, replied, — "No, Madam, I will never leave you; nor shall you want a servant while I live; nor shall you want while I can labour. I can maintain you well enough and myself by my labour." When this trying scene was sometime ended, Mrs. Talbot called the other servant, and told her the reasons why she must discharge her. With her answer I will not trouble the reader.

Mr. Cadogan hearing of Joseph's and the good maid's conduct toward Mrs. T. promoted him to the clerk's place soon after this, it being vacant. I believe it might be about 20*l.* per annum. A matrimonial connection soon took place between Joseph and this excellent young woman; and from it sprang a fine boy, whom the writer knew well when a child, and who is now a clergyman, and serves two churches, or did serve them some years ago, near Oxford. A relation of Mrs. Talbot, hearing of her embarrassed circumstances, and being a person of ample fortune, settled a very handsome annuity on her for life. Joseph Baylis and his wife lived with her the remaining part of her life; and he became, I believe, parish clerk as well as the former; by which a very decent income was settled on a most worthy man.

Mrs. T. sent daily from her table, and, I believe, in general, before she helped herself, to the sick and poor, plates of meat, from two to, perhaps, six or eight at times. This was done with so much meekness, and so free from all ostentation, that the writer, who often ate her bread, has been overwhelmed with her spirit and her bounty.

Mr. Cadogan and Mrs. T. seemed to strive who should do most for the poor of the flock; and let me indulge my soul in saying, that their love and kindness were directed to Christ's sheep, whether called churchmen or dissenters. The dissenters frequented his church on his lecture evenings; and he and Mrs. Talbot lived in Christian union with them. Mr. Meech and his excellent lady were among Mr. C.'s most intimate friends. Oh, how Mr. Cadogan, Mrs. Talbot, and Mr. Meech, would have hailed the Bible Society and the Missionary Societies, had they lived to have seen these, and to have read of what God is doing by them in the world! — They would have rejoiced to have seen how the societies have drawn pious churchmen and dissenters close together; and proved that they have one cause at heart; and one Master, Jesus. They would have sent Velvet Cushions and its Answers into darkness, as tending to divide them whom Jesus Christ hath united in one family, and in whom he reigns.

I am, Sir,

Your affectionate friend in Christ,

A PRESBYTER OF THE CHURCH OF ENGLAND.

St. Edmundsbury.

THE EFFECTS OF EVANGELICAL PREACHING IN WALES.

Extracted from a Work, intitled, "A Walk through Wales, in August, 1797, by the Rev. Richard Warner, of Bath."

——We saw before us a solitary building, which appeared to be a long low cottage. On our approach towards it, we were suddenly surprised by the notes of harmony.

"————A solemn breathing sound
Rose like a steam of rich distill'd perfumes,
And stole upon the air; that even Silence
Was took ere she was 'ware, and wish'd she might
Deny her nature, and be never more
Still, to be so displac'd."

We listened attentively, and were delighted with the melody, which was as striking as unexpected. It seemed to be a religious hymn, sung by a great number of voices; for the most part sweet and harmonious, solemn and simple. It was not, like our church music, interrupted by pauses at the conclusion of each line and stanza, but continued, and without a break; varied only by fine swells and dying falls, and the regular observation of the *piano* and the *forte*.

We drew near to the building, and perceiving we occasioned no disturbance, joined ourselves to the congregation. The scene was a striking and pleasing one. A number of people, who must have come from far, neat in their dress and devout in their manner, were collected together in a hovel upon a barren mountain, to sing the psalm of thanksgiving,—to breathe the prayer of simplicity,—and to worship their Maker "in spirit and in truth." The pastor, an elderly man, of respectable appearance, unaffected in his manner, fervent in his petitions, solemn, impressive, and energetic in his exhortations.—Such was the scene which this cottage exhibited: and neither my companion nor myself were insensible to its influence. Their divine harmony penetrated our souls; and though unacquainted with the language in which their thanksgivings were conveyed, we lifted up our thoughts to Heaven with a devotion of mind, which we trust the Being who knows all hearts, and who marks each secret aspiration of them for his favour, will accept, in lieu of our customary mode of social worship on this day, which we were prevented from joining in by the circumstances of our situation. When the service was concluded, we made some enquiries relative to the place, the preacher, and the sect to which he belonged. Our curiosity was satisfied by a female inhabitant of a little cottage attached to one end of the chapel, who spoke extremely good English, and exhibited a perfect pattern of neatness and simplicity. From her, we understood the hamlet was called Penstreet, and the chapel appropriated to a congregation of dissenters, who assembled here every Sunday; and were instructed by the Rev. W. Jones, a man of great respectability and exemplary character.

Nothing, perhaps, can afford a stronger or more agreeable instance of that religious spirit which prevails among the lower orders of the Welsh, than the circumstance I have just related to you:—a congregation collected together at a chapel, situated in a wild, mountainous country, and considerably distant from the nearest habitation; and that too in defiance of the rain and the wind, which had fallen and blown through all the morning with little intermission. To this religious spirit, indeed, may be attributed that humanity, courtesy, and decency which the Welsh possess in so superior a degree to the English *canâille*; for it is a truth which candour and observation will readily allow, that the only foundation for good morals and decent conduct, at least among the lower order, is a principle of religion, a knowledge of the duties it teaches, and a sense of their obligation to perform them, as rational and accountable beings.

SERIOUS THOUGHTS.

TIME is the valuable ingredient of which life is made; and Providence has been very sparing in the bestowment of it. Even those who attain to the most advanced age, if they take a retrospect of the past, must consider it merely as a winter's day,—no sooner arrived than it is fleeting from us. Yet, though life is of so short duration, the greatest part of mankind occupy it in a trivial and unprofitable manner. An eminent writer says, "We ought to set that value upon our time which we would if we were upon a dying bed." And what would a man give when he is about to breathe his last, and enter upon an unknown world, from which no traveller returns—what would he give to recall those days, hours, and years he has spent without thought or care while he was in health? He would be glad now to exchange all his possessions for one day;—but not all the wealth of the two Indies can recall one moment.

This life may be considered as a journey to the next: every hour brings us nearer home; and when we have performed our course here, Time with us is done, and Eternity begins. But in this journey there are two roads; and it is of the greatest moment which we take: one is the broad way, that leadeth to destruction; and the other the narrow path, that leadeth to eternal life. If you ask a wicked man where he expects to go after death, his answer is, "I hope to go to Heaven." But if you were to see a man spending his substance in riotous living, and going into all manner of excess, and he were to say "I expect to save a fortune," you would naturally reply, "His actions give his words the lie." So it is with mankind in general. God has revealed his will in his word: He has there laid down a plan for man; and has said, that in that way, and that only, he can be saved. The natural inference from observation is, that either men do not believe in the revelation of God, or else they imagine that God will not do as he has threatened:—but God is immutable; and what he has said he most certainly will perform.

If men did but consider the importance of this word, ETERNITY! surely they would not dare thus to trifle with their souls' salvation. Let us consider Eternity to have begun. Millions and millions of years roll away, and yet Eternity,—an Eternity remains undiminished. And are we in this life to be prepared for so solemn a state? Alas! if we go hence unprepared, we are unprepared for ever! "He that is filthy, let him be filthy still!" Solemn thought!

Let us, ere we enter on another year, ask ourselves this serious question: "How stand matters between God and our souls?" What are all this world's affairs but the pageantry of a day, when compared to our state hereafter? Let us then not delay the important question. Another day may be too late—FOR EVER!

J. W.

ON READING THE SCRIPTURES.

Sir, *To the Editor.*

FEELING the importance of reading the Scriptures in the public worship of God, and observing that it is awfully neglected in many places, I have taken the liberty of sending you a few extracts from a sermon, preached by the Rev. Thomas Reynolds, published among the Eastcheap Lectures, in 2 vols.:—a very valuable work. Should you think proper to insert them, it may be the means of doing good.

R. D.

"Reading the Scriptures is to be reckoned a part of public worship, and to be performed accordingly, especially on the Lord's day.

"The Apostle having written his Epistle to the Thessalonians, he

closes it with this solemn injunction: —"I charge you by the Lord, that this epistle be read unto all the holy brethren." * Now this was to be when they were met together for religious worship, as more evidently appears from what the same apostle gave in charge about another epistle he had written to the Colossians: — "When this epistle is read among you, cause that it be read also in the church of the Laodiceans." † And then they were a church, in the sense here intended, when they assembled to worship God. And as thus these express precepts do evince the reading the holy Scriptures in our public assemblies to be an ordinance of God, so we find that it was accordingly practised by the ancient church, both Jewish and Christian. My text (Acts xiii. 15.) is a plain instance of what was done in the Jewish synagogues; and you have a farther account of this in the 27th verse of the same chapter, which tells us, that the Prophets were read to them every Sabbath-day. It was a constant custom among them. "Moses, of old time, hath in every city, them that preach him, being read in the synagogues every Sabbath-day." ‡ And there were proper persons, or officers, appointed, to whose care it was committed to see that, as all other parts of divine worship, so *that* of reading the Scriptures should be duly and orderly performed. And as to the practice of the Christian church, antiquity abounds with testimonies about this matter. When the congregation was assembled, the first act of divine service which they performed, was reading of the holy Scriptures. "In our public assemblies," says Tertullian, "the Scriptures are read, psalms sung, sermons preached, and prayer presented." So likewise Justin Martyr, describing the manner of public assemblies in his time, says, — "That every Lord's day they assembled and read the writings of the Apostles and Prophets, as they had time, before sermon." — Eusebius makes mention of the Christians in Dioclesian's cruel persecution,—"who were taken at Gaza when they were assembled to hear the Scriptures read;" and says, "he heard one, who had his eyes burnt out in that persecution, repeating the Scriptures without book in a large assembly, as they used to read upon such occasions." But there is no need of multiplying testimonies of this nature; I shall only observe, that the reading of the Scriptures was, by the Christians, assigned to some one or more persons whose business it was, generally such as were designed for the ministry, and they read the word of God in the public assemblies as a preparation thereunto. From all this it appears plain that the Scriptures, according to the practice of the primitive church, ought to be publicly read, in our assemblies at least, on the Lord's Day.

* Thess. v. 27. † Col. iv. 16.
‡ Acts xvi. 21.

The Gathering of all the Saints TO CHRIST, *and their Society in Heaven.*

BY THE LATE REV. OLIVER HEYWOOD.

'THE children of God, who have lived in different ages, shall, at that happy period, be assembled together; and without doubt, have that knowledge of one another which will be productive of mutual satisfaction and delight. If *Socrates* comforted himself with the hope that, on quitting this earthly stage, he should be the companion of *Hesiod* and *Homer*, of *Palamedes* and *Ajax*, how much more may the Christian rejoice in the prospect of being introduced into the society of the best and holiest men that ever existed since the world began!

'I shall then,' may he say to

himself, 'hold familiar converse with the first man and his wife; — with *Enoch*, who walked with God, and was translated, that he should not see death;—with *Noah*, the father and founder of a new world, who was an upright man, and perfect in his generation; — with *Abraham*, the father of the faithful, and the friend of God; — I shall there see righteous *Lot*, whose soul was once vexed with the filthy conversation of the wicked; — *Jacob*, who as a prince had power with God and prevailed; — *Joseph*, more glorious than when he shone in all the splendor of the Egyptian court; — *Moses*, the meekest of all men, the Jewish lawgiver, who, while on earth, conversed with God face to face. I shall be with *Aaron*, the saint of the Lord; — with *Job*, renowned for his patience in tribulation; — with *Josiah*, eminent for his early piety, and his zeal for the pure worship of God; — with *David*, the man after God's own heart; — with *Isaiah*, the enraptured prophet, who saw the Redeemer's glory, and spoke of him eight hundred years before he made his appearance upon earth;—and with *Paul*, the great apostle of the Gentiles, who was determined to know nothing save Jesus Christ, and him crucified; who established Christianity through the different parts of the known world; and from *Jerusalem* round about unto *Illyricum*, fully preached the gospel of Christ. In a word, I shall behold all the triumphant throng of Prophets, Apostles, Ministers, Martyrs, and Confessors, with the great multitude, which no man can number, standing before the throne of God and of the Lamb, clothed in white robes, with palms in their hands.

'Those who have had secret fellowship together in the same Christian society upon earth, shall have sweeter communion in Heaven. Those who have received the word of life from the mouth of the same minister;—who have held communion together at the Lord's Table; — who have united in fasting and prayer, in thanksgiving and holy conference, will now be gathered together in the general assembly, the church of the first-born, whose names are written in Heaven. And oh, with what transports of delight will they recount the labours, the difficulties, the trials, and the comforts of their pilgrimage on earth! They will converse together in a language peculiar to the inhabitants of Heaven, concerning their former fears and faintings;— their sufferings and supports; — their dangers and deliverances;— the days of darkness and sorrow, of consolation, light, and joy, which they experienced on earth in their way to the kingdom. They will admire the conduct of infinite Wisdom, and the displays of unbounded and everlasting Love through every part of that mysterious way, in which the Lord their God hath led them. 'Now,' will they say to one another, 'our God is our everlasting light; and our days of mourning are ended. He has led us forth by a right way, that we might come to this city of habitation. He fed us with manna in the wilderness; but now we are come to the land of promise;—we are feasted with royal dainties;— we drink of the river of pleasures, and bathe our souls in the boundless ocean of satisfying and everlasting delights.

'Those who parted sorrowfully with their pious relations by death, will now meet them again, to part no more. They will welcome one another to the regions of immortality and unfading joy. 'On earth,' they will say, 'we lived in harmony and love; but the happiness we then enjoyed was but a shadow of what we now possess. We were enabled to live as heirs together of the grace of life; but now we are advanced to the summit of celestial glory. We prayed, we wept, we

discoursed together; we loved one another in the flesh; but now our affection is refined and exalted to full perfection. Our mutual prayers are all answered; — our felicity is complete in the everlasting enjoyment of God and of one another. The parting stroke was a painful one: but we are all happily united again, where there is no more death, and where the fear of separation can have no place.

'This assembly will consist of persons fully refined from all the dregs of impurity, and of disorderly passions, who will then hold communion together without such alloys. Our present intercourse is often spoiled by the base mixture of pride, vanity, folly, and carnality, with that which is of a more spiritual nature. Our discourse together is often trifling, impertinent, and unsavoury. We are apt to give and to take offence. Discords and dissentions sometimes take place among wise and good men. Even *Paul* and *Barnabas* may here part, as not quite satisfied with each other; but in the celestial society, imperfection will not be known. Discord will have no place; — offence will never be given;—resentment will never rise. There will be no remains of ignorance, of haughtiness, or of self-willedness. No jarring string will interrupt the melody of Heaven. *Calvin* and *Luther*, *Melancthon* and *Zuinglius*, Conformists and Nonconformists, will then entirely accord: they will all speak the same thing, and be perfectly joined together, of the same mind, and of the same judgment.

'The ministers of Jesus, and the souls who were on earth their care and charge, will be again united in this assembly. Then both he that sowed and they that reaped will rejoice together. May we not suppose, that one and another of that blessed society will say, — 'There is my spiritual father! I once sat under his ministry with trembling when my conscience was seized with conviction, while, as a son of thunder, he set forth the awful terrors of that holy law which I had broken. But the same hands closed the wounds which I felt, by applying the precious promises of the gospel, and directing me to the Lamb of God, which taketh away the sin of the world. How many melting and heart-searching discourses have I heard from his lips! Blessed be God that ever I saw his face, or heard his voice!'

'The minister, with transports of surprise and joy, will there see his spiritual children, whom he had been the happy instrument of turning from darkness to light, and from the power of Satan to God: over whom he shed many tears, and in whose behalf he offered up many affectionate prayers and supplications. He will now know that his labour was not in vain in the Lord. The Apostle *Paul* had an eye to this, when he thus wrote to the *Thessalonians*:—"For what is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

'Those who have been scattered by persecution will now meet again to be parted no more. They will now look on the difficulties they formerly experienced on earth, in attending to the worship of God; — their solemn assemblies broken up by bailiffs and other officers; — their names taken down; — their persons brought before magistrates; — their houses rifled; — and their families distressed. But they shall now no more hear the voice of the oppressor. The storm is blown over, — the clouds are scattered, — the sons of violence shall no more disturb the peace of the church; for the former things are done away.

'They who have been confined in prisons, jails, and dungeons for the sake of Christ and the gospel

will now find themselves at perfect liberty. It is true, their prisons were sometimes turned into palaces, by the gracious presence of their Redeemer with them there; and, like *Paul* and *Silas*, they have not only prayed, but sung praises to God in their gloomy cells. But the case with them now will be greatly altered. Instead of dark and noisome dungeons, they will dwell in houses not made with hands, eternal in the heavens; in mansions prepared by unbounded munificence; and, enjoying the glorious liberty of the children of God, they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. Instead of being numbered with transgressors, and confined with felons and malefactors, they shall walk with God, 'high in salvation and the climes of bliss;' having the angels of light, and the spirits of just men made perfect for their companions, in glory everlasting. It shall be said of them, "These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God."

'This assembly will be inconceivably numerous. It will consist of a "great multitude which no man can number of all nations, and kindreds, and people, and tongues. They shall come from the east, and from the west, from the north, and from the south, and shall sit down in the kingdom of God." No situation is so remote as to preclude access to this society. A new and living way is opened into the holiest of all, through the veil of the Redeemer's flesh, for the inhabitants of the most distant corners of the earth. Jesus shall see his seed; he shall see of the travail of his soul, and be satisfied. The Captain of our salvation will bring many sons to glory; for the pleasure of the Lord shall prosper in his hand. Men of all ranks and degrees, from the populous city, and from the solitary desert, shall be blessed in him. All nations shall call him blessed. The triumphs of his victorious grace will most certainly correspond with the greatness of his power. The city of the living God already abounds with inhabitants; and innumerable multitudes more shall still be added unto it through every succeeding period of time. The fulness of the *Gentiles* shall come in. God's ancient people of Israel shall be saved with an everlasting salvation, and the kingdoms of this world shall become the kingdoms of our God, and of his Christ. How animating, how transporting is the prospect!

'This blessed assembly will never break up, but continue through everlasting ages. In this world their communion was subject to great interruption: they met and parted again; but now they shall meet to part no more. Their different occupations in the world required them to live asunder; and duties of various kinds called for their attendance; but now they shall serve God day and night in his temple. They shall be even with the Lord, and, consequently, ever with one another. Eternity of duration will give emphasis to all their felicity.

'But after all that can be said of the pleasures arising from society in a future world, it is necessary to observe, that it is the presence of the Lord of glory which makes this society so delightful, and which constitutes the felicity of the heavenly state. The Lord himself shall dwell among the heirs of glory: He shall be their God; in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore."

Obituary.

GEORGE TURNER,

From his infancy, manifested an unusual degree of seriousness; and as his intellectual faculties gradually unfolded, they appeared strongly marked with grace. At the age of three years and a half it pleased the Lord severely to afflict him. The disorder lasted in its worst stage nearly eighteen months;—the effects were direful;—his constitution was broken, his whole frame was debilitated, — and a foundation laid for that complaint, an overgrown liver, which at length terminated his earthly existence.

The weakness of his bodily frame rendered him indifferent to surrounding objects, even to childish amusements; yet such was his delight in the public service of God, that when unable to walk to a place of worship, he would frequently submit to be carried thither in the arms of his parents.

As soon as he was able to learn to read, he applied himself to it with assiduity, considering the indisposition of his body. He thought it a blessing he could read. — "I am exceeding glad," said he, in his last illness, "that I know so much of the Bible!" — The truths which it contains afforded him comfort. God enabled him to understand the Scriptures;—of them he spoke, and on them meditated day and night. He not only read them for himself, but desirous that others, who could not read, should hear the precious word of God, would read it to them, and not without suitable remarks on its importance.

Nothing could exceed the pleasure he expressed on the re-opening of Dove Row Chapel, near Hackney, in Midsummer, 1813. Situated as he was, far from every place of worship, he was deprived of the means; not being able to walk to a distance without great inconvenience; but now, when the doors were open, if able, he attended. It would have gratified any serious mind to witness his zeal; — how he longed to see the congregation increase;— how pleased, if he could prevail on any of his friends to accompany him.

During his last confinement he said but little, so excruciating was the pain he felt, that it was a wonder he remained sensible. There were intervals, however, when he would speak comfortably to those who attended him. Every Sabbath during his confinement (nearly two months) he regretted not being able to attend the house of God; but the three last days he became perfectly resigned; — he felt himself going, and excepting at intervals of delirium, was comfortable. At one time, I asked him if he wished to continue in this world. — "Oh, no," said he, "I am tired of it. Its pleasures are not worthy to be compared with the glory of Heaven!" At another time he said, — "I long to be in Heaven, for I love the society of the religious here." — 'Yes,' I added, 'and you will have their society for ever.' — He replied, "Yes." The last night he spoke but little; appeared calm and comforted; and being much exhausted, felt little or no pain. He fell asleep in Jesus, Nov. 25, 1813, aged 11 years and 4 months. E. T.

MISS LIDYARD.

The circumstance that first impressed her mind with a serious sense of religion, was the death of a Mr. B. between whom and herself a strong and mutual attachment had subsisted. This event, which altered her prospects in life, led her to think more of death and eternity. She had been a regular and diligent attendant at church; and even when prevented by illness, or other circumstances, she would go through all the prayers in private; yet she was totally unacquainted with the depravity of her heart, and the requirements of the holy law of God.

Her reading Bunyan's "Come and Welcome," was the happy means of opening her eyes to behold her lost state by sin, and of pointing her to Jesus, as the Refuge from the wrath to come. The faithful preaching of the late Rev. J. Keece, of Sheffield, was also, under the influence of the Divine Spirit, eminently useful to her soul. The first time she experienced the comforts of the Spirit was, when one of her scholars was reading Luke i. 45. "For there shall be a performance of those

things which were told her from the Lord."

The illness which terminated in her death was very long, and her sufferings very great; but she could say, — It was good for her to be afflicted. Her testimony was like that of Mr. Cecil's, that she had learnt more of the nature and reality of religion during the last twelve months of her afflictions, than in all the previous years of her life. She frequently enjoyed delightful seasons of communion with God; and at other times experienced great serenity of mind, which she esteemed more satisfactory than rapturous sensations.

She became gradually more weaned from earthly objects, under a deep impression of their unsatisfactory nature, and a realizing view of the boundless extent of eternal things. Her frame was habitually spiritual; and no conversation was pleasing which had not a tendency to spiritual improvement.

She was frequently assaulted by the suggestions and artifices of Satan; especially when any circumstance occurred which ruffled her mind. Her conscience was remarkably tender, and affected with even the appearance of evil. She manifested a grateful sense of the kind offices of her friends, and great resignation to the will of her heavenly Father.

She was exercised with strong pain even to the last, and did not enjoy that apparent satisfaction in the prospect of dissolution which some do; though, as far as her bodily sufferings would admit, she maintained a conviction of her interest in the Saviour; and that death would convey her immortal spirit to a mansion of unfailing bliss. She expired early in the morning of March 10, 1815; and the solemn event was improved, in an appropriate discourse, the following Lord's Day, by the Rev. W. Burgess, from Psal. li. 10, which she had selected for the occasion.

E. S. Jun.

MRS. BEARD

Was the daughter of Joseph and Margaret Chatterton, of Heathy Bank, in the parish of Glossop, Derbyshire. —They were Nonconformists of the old school: steady friends of evangelical truth; and when duty called, could make some sacrifices for its sake. As a proof of this, it may be observed, that though their residence was not more than a quarter of a mile from a dissenting chapel, which they were wont to attend; yet, when a minister was introduced to that chapel whose preaching was not evangelical, they left it, though it put them to the inconvenience of travelling two or three miles with their family every Sabbath-day, to hear the gospel in its purity. These good people slept in Jesus (many years ago) full of years and full of peace.— From what has been said of Mrs. Beard's parents, it is easy to infer that she was favoured with what is termed a religious education; this she highly prized; yet few people were more sensible that education, though it may do many things, cannot make a Christian.

Mrs. B. was possessed of a fine natural temper, and was remarkable for equanimity of mind. The writer of this knew her more than 12 years, and lived under her roof for a considerable time; but does not remember that he so much as once saw her temper ruffled. Her feelings were acute, but she had more than a common share of self-possession. Her disposition was open and friendly; and she could number among her friends, more than a few, not only her equals in point of fortune, but far her superiors, by whom she was highly esteemed. When any of them were called away by death, she sincerely mourned their departure; nor was their memory soon erased from her mind. But neither is friendship, nor the finest natural feelings, religion: of this Mrs. B. was fully aware; she knew that in Christ Jesus, neither circumcision availed any thing, nor uncircumcision, but a new creature; and, if one of the best evidences of a tree's being good is the goodness of its fruit, the fruits of righteousness appeared in her life, not only for a few weeks or months, but for more than thirty years she adorned the doctrine of God her Saviour.

She lived in the daily habit of secret prayer, and reading the Scriptures frequently, in connection with Mr. Henry's Comment; which, in

general, she highly esteemed. The house and ordinances of God she greatly valued; insomuch that during the 12 years that I knew her, I do not believe she was once absent from the house of God on the Lord's Day, except detained by either personal affliction, or waiting on afflicted friends: nor was she a rambling hearer. Her own place was her *own place*; in reference to which she frequently used to quote the following lines:—

"Here would I find a settled rest,
While others go and come;
Not like a stranger or a guest,
But like a child at home."

She had learned, what many either cannot or will not learn, that reciprocal duties and obligations exist between ministers and people, pastors and church-members. The same regularity marked her conduct in reference to the Lord's Supper. The interest of the cause of Christ at large, had a share in her regards; but for that church to which she belonged, and of which she was an ornamental member, she felt more than a common concern. In her time she had seen it much reduced;—many of the old members were snatched away by death; and but few young ones stepped into their places. On this review, with much concern, she has been heard to say,—When the few old standards, who are tottering on the verge of the grave, shall have been removed, the church will be extinct;—but she had the pleasure to see that, in some measure, her fears were groundless. In reference to church affairs, for the sake of peace, she would make any sacrifice consistent with a good conscience.—How well would it be for many of our churches, if all their members were like-minded! Mrs. B. was a friend of peace,—she sought and pursued it. She had a good report without, being highly esteemed in her neighbourhood. As a wife (children she had none) I shall only say, that when her husband *forgets to think*, he'll cease to grieve. Her last illness was long and tedious, but as was "her day, so was her strength;" and as in life she had lived in Christ, so in death she relied on his intercession, that He would present her faultless before the throne.

J. B.

MRS. ELLIS,

OF ROCKBROOK, KILKENNY.

Mrs. Ellis was the daughter of a Mr. Geale, a respectable gentleman, near the Kilkenny Colliery. Receiving a fashionable education, she early imbibed a taste for those pursuits which frequently prove the destruction of their deluded votaries; and, as she increased in years, her passion for worldly pleasures increased. Though professedly of the Church of England, she had not even the form of godliness.

Caressed by a numerous acquaintance, Miss G. continued a lover of pleasure more than a lover of God, in danger of everlasting ruin; yet insensible of her state, till some time after her marriage with Henry Ellis, Esq. of Rockbrook, in the county of Kilkenny; when He, who worketh all things after the counsel of his own will, determined to bring her to the knowledge of himself. Her reflective mind, aided by her solitary situation, led her to think upon the most important subjects, to which she was more induced by a gracious Providence leading her to hear a gospel minister, who occasionally preached in the neighbourhood. His earnest energetic manner, and the subjects he treated so dissimilar from what she had heard in the neighbouring churches, excited her most serious attention. The word soon took full possession of her heart. An entire change ensued;—her understanding was engaged in a new subject;—her will bent to new pursuits;—her affections flowed in a new channel;—and she found herself in a new world.

From this time she made a conscience of staying at home, in order to do good to all within her influence, except when duty called her abroad. The poor and indigent were the objects of her particular attention; and never had she so much enjoyment in temporal things as when they enabled her to contribute to the happiness of the needy. She was remarkably neat and plain in her dress; and when rallied upon it by her gay acquaintances, her reply was,—"How many thousands of my fellow-creatures are naked and suffering hunger, while unworthy I, am so well clothed and fed!"—Indeed, like Dorcas, her delight was in preparing clothing for the naked, and food for

the hungry. Her zeal in the service of God, and attendance upon all the means of grace, was lively and fervent; so that she greatly kept up the hands of whoever ministered the word: and was instrumental in drawing forth all the energy of his soul for the good of the people. The holy Scriptures were her daily food; she particularly dwelt upon the *promises*, which, with holy confidence, she was enabled to make her own.

Her own experience now proved, that "Wisdom's ways are ways of pleasantness." She found the Saviour's yoke easy, and could not be satisfied with the enjoyment of those blessings herself, without endeavouring to make others partakers of the same. She saw the awful state of those who were far from God, and endeavoured to be instrumental in bringing them nigh, by directing them to Him, whose blood cleanseth from all sin. As she was zealous in bearing testimony for the truth as it is in Jesus, so her gracious Master made her word a blessing to several persons, among whom were two Roman-Catholic women, who, through her instrumentality, are now adorning the doctrine of God our Saviour. In the summer of 1812, she was ordered by her physician to Mallow, in the county of Cork, for the benefit of her declining health. While here, she became acquainted with a gentleman of great respectability, whose precarious state of health excited in her an earnest desire to speak to him of eternal things. After some fruitless endeavours (as he seemed much averse to any intimacy with her, and the young lady who accompanied her, on account of their being Methodistically inclined) she at last succeeded in gaining his good opinion, and permission to speak to him freely of an eternal world; and so wonderfully did the Lord bless her humble attempts, that he returned home altogether a changed man.

The death of this excellent woman was brought on by a consumption, under which she laboured above sixteen months. When an eminent physician had maturely considered her case, she asked him what his opinion of her was. He hesitated for some time; on which she mildly pressed him for an answer; when he frankly told her, he could not flatter her with any hopes of recovery. She thanked him for his candour, and with cheerfulness added, — "I am not afraid of death, whenever God is pleased to call me home." During her illness she often expressed deep regret at not being more alive to God continually, and more zealous than she felt her soul to be, lamenting her unprofitableness; yet she had a fixed confidence in the fulness and richness of the salvation of Jesus Christ. One day, when Mr. Ellis, seeing her in pain, spoke to her of the state of her mind, with some degree of anxiety, she replied to him, — "My dear, you speak to me as if you feared my soul was not happy in God; but *I am very happy*, and have been so a long time past." She bore her long and painful illness with uncommon patience, and was blessed with the full enjoyment of her intellectual powers to the last. A few days before her death she said, — "This body will soon hunger and thirst no more, nor be sensible of pain: it will have the bread of eternal life to feed on, and rest in the arms of Jesus Christ for ever."

On Good Friday, when asked what day it was, she said, — "This is the day on which my Saviour suffered on the cross for me, and washed me from my sins in his own blood; and I shall soon be with him." On Saturday, the day before her departure, she said to those attending her, — "Girls, hold out a little longer, it will soon be over;" and when in great pain, a groan escaped her, she cried, — "Oh, shame on me! — how unlike a Christian!" On this day she told the friend of her bosom, Miss H——, that she had a very clear and sweet view of her acceptance with God. When she had almost lost her speech, she was asked if she then found the Lord Jesus precious to her soul;—she exclaimed, with a strong voice, — "O yes!" After this she spoke no more, but calmly resigned her breath about three o'clock on the morning of the Resurrection, the 18th of April, 1813, aged 34 years; lamented because beloved by all who knew her; but by none so much as by the inmates of her own family, before whom her meekness, piety, and sanctity of manners, shone with peculiar lustre.

Dublin. ADOLESCENS.

Review of Religious Publications.

The Reviewer Reviewed; or Strictures on the Review of the "Lives of the Puritans," in the Christian Observer. By the Rev. Benj. Brook. 2*s.*

We are far from wishing to widen the breaches which unhappily subsist among real Christians; our ardent desire is to unite in the bonds of peace, all who love our Lord Jesus Christ in sincerity, and we trust our readers will allow that our practice in this respect has corresponded with our profession. We shall, therefore, not dwell largely on this controversial production.

Authors who think themselves abused, have certainly a right to complain, and to vindicate themselves. Mr. Brook thinks himself severely and unjustly treated by the author of the critique on his labourious work in the Christian Observer, which appeared in June and July last, and declares himself "desirous that what he has published to the world may be tried, and the sentence pronounced, at the bar of justice, equity, and truth; and for this purpose, he states in his preface, that "the *erroneous opinions*, the *glaring misrepresentations*, and the *ungenerous insinuations* of the critic, together with his *bold*, but *groundless assertions*, are submitted to the judgment, and left to the decision, of every intelligent and unbiassed mind."

The reviewer, as is usual with a certain class of writers, highly commends Mr. Brook, before he proceeds to his condemnation.—"The work," he says, "is one deserving of no ordinary consideration;" it is "by far the fullest, and most complete memorial of puritanical worthies that has ever appeared—he has carried away the prize of intense application from all historians of the same times—a zeal well proportioned to his industry appears throughout his volumes—and it may be deemed still higher praise to say, that he withholds himself from any strong reflections on those of his own contemporaries, who might be supposed to inherit something of the zeal of their forefathers against the innovations of the puritans." And yet, after this high commendation, the critic says, that for want of *impartiality*, he could not "withhold *much merited censure*;"—"it will be impossible for us, as sincere churchmen, not to animadvert strongly on the principles on which the *whole* work is constructed:" he also asks, "What is the necessity now existing for the publication? and is not the omission of such statements, at a time when confessedly the ends of Christian freedom are mainly obtained, likely to operate rather unfavourably than favourably on the minds both of those who have *granted*, and those who have *received* the BOON? May not the *giver* complain, that past ills are somewhat peevishly thrown in his teeth, when all grounds for present complaint have been long studiously removed? And may not the *receiver* be apt to imagine, by these reiterated calls to religious patriotism, that all is not yet obtained which he has a right to expect? We look in vain, says the reviewer, for an answer to these questions in the spirited dedication to this work." Mr. Brook, however, gives a full answer to them in this pamphlet, and spurns at the idea of religious liberty as *a boon* received from the church; he insists on its being a *natural right*, and that dissenters have a claim to all the privileges of the *civil* constitution, as their *undeniable birthright*, equally with all other deserving subjects; "it is," says Mr. B. "as absurd to talk of *giving* the boon, as to talk of giving the light of the sun, the rain from the clouds, or the air in which we breathe."

The author defends himself against the charge of *partiality*, and especially against the charge of making *partial quotations*, which we think he has done very satisfactorily. Our limits will not allow us to follow Mr. B. through the whole of his defence; but we do think that those who have read the severe critique on Mr. B. in the Christian Observer, should in justice peruse this pamphlet also.

Irrespective, however, of the contest between the author and his reviewer, we cannot avoid inserting the reviewer's praise and dispraise of the puritans.

"The puritans had their establishment to seek; and they were determined to move heaven and earth to obtain it. They wrote, they preached, they prayed, they went from house to house, and were conversant with all ranks, from the highest to the lowest. As it was necessary, they supplicated, admonished, inveighed, and finally

RELIED, and all to gain their *own* plans, and to impose upon others their *own* views. They had a lofty notion of themselves and their own attainments —they had an irregular conceit of superior light and inspiration—they learnt the habit of *tampering* with civil government—and finally burst forth in the guilt of *rebellion and regicide*—they gave an example of zeal without prudence, loyalty without obedience, purity without peace, and religion without amity."

On reading this passage, it is difficult for a man acquainted with the true character of the puritans in general, to suppress the feelings of indignation and contempt—indignation against a writer who can thus rail against men of whom the world was not worthy, and contempt of the ignorance of history which it displays. But with an inconsistency that marked the Velvet Cushion, this same writer pretends highly to praise these *proud, rebellious regicides.*

"We are not conscious of overcharging the picture. God forbid that we should desire to blacken it. Many of the puritans were, with all their faults, we doubt not, good and holy men; and some among them, mistaken as we may deem them in certain points, were eminently distinguished by their piety. Their studies may, in many cases, be set up as instructive lights to posterity, and they had often deep and clear views of the things of God."

But let the reader judge for himself. Let him peruse with candour Mr. Brook's Lives of the Puritans, and we doubt not, that, after making due allowance for the imperfection of the best characters, and the unhappy times in which they lived, he will admire them as the excellent of the earth, lament the hard treatment they endured from their protestant brethren, and ascribe to their patient and persevering opposition to arbitrary power, instrumentally, that blessed portion both of civil and religious liberty which we now so happily enjoy.

A Guide to the Reading and Study of the Holy Scriptures, by Aug. H. Franck, *A. M. With a Life of the Author, by* W. Jacques. *2d edit.* 12*mo.* 5*s.* 6*d.*

In our Magazine for March 1813, we extracted the substance of this memoir, and reviewed the book. We then regretted that it contained no memorial of the author's last days. That defect is in some measure here supplied. Franck, we are told, died in June 1727, by a complication of disorders. A paralytic stroke brought on some complaints of which he had suffered a previous attack, which terminated in a species of purple fever. His days, however, ended in peace, and his memory was treated with great respect.

Of the work itself we need not repeat our commendations. It is perhaps better known among students by its original title of *Manuductio*, and ought certainly to hold a place in every theological study.

David Dreadnought, the Reformed Sailor: or Nautical Tales and Adventures, in Verse; by Samuel Whitchurch. *A new edition, for the use of Sunday Schools.* 1*s.* 6*d.*

The first edition of this little work was noticed with approbation in our Magazine for September 1814. We are induced to renew our recommendation of it, chiefly on account of the reduced price at which, by means of abridgment, of smaller paper, and of closer printing, the author is now enabled to offer it, the price of the former edition having been 5*s.* The poem appears to have undergone a thorough revision, the result of which is considerably in its favour; and although the book contains about one-sixth less matter than before, several interesting passages have been added. It is, besides, adorned with four neat woodcuts, which will no doubt greatly enhance its value in the estimation of young persons.

The Evangelical Diary: a New Religious, Historical, and Literary Almanack, *for the Year of our Lord* 1816: *With a Gardener's Calendar, and Serious Reflections for every Month; Time of High Water, &c. adapted for the Use of Schools and Families.* 2*s.* 6*d. stitched, or* 2*s.* 9*d. sewed and cut.*

This Almanack appears to be the result of much care and diligence, and contains a great variety and quantity of useful matter. In the Diary, the *left*-hand page gives not only the day of the month and week, the rising and setting of the sun and moon, and high

water, but the anniversaries of public institutions, which will be highly serviceable to those benevolent persons who are interested in them; and in the *right*-hand page is inserted, under every day, some remarkable event, or the death of some eminent character. We have also a list of Bankers, eclipses, holidays, stamps, coach and watermen's fares, churches, chapels, &c. where the gospel is reputedly preached, week-day lectures, institutions for the propagation of the gospel, education, &c. &c. In short, this is a very useful publication, neatly printed, and deserving of its appropriate title. We hope the industry of the editor will be rewarded by an extensive sale.

Ninth Report of the Directors of the African Institution, April 1815. *2s.*

The friends of humanity will find much interesting matter in this report; and they will feel grateful to the Society for the pains they have taken to procure the entire abolition of the slave trade all over the world, and they will indulge the hope, that by vigorous perseverance in well doing they will finally succeed. The *Appendix* contains *fourteen* papers of great importance, which throw much light on the general subject.

Second Report of the London Society for the Improvement and Encouragement of Female Servants, &c. &c. 6*d.*

We are happy to observe the progress of this truly laudable Society. It appears that in the last year more than a thousand servants, who have lived from two to twenty years in former services, or who had never been in service, have requested their names to be inserted in the registry, as wanting situations, and of these 277 have been engaged through the medium of this registry. The Committee recommend to the subscribers a tract, called "Friendly Hints to Servants," (sold to subscribers for 2s. 6d. per dozen) to be distributed as widely as possible.—There are at this time 128 servants, *nominated by subscribers*, to receive such rewards as their length of service may hereafter entitle them to. The names of 13 are inserted as having received the rewards on the recommendation of their employers. We think the Society well deserves the support of the public. Their office is at No. 10, Hatton Garden, Holborn.

LITERARY NOTICES.

To the Editor.

Sir, MINOR INSTITUTE.

Permit me to recommend to your numerous readers, particularly in the metropolis, the above Institution, now on the point of being formed, for the benefit of "the middle and industrious classes," who are totally excluded from those noble institutions already established, which require a considerable advance and a large subscription: on the contrary, the shares of this will be at first as low as three guineas, and the subscription even to non-proprietors, less than that of a common circulating library, and liable to none of its pernicious consequences. The plan is intended to embrace,

1. A Library of English Works, chiefly Historical, Literary, and Scientific, excluding works of an irreligious or immoral tendency. The Library, with the exception of books of reference, to be for circulation among the proprietors and subscribers.

2. A Reading Room, with Daily Papers, and the most interesting Pamphlets and Periodical Publications.

3. Public Lectures every Fortnight, on the Elements of Literature, and the Sciences,—History, Philology, and Biblical Theology.

The Society will be formed in the first instance by the union of the two others already established, with the addition of such persons as may concur in the promotion of useful knowledge, in connection with evangelical religion, and in introducing Science, as Dr. Watts expresses it——"as the hand-maid of devotion."

I beg leave only to subjoin, that Prospectuses may be had gratis at the office of your Mag. and at the places named in the advertisement on your cover.

Your's, &c.

Stoke Newington. N. R.

Should this design succeed, it is hoped that it may serve as a model for similar Institutions in many parts of the kingdom.

In the Press,

A new edition of Mr. Griffin's Memoir of Captain Wilson.

SELECT LIST.

NEW REWARD BOOKS.

Piety and Poverty; the History of Jane B. a true story. 6d.

Farmer and Sabbath School-boy, 8d.

The Soldier's Daughter, new edit. 8d.

Sally Wilson & Betty Jackson, new ed. 4d.

Religious Intelligence.

FOREIGN.

FRANCE.

The following letter arrived at Fowey, in Cornwall, in a ship from the South of France, directed to the Rev. G. C. Smith, Penzance. The writer feared to sign his name and residence, on account of the recent alarming events in that country. Inclosed in the same parcel was a pamphlet, lately published by the Pastor of a Protestant church, entitled, "Defence of the Protestants of Languedoc," several extracts from which have been published in the daily papers. The whole, with many additional articles of information, have been published by the Rev. Mr. Cobbin. See the Review in our Number for December.

[*Translation.*]

Sir and dear Friend,

I should have answered your interesting and friendly letter before, had I consulted the impulse of my heart; but as the packet I have addressed to you is too large to send by post, I have waited for a favourable opportunity by sea. Though you will receive this written in a strange hand, I flatter myself you will easily conjecture the motive, and will discover without difficulty the author, by the sentiments and expressions it contains, though you will see the propriety of not divulging his name. Accept our best thanks for the interest you have taken in our young Timothy: we were much affected at the pleasure you express for his success in the schools at Paris, and the prayers you present for the favours of heaven on this object; continue, my dear Sir, to invoke the favour of Him who is the Father of every good and perfect gift, and God of all consolation. The prayers of our English brethren will be heard, and our young friend will obtain an abundance of that grace he so much needs in his present situation. Indeed, he merits the love and favour of all good men for his assiduity and perseverance during the late terrible conflicts, so that he has not only survived the dreadful tempests, but comes out of them under the smiles of heaven, having now five schools in progress, assisted and patronized by your noble British and Foreign School Society. May the instruction of the Holy Spirit guide him through all his eventful labours!

You know, my dear friend, how much we hailed the return of the august family of the Bourbons, restoring peace and happiness to distracted France; you saw our unfeigned joy; you heard the breathings of our souls in our temples for the benediction of Jehovah on the head of Louis the desired. Brought out, as if by miracle, from the darkest abyss, we respired freely, and began to taste the sweetness of tranquillity, when Heaven, to punish our crimes, permitted the disturber of mankind again to pass our frontiers, and introduce all the calamities of war. Happily this second affliction has not been long, but its fatal consequences will be felt when he has ceased to agitate the globe with his presence. Alas! he has rekindled the fire of discord in a few weeks, so that years will be required to allay them. It was hoped that the justice and goodness of Louis XVIIIth, and the love he appeared to have for his subjects, whom he professed to consider as his children, would tend to unite the divided elements that abound in this distracted country; and the Protestants welcomed his ascent to the throne as the resurrection of our renowned Prince Henry IV. We lament exceedingly the disappointment subsequent circumstances have produced, but still we persuade ourselves that his wisdom and moderation may at length tranquillize the boisterous passions of men, and collect around his throne a noble phalanx of liberal-minded senators, whose legislations may one day raise France from her present degradation and misery.

Scarcely was Louis arrived the second time in the capital of his kingdom, when some wicked persons attempted to foment divisions between the Catholics and Protestants, who had, generally speaking, lived in the greatest harmony for many years. They began by spreading false alarms, and asserting the most infamous things, until they succeeded in making a general impression on the public mind, that the King would in future suffer no religion but the Roman Catholic to exist in France. You may form an idea of the terror this excited in the thousands of families whom the providence of God had again settled in this fine country since the revocation of the edict of Nantz. Our children, our property, our churches, and our local comforts appeared all at stake. Protestants trembled with dark suspicions con-

erning their neighbours, and the horrors of assassination, massacre, and expatriation were perpetually before our eyes, whether sleeping or waking. Superstition and fanaticism, taking advantage of this general alarm, came forth from the tombs where they had lain concealed for 25 years; and alas! were once more permitted, by a mysterious providence, to re-illumine their expiring torches, and march through the kingdom, spreading terror and devastation on every hand.

The South of France was soon thrown into the utmost confusion; the old cry of enemies to church and state was revived, the Protestants were stigmatized as Bonapartists; and the most abandoned wretches having branded them with an opprobrious name, conceived, that by hunting them down with unabated cruelty, they should merit the name of Bourbonites, and make their slaughtered bodies the stepping-stones to favour and power. To detail the base ingratitude, gross obscenity, disgusting superstition, and infernal cruelties practised during this shocking attempt to exterminate the reformed churches from the soil of France, would, under present circumstances, be as imprudent as unavailing. You will find in the pamphlet accompanying this letter some things that will shock the humanity of English bosoms. Happy, happy Protestants of that favoured land, no rude mob shouts through your streets and villages, "Give us the blood of the Protestants—Let us wash our hands in their blood—Vive la St. Barthelimi!" May you long enjoy those privileges, communicating your principles and piety to every nation under Heaven.

Nismes, that unfortunate city where Protestants have so long flourished, to the grief of their enemies, has suffered dreadfully. Our ears even now tingle, and our souls are wounded with the afflictive intelligence of butchered families, pillaged houses, wandering households, and churches burnt to the ground. O that such awful events may be sanctified to us all.

Bourdeaux, where so many thousands of Protestants reside, has happily escaped the fury of this storm. Toulouse and Montauban, where you have many friends, have not been greatly disturbed. We were much concerned for our university in the latter city, and particularly for the promising youths there, who are training up, as the future supplies of our churches. Mercy has indeed abounded in the midst of judgment. It is as melancholy as afflicting to think, that under the reign of a sovereign so naturally mild as Louis XVIII. and within the reach of so many Protestant princes, who have twice placed the august family of the Bourbons on the throne of France, and in the nineteenth century, so many Protestants should have been pillaged and massacred, and the authors of those crimes allowed to triumph with impunity over the bleeding corpses of their innocent victims; your countrymen will sympathize with and pray for us. We do hope that the justice of Louis will yet bring to public condemnation the murderers of our brethren and destroyers of our peace, though we pray with the martyred Jesus, in whose cause we have suffered, "Father, forgive them, they know not what they do." Many intelligent persons in this country had long feared that the influence of the Court of Rome appeared to possess would produce some fatal consequences to the Protestant faith in this kingdom. The caresses of the Pope to our court have been too flattering, and too reiterated, not to be mistrusted. The artful politics of the papal court are too well known: *It seeks to gain by flattery today those it had lost by tyranny yesterday.* Let us distrust the Greeks and their fatal present. From the caresses of an enemy every thing is to be feared. I feel happy to turn from a subject so painful to my heart, to one much more agreeable to every feeling I possess, viz. the establishment of schools on the British system. We do indeed rejoice that the plans you first proposed to many of us in the South have succeeded so much beyond our most sanguine expectations: you have seen a report in our Moniteur, presented to the ex-emperor, of two millions of poor untaught children, to whom this system may be applied with every prospect of success. France needs above every thing *education:* without morals, without Bibles, and almost without religion, infidelity, superstition, and vice easily bear down the feeble barriers the Protestants raise against them, and we are persuaded that nothing will so effectually propagate light, and implant principle, as your excellent system in England. Were Frenchmen more enlightened, they would be better able to estimate the benefits of religion, and acknowledge the superior excellence of the gospel and the value of true piety. O that the blessed epoch which shall introduce this dominion of the Redeemer may be speedily hastened. We look to Paris full of hope, and as our Sovereign has patronized the schools established there, we pray for that tranquillity which will justify a commencement in the South of France.

Many Englishmen have visited France, but it has often been said in our social circles, that if a few of your rich and pious promoters of public institutions were to visit our churches, that their assiduity, humility, and zeal in the several duties of religion would produce

a wonderful effect on our infidel and superstitious neighbours. In admiring the piety of the English, they would, we trust, determine to imitate them, and we should have the satisfaction, like many other nations, of learning from Britain how to live and act for God. The example of eminent persons, by their birth and fortune, would certainly be of great importance, in a country like this. I have often thought it would be an excellent mean, by the blessing of God, to produce and establish among us the reign of our Lord Jesus Christ; and many, many Protestants think with me.

May not such an object be worthy of the zeal and piety that so eminently distinguish your privileged nation. Several persons desire their affectionate remembrance. May the favour of the Almighty rest on all your labours, especially those which aim to promote his glory in France.

Oct. 17, 1815.

Memorandums of a short Tour on the Coast of France.

[Concluded from our last, p. 510.]

I cannot express my joy when I once more set my feet on British ground; it was leaving Egypt for the land of Canaan. France has charms for an ungodly man beyond all description, but what a hell is it for a pious soul! Superstition, infidelity, and dissipation are the ingredients which form the mass of the people. "My soul, come not thou into their secret; mine honour, be not thou united to them!" We learn best the worth of our privileges by the want of them. How thankful should we be that our lot is cast in this land of light and liberty. God hath not dealt so with every nation. In the fulness of my heart, I could not forbear singing on my return

"Shine, mighty God, on Britain shine,
With beams of heavenly grace,
Reveal thy power through all our coasts,
And shew thy smiling face.

Amidst our isle exalted high,
Do thou our glory stand,
And like a wall of guardian fire,
Surround our favourite land."

Yet I was glad that I had taken the trip. Books, conversation, pictures, fail as much in describing a foreign country, as a portrait fails in shewing you a living man. To understand its character you must see it. It is a new world. You imagine yourself among a new race of beings, as much as if you were among the inhabitants of the moon.

As I walked along the sea side early, a few mornings after my return, and beheld the coast that I had quitted, I could not repress my sorrowful feelings at the dark state of the earth; and when I thought on the condition of France for a moment, I felt astonished that God, in whose hand are the hearts of all men, should allow his creatures thus to go on ruining themselves and insulting him. His sovereignty overwhelmed me with confusion. But my thoughts speedily took another course, and I wondered more at the long suspension of the burning day, and "the riches of his goodness, and forbearance, and long-suffering!"

And often since have I longed for the time, when the state of Europe may admit of missionary efforts on the benighted continent; for surely, whatever darkness may veil other countries, France presents a vast field of labour, though I doubt that it yet needs more revolutions to punish its crying crimes against the Almighty, and prepare it to receive him who must be THE DESIRE OF ALL NATIONS.

Maida Hill. J. C.

P. S. The French clergy preach but seldom, yet I found that there are among them men who know something of the design of preaching. I travelled in company with one who had more of the simple air of piety than any of those who engaged in public worship; our conversation turned upon French preachers, and I found him very conversant with them. I gave the preference to Bossuet; he pleaded for Massillon and Flechier. "Bossuet," said I, "has by far the finest imagination." "True," said he, "but Massillon and Flechier are more searching preachers, and the grand end of preaching is *to reach the heart*." I think that I shall long remember this lesson from a French priest in France; we may get good every where, and I hope that this good will be carefully treasured up in my *memoranda*. The sentiment is common, but the quarter from whence it came renders it the more striking. I endeavoured to learn something about the persecution in the south, but it was not even known by the most intelligent of whom I made enquiries, and the papers were wholly silent upon the subject. One gentleman ventured to say, that he was not surprised at it, and made no doubt that it was wholly of a religious kind, under the pretence of loyalty.

M. Durell's Mission to the French Prisoners.

I have to acknowledge the receipt of your parcels of Essays, Doddridge, Hymns, and Catechisms, for the use of the prisoners at Dartmoor. They admire the Assembly's Catechism very much, and the Hymns. The scholars make good progress in learning. I have found several protestants among them; one, a

soldier, has written to me in the most thankful terms. I have also reason to be satisfied with the attention of the officers. I preached again at Oakhampton last week; one of the officers had died. I improved the event from Jer. xxii. 10. "He shall return no more, nor see the land of his nativity."

PERSECUTION OF THE PROTESTANTS IN THE SOUTH OF FRANCE.

In confirmation of, and addition to the affecting information on this subject, which appeared in our last, we insert the following particulars, derived, as we have every reason to believe, from authentic sources.

A letter from Lausanne, dated Nov. 7, says, "The misfortunes of the Protestants in the South have not been listened to with indifference by the Allied Sovereigns. While the King of Prussia was at Paris, M. De Chateaubriand attempted to soften the picture in the eyes of that Sovereign, attributing these disorders to political opinions rather than religious dogmas. "You are wrong, Sir, (replied his Majesty,) these crimes cannot be covered; and if the Protestants have been friends of the revolution, it gave them rights which they scarcely had any idea of, and they perhaps saw but too clearly what they were threatened with by the fanaticism of some incendiaries."—(*Oracle, Nov.* 16.)

PARIS, Nov. 25.—The wounds of Gen. Lagarde are not mortal. The last letters from Nismes state, that he was in a state of convalescence.

NISMES, Nov. 15.—It was reported yesterday that the assassin of Gen. Lagarde had fled. Every thing is in the mean time tranquil. Some of the national guards of Montpelier have arrived, and more are expected from Toulouse and Marseilles. The Duke of Angouleme arrived this morning.

The following is the proclamation which the Marquis of Arbaud-Jouques, Prefect of Gard, published on the 12th, in consequence of the atrocious events which had nearly cost the life of Gen. Lagarde:

"People of Nismes! All the French, whatever religion they profess, are the subjects and children of the king, the father of the country. The orders of the king are to protect all sorts of worship; to secure the property, the life, the liberty of conscience of all the French. We have received these sacred orders for every good Frenchman. We have executed them: we will maintain them to the last breath of our existence.

"A wretch, concealed in the groupes of the people, which perhaps fancied they were only rioters, but were absolutely rebels to the king, has attempted to assassinate the brave general, to whom this department owes so much esteem, gratitude, and affection.

"The sentence alone of this infamous assassin may henceforth save the country and absolve the people. He has not been seized at this unfortunate moment; but you know him; you who surrounded him at the moment of his crime.

"I promise, in the name of the department, a reward of 3000 francs to him or them, soldiers or inhabitants, who shall give information of him, and bring him before me. (Signed)

"Marquis of ARBAUD JOUQUES.

"*Nismes, Nov.* 12, 1815."

The following extract of a letter from one of the most respectable persons in France, we have from the best authority, and are requested to make public:

"Places of worship are shut up throughout nearly the whole southern provinces of France. The flourishing churches of Nismes and Uzes are nearly annihilated. Although we enjoy a state of comparative tranquillity as citizens, we fear that the Professors of the college cannot long hold out. They have received no salary for nine months, and the time when any part of this may be expected is very far distant, and sooner or later they must look out for some other means of subsistence, and labour in a less offensive profession.

"We have yet much reason to be thankful that we have been hitherto spared and strengthened. So many provinces laid waste, so many houses in flames, so many of our brethren mercilessly murdered, so many pastors without asylum and without bread! Alas! alas! Still let us adore the incomprehensible, but always wise ways of Providence, with resignation. Let us hope, and let us pray."

PARIS, Nov. 18.—"We are assured, that the heads of the Protestant class at Nismes, penetrated with sentiments of gratitude towards the Authorities, which, by the enforcement of the laws of the kingdom and of the king's orders, have so openly protected the free exercise of their worship; and desiring, by means of their moderation, and of sacrifices absolutely voluntary on their part, to tie more closely the bands and the interests of all Frenchmen, subjects, and children of the best of kings, have resolved to suspend the exercise of their worship till the popular prejudices shall be dissipated, and peace completely re-established in this town. It is added, that they have notified their resolution to the Prefect."

That the Protestants agreed to shut up

their places may be true; but the following letter will shew that they were obliged to do so, in consequence of the danger of keeping them open.

PARIS, Nov. 27.—"I have just seen a merchant who left Nismes the 18th of this month, after the arrival of the Duke D'Angouleme. He states, that this prince, instead of doing justice to the Protestants, called upon them to declare, that in order to restore tranquillity, they would consent to shut their church. He states also, that the assassins of Gen. Lagarde are not, nor will they be arrested. The prince has recommenced the same external ceremonies of the Catholic worship which he had practised before the massacres, as if to shew that he was disposed to excuse them as an excess of zeal, for they are the same men who walk in those processions that persecute the Protestants. Judge of my surprise," continued the merchant, "when in the first journal I read on my arrival at Paris, I found the following: 'We are assured, that the Chiefs of the Protestant Church at Nismes, penetrated with sentiments of gratitude towards the authorities who have so *highly protected* the free exercise of their worship, have determined to suspend that exercise until all the popular ferments have subsided, and they have communicated their resolution to the Prefect.'"—*Journal des Debats, Nov. 27.*

The enemies of the Protestants wish it to be believed, that the Ministers of the Gospel have renounced the exercise of their worship at the moment when the nephew of the *best of kings* arrived, protected by all the powers of Europe, in order to restore to them its free exercise, and make the factious return to their duty.

GERMANY.

Letter from the Rev. Mr. Steinkopff, dated Stuttgardt, Aug. 26.

[Concluded from our last, p. 512.]

Previous to the battle of Waterloo, a spirit of prayer and supplication was poured out upon numbers in Holland and Germany. Public and private prayer-meetings were established, and very numerously attended. After God had delivered Germany with a great deliverance, by the decisive victory granted to the brave British, Hanoverian, Prussian, and Dutch troops, days of thanksgiving were immediately appointed, and in many instances celebrated in the most devout and solemn manner. In some places the people did not even wait for a formal appointment; spontaneously did they assemble in churches and public places, and with many tears returned thanks to the Most High. When at Cleve, on the 25th of June, I was requested by the Prussian Commander to preach a thanksgiving sermon, which was numerously attended. This was the Sunday immediately succeeding that on which the battle was fought.

At Wesel, (a Prussian fortress) the commander assembled early in the morning the whole garrison, under open sky; a thanksgiving prayer was offered by a Lutheran clergyman, and the national hymn sung: "Now let us praise the Lord with spirit, soul, and body." On the same day the people crowded the door of the house in which the reformed clergyman resides, intreating him to preach a thanksgiving sermon in the evening. "My children, (said he) I am not prepared."—"Ah, Sir, (was their reply) only preach; let us not defer returning thanks to Almighty God." He consented; between 2 and 3000 persons assembled in the large church, and a solemnity prevailed such as the oldest inhabitants could not recollect. At Aachen many citizens and soldiers knelt down in one of the public places, praising and blessing God with a loud voice. At Osnabrück I attended the public thanksgiving day in one of the large churches of that city; it was so crowded that we could scarcely get in: about 800 soldiers were seen intermingled with the crowd of citizens, and the Te Deum (in the German language) was sung by the whole congregation in a manner which would have interested you exceedingly.

I could mention to you many other pleasing particulars, but time and paper bid me conclude. We met many poor wounded soldiers on the road, but the most tender attention was shewn them. Ladies and gentlemen, citizens and soldiers, seemed to strive with each other in relieving their wants. Bibles, Testaments, tracts, were also distributed among them, either by pious individuals or by benevolent societies, and thus every humane and christian attention was paid to the alleviation of their temporal and spiritual necessities. If I can I will write you again. Present my kindest respects to all the Directors and friends of the Mission, and accept the same for yourself and your family, from your affectionate friend and brother, CHR. FR. A. STEINKOPFF.

AFRICA.

GREAT NAMAQUALAND.

Extracts from the Journal of Mr. SCHMELEN.

[Continued from our last, p. 519.]

Sept. 3.—Held our monthly missionary prayer meeting.

27.—Went to visit a neighbouring kraal, where I preached. Most of the people seemed very attentive. When all was over, many retired to the field for prayer, old and young.

Nov. 6.—Visited a sick man at some distance. "Before you came to Klip Fountain," said he, "I was dead in trespasses and sins; but now I am made alive by the divine power. I experience that I am a sinner, and need a saviour, and through him I trust to find mercy with God. His name is precious to my soul. When I was taken ill last night, my mind was very dark and gloomy, but when I recovered a little, I retired to the bushes to pray, and soon after my mind became serene, and the heavy cloud of sin that seemed to be lying upon me was dispelled, and I could say with filial confidence, Lord, I am thine!"

11.—Old and young assembled today. During the service many fainted, and were carried out.

Dec. 3.—In general we meet on the Saturday evening, to recal to our minds the mercies of the Lord during the week. When I opened the meeting this evening, and had been some time engaged in prayer, about a third part of those present began at once to weep, when the scene became very affecting.

9.—I observed a little Namaqua girl in my house, about eight years of age, with a book in her hand, instructing another girl about fourteen, and very accurately. When I asked her if she loved the Lord Jesus, she answered, "Yes, I do, and I desire to love him more." I enquired why she loved him, since she had never seen him. She answered, "He loved me first, and died for me on the cross, that I might live." When I asked if the Lord Jesus Christ would love little children, she could answer no more for weeping, and then fainted away. I had frequently before observed her under deep impressions at our meetings. She is descended from a wild Bushman, and was stolen from her people and country, but has no desire now to return, but wishes to remain, that she may be instructed.

Dec. 10.—The day has been occupied conversing with persons applying for baptism, who have received private as well as public instruction for some time. They seemed all very desirous to devote themselves to God. Some of them told me they could not find a place in this world where their souls could obtain rest, but in the Lord Jesus Christ, and said that he had sought them when they knew him not, and revealed himself to their hearts as a Saviour, and with joy they now devoted themselves to him.

18.—After sermon I baptised twenty adult persons. This ordinance greatly affected my audience—nothing was heard for two hours after but cries and prayers. Several who had been indifferent about divine things before, are now crying to God for mercy, saying, "Our brethren and sisters have left us to-day, Lord change our hearts, and enable us to follow them." It is impossible to give a sufficient description of the effect which this ordinance had on them.

Spent part of the afternoon in conversation with the baptized. All of them rejoiced they had been enabled by this ordinance to give up themselves to the Lord. Their conduct is becoming the gospel of Christ. Several of the brethren have been very useful among the people. Three of them I employ by turns as interpreters, and frequently they go from house to house, and converse with the people about the things of God. Moses Barand, one of the baptised, told me this morning, that he went to the house of an old man, that he might hold worship there with them. On entering the house, he found him and several others relating foolish stories. He waited a little, but they took no notice of what he said to them. He then gave out a hymn, and sung it; still they took little notice of him, but continued their conversation. He prayed, and during it, the old man and three of his companions were so much affected, that they fell upon the ground and cried for mercy. He said, I stood amazed at the old man, for he has always been very indifferent about divine things when I spoke to him before.

Set out in the afternoon to visit a kraal at some distance, and took six of the converts with me, that they might

afterwards go thither, and speak to the people. We travelled through a dry, rocky, and mountainous desert. Towards morning we arrived at Kurbiss, when I called the people together to receive an exhortation. Although all were asleep on our arrival, they came together, and several were greatly affected. After service I went to rest until day-light under a thorn tree.

Dec. 20.—Addressed them in the morning from John xvii. 20. Did not observe any remarkable impression, except on one man and a woman, who wept during the whole discourse. In conversation I found them very desirous of instruction. I found one or two who seemed to have received benefit while at Klip Fountain. Some of the people had cultivated gardens, but were obliged to carry the water to them, the springs being too low to run into them. The ground, though sandy, is fertile. The plain is entirely surrounded by extremely high rocky mountains. At noon I called them together, when I spoke from Col. iii. 1—4. Several felt deeply what was said. I then visited another kraal at some distance, the road to which was extremely bad. I addressed them from 1 Tim. i. 15.

22.—In the morning gave an address from John iv. 40, 41, 42. At noon from John v. 1.—10. Several were concerned about the salvation of their souls—advised them to meet mornings and evenings for prayer, and when the rains begin to fall, that they should move nearer to our place, when they would be visited from time to time by myself or some of the brethren. They replied, that it was impossible for them to remain as they are, for now they have not only to care for the body, but for the soul, as well as others have, and that they saw that they staid behind, while others were pressing forward to heaven.

In the evening I returned to the kraal I had left, from whom I asked another sheep for our support, which they readily gave. I promised to pay for it afterwards, for I had unhappily lost my pocket-book in my journey into the interior of the Namaqua country, in which was about 60 rix-dollars, which has caused me to be without a shilling at present. After sermon in the evening, brother Abraham Kaggap, a native convert, prayed, which appeared to have a good effect. Returned to Kurbiss—after exhorting the people, for coolness I travelled most part of the night. After sleeping an hour or two behind a bush, we proceeded on our journey early in the morning, and reached home about noon.

Number of persons enrolled at the Missionary Station, Klip Fountain, Great Namaqua Country, to Aug. 1814, 540. Many others have joined us since.—Born, 3 males, and 4 females. Died, 1 girl.—Married, 2 couple.—Baptised, 20 adults.

PROVINCIAL.

ASSOCIATIONS.

Sept. 19, 20, the Associate and Itinerant Institution for the Southern part of the West Riding of Yorkshire held their half-yearly meeting at Wakefield. Mr. Toothill, of Hopton, preached on Tuesday evening; Mr. Bennett, of Rotherham, Wednesday morning. The meeting for the Itinerant business took place Wed. afternoon, when various resolutions were moved and seconded with much energy and feeling; and whilst frequent reference was made to the deplorable state of surrounding villages, great compassion and interest were excited in the breasts of the people present. A worthy female, of Wakefield, has erected in that neighbourhood a school, at her own expence, for the instruction of adults and children, as well as for the preaching of the gospel, a laudable example to wealthy persons of her own sex in our respective congregations! The next meeting of this Association will be held on Tuesday and Wed. in Easter week, 1816, at the Rev. J. Gilbert's Chapel, Sheffield. The usefulness of itinerancy, and the errors of the church of Rome are the subjects to be discussed.

Oct. 12, the 2d Anniversary of the Isle of Sheppy Auxiliary Bible Society was held in the Assembly-room in the Garrison, Sheerness. The Hon. and Rev. G. J. Noel, Pres. having taken the chair, introduced the business with his usual ability and propriety. The report was then read by the Rev. S. Prankard, in which it was stated, that £200. had been remitted in the course of the year to the parent Society, besides upwards of £120. paid for copies of the Scriptures; and that more than 800 copies of the sacred volume had been distributed, chiefly within the precincts of this little island. The meeting, which was more numerous than on any former occasion, was peculiarly gratified by the eloquence of the Rev. Jos. Hughes, one of the Sec. of the Parent Institution, after which the meeting was addressed by the

Rev. Messrs. Sandys, Price, Marri, Turmain, Slatterie, Dr. Hope, Mills, Sutcliff, Woolmer, and Prankard; and by Major Gen. Rudyard, Messrs. Kenedy, Akid, Folds, Cullen, Wright, Hoskings, Johnson, and Dr. Vaughan.

The West Lothian Bible Society lately met at Linlithgow. It still continues its active and successful exertions in supplying the poor in the neighbourhood with the scriptures, and in aiding the funds of the Parent Society. Much assistance is derived from Penny-a-week Associations, which are increasing. One has been formed in the town of Linlithgow among the young people.

Oct. 18, the 2d half-yearly meeting of the Associated Ministers of the Isle of Ely and its vicinity was held at Mr. M'Kenzie's Meeting, Isleham. Mr. Shepherd, of Ely, preached in the morning from Joshua i. 7. Mr. Howlett, of Streatham, in the afternoon, from Tim. i. 15, 16., and Mr. Arrow, of Lynn, in the evening, from Philipp. iii. 13, 14.; Messrs. Roote, Briscoe, Norman, Nicklin, and Kemp prayed, &c.

Oct. 22, was held the annual Meeting of the Welsh Independents at Edmund Street Chapel, Liverpool. On the preceding evening 2 sermons were preached, and 8 the day of meeting, to very crowded and attentive audiences, by Messrs. Hughes, of Dinas; Jones, of Talgarth; Ryan, of Welshpool; Evans, late of Ruthin; Williams, of Wern; Everett, of Denbigh; Williams, of Rhesycae, &c. It is hoped this visit of the ministers to the now destitute church at this place, will prove a stimulus to greater exertions in the Redeemer's cause.

Oct. 25, was held the annual Meeting of the Independents at Holywell. A more numerous or pleasing meeting of preachers and hearers never was enjoyed here. Out of 30 preachers present, the following were engaged; Messrs. Jones, of Talgarth; Hughes, of Dinas; Powell, of Anglesea; Jones (Student) from Wrexham; Dr. Lewis; Williams, of Wern; Davis, of Cardigan; and Roberts, of Llannwchllyn.

Surry Mission.—The Annual Meeting of this Society was held at Tooting, Oct. 18, when a sermon was preached by the Rev. J. Leifchild. Messrs. Knight, of Kingston; Churchill, of Thames Ditton; and Sibree, of Frome, engaged in prayer; Mr. Jackson, the Secretary, read the annual report, from which it appeared that the villages in the county of Surry are in general extremely dark, and stand much in need of the light of the gospel; and it is hoped that the friends of the Redeemer in the county will not suffer this Society to decline for want of pecuniary aid,

ORDINATIONS.

Aug. 8, the Rev. W. Greenwood (late student at Idle) was set apart to the pastoral office over the Church of Christ at New Malton, Yorkshire. Mr. Waterhouse commenced the services with reading and prayer; Mr. Arundel shewed the nature of a gospel church, and asked the questions; Mr. Bottomley offered the ordination prayer; Mr. Vint gave the charge from Mal. ii. 6.; Mr. Parsons addressed the people from John iii. 8. and in the evening preached to a very numerous audience, from Isaiah liii. 1.

Wed. 9th, the Rev. G. Croft (late student at Hackney), was ordained over the church at Pickering. The scriptures were read, and the blessing of God supplicated by Mr. Sykes. Mr. Vint delivered the introductory discourse, and asked the questions; Mr. Bottomley prayed for the minister; Mr. Arundel addressed him from 2 Tim. ii. 15.; Mr. Parsons exhorted the people from Phil. ii. 12. last clause; and Mr. Vint preached in the evening from 1 Cor. vii. 22. At Pickering a great desire of hearing the gospel has been excited, so that the place in which the congregation had hitherto assembled became far too small. In the latter part of 1814 it was enlarged, and opened by Mr. Arundel.

Aug. 10, the Rev. W. Eastmead (from Hackney) was settled over the Church of Christ at Kirby-Moorside. Mr. Vint commenced the services of the day; Mr. Jackson explained the nature of a church, and questioned the minister; Mr. Bottomley prayed; Mr. Parsons gave the charge from 3d Ep. of John, ver. 3.; Mr. Arundel addressed the people from 2 Cor. viii. 23, 24.; and Mr. Bartlett, of Driffield, preached in the evening. Thus closed the religious services of three most interesting days. At Kirby-Moorside religion has been for several years in a very declining state, so that the place of worship was shut up for some time; but by the exertions of the ministers belonging to the Eastern Association, united with those of a deacon of Mr. Arundel's church, the house of God was re-opened, and their present minister obtained, whose labours have been greatly blessed.

Aug. 25. Rev. J. Broadbent (student from Idle) was ordained over a small independent church at Chester-le-Street, county of Durham. Mr. Scott, of Hexham, began with reading and prayer; Mr. Hamilton, of Leeds, described the nature of a gospel church; Mr. Davidson, of Newcastle, asked the questions; Mr. Jones, of Durham, offered up the ordination prayer; Mr. Vint gave the charge, and Mr. Parsons, of Leeds,

preached to the people. Mr. Hamilton preached in the evening.

Aug. 30, Mr. Jos. France, who was a student at Hoxton Academy, but completed his studies at Glasgow, was set apart to the pastoral office over the independent church at Lancaster. Mr. Whitridge, of Carlisle, read the scriptures and prayed. Mr. Charrier, of Liverpool, formerly pastor of this church, gave the introductory discourse and asked the questions; Mr. Bradley, of Manchester, offered up the ordination prayer; Mr. Roby delivered the charge from Coloss. iv. 17. and Mr. Fletcher, of Blackburn, preached to the people. Mr. Raffles preached in the evening, and Mr. Bradley the preceding evening. Messrs. Grimshaw, of Garstang; Edwards, of Elswick; and Capper, of Kirkham, engaged in the devotional parts of the service.

Oct. 5. Rev. T. Gilbert (late of Hackney Academy,) was ordained pastor of the Church of Christ at Bushey, Herts. Mr. Lewis, of Chenes, read and prayed; Mr. Jackson, of Stockwell, stated the nature of a gospel church, and received the profession of faith; Mr. Collison, of Hackney, offered the ordination prayer; Mr. Matt. Wilks gave the charge from Matt. xi. 29. 'Learn of me.' Mr. John Hyatt, of London, preached to the people from 2 Cor. viii. 24, first part, and concluded the solemnity with prayer. Mr. Ward, of Hackney, preached in the evening. This church affords another instance of private benevolence to a native village, piously directed in providing for the immortal happiness of its inhabitants.

Oct. 6th, the Rev. D. Griffiths was ordained at Bethel, near Carnarvon. The introductory discourse was delivered, and the questions asked, by Mr. Jones, of Pwllhely; the ordination prayer offered up by Mr. Griffiths, of Carnarvon; the charge by Mr. Morgan, of Machynlleth; and the sermon to the church by Mr. Powell, of Rhôsymeirch. Sermons were also preached by Messrs. Hughes, of Dinas; Roberts, of Ceirchwg; Davis, of Pantèg; Shadrach, of Talybont; Roberts, of Bangor; and O. Thomas, of Lanfechell. The interest at this place was raised by the labours of Mr. Griffiths, of Carnarvon, hitherto considered a branch of his church.

Oct. 18, the Rev. J. Moore (late of Hoxton College) was ordained pastor of the independent church at Beaminster. Mr. Pittard began the service with prayer and reading; Mr. Jeanes prayed, Mr. Small delivered the introductory discourse, Dr. Cracknell gave the charge from 1 Peter v. 2—5. and Mr. Wheaton concluded. The sermon to the people was reserved for the evening, and was delivered by Mr. Keynes, from 1 Cor. xvi. 10. Mr. Hall began with prayer, and Mr. Troubridge concluded. Between the services the Missionary business was transacted, and the operations of the Society reported by the Sec. Dr. Cracknell, after which appropriate speeches were delivered by Messrs. Sutton, Weston, Hall, Cope, and Jeanes. Mr. Jeanes preached the preceding evening. The congregations were crowded, and a general interest evidently excited.

Oct. 24, Rev. R. Williams was ordained pastor of the Independent church at Rhescae, Flintshire. Mr. Everett, of Denbigh, commenced the service by prayer and reading; Mr. Jones, of Holywell, proposed the questions, &c. Mr. Jones, of Talgarth, engaged in the ordination prayer, Dr. Lewis delivered an impressive charge, and Mr. Powell, of Anglesea, delivered an animated and pertinent address. In this and the preceding evening, discourses were also delivered by the Rev. Messrs. J. Jones, O. Thomas, W. Hughes, D. Davis, W. Williams, and R. Roberts.

Oct. 25th, the Rev. R. Meek was set apart to the pastoral office over the Church of Christ at South Molton, Devon. The services of the day were commenced with reading and prayer by Rev. Mr. Noble, of Tiverton; Mr. Allen, of Exeter, explained the nature of a gospel church, asked the questions, and prayed the ordination prayer; Mr. J. Tozer, of Taunton, gave the charge, from Rev. ii. 10.; Mr. King, of Crediton, concluded with prayer. In the evening Mr. Sharp, of Chumleigh, offered up the intercessory prayer; Mr. Rooker, of Bideford, preached to the people from Ex. xxiii. 5.; Mr. Jackson, of Torrington, concluded with prayer. On the preceding evening Mr. Allen preached from Col. iii. 11.

The Rev. Rob. Ivey, late minister of St. Thomas's Chapel, near Congleton, (which place is the property of an individual, and is to be consecrated by the Bp. of Chester) received an invitation from the congregation of Union Chapel, Uley, Glocestershire; and after supplying ten Sabbaths, he received an unanimous call to become the pastor, which choice was unanimously sanctioned by the subscribers and congregation.

CHAPELS OPENED.

Aug. 1, 1815, the independent meeting-house at Wymondham, Norfolk, having been considerably enlarged, was re-opened. Mr. Carter, of Mattishall, preached in the morn. from Isa. liv. 2., Mr. G. Burder, of London, in the afternoon, from Haggai ii. 19.; Mr. Bogue, of Gosport, in the evening, from Psalm cii. 13. The devotional parts of the

services were conducted by Messrs. Hull, Creak, and Hatcher. About 900 persons were present, and a respectable collection was made.

Aug. 21, Salem Chapel was opened, Monkwearmouth, Durham. Sermon in the morning by Mr. Parsons, of Leeds; in the afternoon by Mr. Vint (tutor at Idle); and in the evening by Mr. Hamilton, of Leeds. After each sermon a liberal collection was made, to assist in defraying the expences of the building, which, on a moderate calculation, will be £1500.

The Independent Chapel, Broad Street, Lynn, having been repaired and enlarged, was re-opened Aug. 27. Mr. Edmonds, of Cambridge, preached in the morning and evening, and Mr. Arrow (the minister) in the afternoon. As the repairs were absolutely necessary, it is hoped that an appeal to the religious public for assistance will meet with encouragement.

Sept. 18, a church was formed at Prickwillow, in the Middle Fen, near Ely. Mr. Arrow, of Lynn, preached from Rom. vi. 13. Messrs. M'Kenzie (of Isleham,) Sheppard, Watts, Roote, and Kemp, engaged in the devotional exercises. This infant cause has resulted from occasional preaching, and the prospect is very encouraging.

Oct. 31, a neat chapel was opened at Maidenhead, Bucks, in the connexion of the late Countess of Huntingdon; on which occasion two sermons were preached; that in the morning by Mr. Stodhart, of Pell Street; and that in the evening by Mr. Finley, of Tunbridge Wells. An overflowing audience from the town and neighbourhood were attracted on the occasion, who evinced their liberality in a handsome collection of £100. The sum of £300. had been previously raised by themselves, which, with the former sum, will, we are happy to say, enable them to liquidate two-thirds of their debt, the place having cost £600. in building.

SAVINGS BANKS.

In the Edinburgh Critical Journal for last July is a very interesting review of three pamphlets relative to a new and important institution in Scotland, called "Savings Banks."

"The object is to open to the lower orders a place of deposit for their small savings, with the allowance of a reasonable monthly interest, and with full liberty of withdrawing their money at any time, either in whole or in part."

In almost every part of England facilities have been afforded to the poor of contributing small sums to "clubs" or "friendly societies," from which, during illness, they become entitled to a moderate weekly allowance, and at death to a greater decency of interment, but these benefits are often procured at great expence. The contributions can at no time be suspended, however inconvenient it may be to the member, either from illness in his family, or a suspension of employment. The meetings, which are frequent, are usually convened at a public house, and are often productive of rioting and drunkenness, "and the whole concern is so complicated, that many have hesitation in embarking in them their hard-earned savings."

From all these inconveniences the Savings Banks are free. The plan is very simple, and the advantages will appear exceedingly great, from the following calculations:

"A weekly saving of 2s. continued for twenty years, will amount, without any interest, to £104. 12s. and upon the terms of the Edinburgh Bank, the interest alone would be about £53., so that at the end of twenty years the depositor would be possessed of more than £157."—"He who has begun to save at eighteen, and persevered for 30 or 40 years, will find his hoard of shillings and half crowns rise to an amount (perhaps not less than £400. or £500.) which could scarcely have been expected at the beginning, and which either by its expenditure, or by the prospect of its destination, will afford much comfort to the evening of life."

Most earnestly would I direct the attention of those who have a desire to improve the condition and elevate the character of the poor, to the article in the Edinburgh Review, or to the tracts on which that article has been written.

I dare not intrude upon you by endeavouring to prove what multitudes there are to whom such institutions would be incalculable blessings; but allow me to congratulate Scotland on the efforts which she is making to extend the influence of this new society. The review concludes with the following interesting paragraph: "From the last meeting of the Highland Society in Edinburgh, we are happy to understand that Savings Banks are spreading rapidly through Scotland, and we expect soon to hear the like good tidings from England, where such an institution is of still greater importance.

Prescot Street. CHIRURGUS.

LONDON.

In our last we stated, that the ministers of the Three Denominations had met, and agreed to apply to his Majesty's Ministers, to request their mediation with the French Government, in behalf of the suffering Protestants in France *. Nov. 25, a Deputation, consisting of the Rev. R. Aspland, Mr. Wilks, Wm. Newman, and T. Morgan, Librarian and Secretary, accordingly waited on the Earl of Liverpool, from whom they received the "strongest assurances of the deep regret experienced by the Ministers of H. R. H. the Prince Regent, at the horrid scenes which have been lately witnessed in France, and of their disposition to use their utmost efforts for the support of the freedom of religious faith and worship."——A similar answer, we understand, was also returned to representations of "The Protestant Society for the Protection of Religious Liberty, whose proceedings were detailed in our December Magazine.

Nov. 28, a second meeting of the Three Denominations was held at the Library, Dr. Rees in the chair, when the above answer was reported. It was also stated, that since the former meeting "an ordonnance had been issued by the French king, occasioned by an assault on an officer at Nismes," (Gen. Lagarde) which it is hoped "will be obeyed, and prove the commencement of vigorous measures on the part of the French Government, for the punishment of those who have so long massacred the Protestants with impunity."

It was unanimously resolved,

1. That this Meeting receives with the highest gratification the assurances of his Majesty's Government, to the Deputation from this Body, that they feel the deepest regret at the dreadful scenes lately witnessed in France, and that they are using, and will continue to use, their best efforts in their communications with the French Government, to secure to all classes of French subjects, whether Protestant or Catholic, the full enjoyment of the advantages which the Constitutional Charter provided for them.

2. That deeply compassionating the case of our French Protestant brethren, who have been despoiled of their goods, and deprived of their houses of prayer, we recommend it to our brethren, and our congregations throughout the United Kingdom, to raise pecuniary contributions for the relief of these sufferers for conscience sake.

3. That a Committee of Inquiry, Superintendance, and Distribution, consisting of seven members of each Denomination, be appointed to correspond with our brethren in the country on the subject of the foregoing Resolution, and otherwise to carry the said Resolution into effect.

4. That the following Gentlemen constitute the said Committee:

Rev. R. Aspland,	Rev. T. Morgan,
J. Barrett,	W. Newman,
T. Belsham,	Ab. Rees, D.D.
G. Burder,	J. Rippon, D.D.
J. Coates,	G. Smallfield,
T. Cloutt,	J. P. Smith, D.D.
F. A. Cox,	Tim. Thomas,
J. Evans,	J. Townsend,
J. Hawksley	A. Waugh, D.D.
J. Hughes,	Mark Wilks,
J. Lindsay, D.D.	R. Winter, D.D.

At a Special General Meeting of the DEPUTIES appointed for the Protection of the Civil Rights of the Three Denominations of Protestant Dissenters, held at the King's Head Tavern, in the Poultry, London, Dec. 1, 1815, W. Smith, Esq. M. P. in the chair; the following resolutions were unanimously agreed to:

"That this Deputation consider it a duty absolutely incumbent upon them openly and forcibly to express their abhorrence of the persecutions under which the Protestants in France are now suffering, and of the spirit which has given them birth.

"That a humble address from this Body be presented to his Royal Highness the Prince Regent, respectfully but most earnestly beseeching his gracious interposition with the French Government, to put an immediate termination to the barbarous persecution of the Protestants in that country.

"That this meeting, deeply sympathising with those of their fellow Christians who have already suffered, or who may yet suffer in their persons from the persecution of the Protestants in France, most cordially concur in the recommendation of the Protestant Dissenting Ministers in this city, to the several Congregations of Dissenters throughout the kingdom, to make collections for the relief of the sufferers."

* The following is the Seventh Resolution of this Meeting:

"That we are not uninformed, that the events which we behold with so much concern and alarm, are attempted to be accounted for and excused by the state of political parties in France—but that whilst, as Ministers of Religion, we hold it to be a sacred duty to stand aloof from all political factions, whether at home or abroad; we cannot suffer this pretext to deaden our sympathy with our suffering Protestant brethren—because the history of persecution in all ages shews, that persecutors have done homage to liberty and charity, by disguising their cruelty under political pretences, and because in the present instance it appears, that the Protestants of France have been and are as much divided in their political opinions and predilections as any other body of Frenchmen—that the rage of the persecutors has been directed against Protestants, without distinction, and that Protestants only appear to be the objects of their unchristian resentment and vengeance."

DEATH OF A CRIMINAL.

Although we think great caution is necessary in judging of the religious professions of criminals under sentence of death, yet, at the request of some esteemed friends, we insert the following account, of which our judicious readers will form their own opinion.

TO THE EDITOR.

Dear Sir—In your Magazine for September, we trust the account of E. W. Harland would neither be unacceptable nor uninteresting to your numerous readers. In that memoir we expressed a hope that a future number would contain a brief relation of the young man to whom he was rendered useful. Therefore we now transmit the following statement of facts for your inspection; and if you deem them worthy of public notice, their insertion in your widely extended miscellany of religious intelligence, will oblige your's, &c.

J. BROOKSBANK, T. WOOD, A. AUSTIN.

Passing over the offence for which he suffered, and from motives of delicacy inserting only the initials of his name, we shall confine ourselves principally to the power of divine grace, as exemplified in his case. W. H. O. was a young person of peculiar vivacity and elegance of manners, but had been extremely dissipated in his conduct. Totally ignorant of God, and averse to the appearance of religion, he was determined to gratify all the inclinations of his evil heart. Worldly pleasure was his object; an object for which he thought no effort too great, no sacrifice too costly. He pursued the path of sin with the utmost avidity, until a state of inebriation exposed him to the crime for which he suffered. Before, and for some time after his conviction, he retained the greatest hostility to religion, and frequently acknowledged, that in his heart he despised the ministers and other serious persons who visited the prison.

As his case admitted of no reprieve, the chaplain thought it advisable to put him in the same cell with Harland. To this he strongly objected, and exclaimed on the occasion; "If you put me with *that man*, I shall be dead in seven days; his *religion* will kill me." But notwithstanding his aversion to the company of the unfortunate Harland, the latter embraced every opportunity of leading his mind to the truths of the gospel. At length he procured his attention, and the concerns of his soul became the objects of his most serious enquiry. He was so extremely ignorant of the scriptures, that in the whole of the divine volume he could only recollect the publican's prayer, and he did not know by what means he obtained even that. As Harland was constantly quoting the word of God, and applying it to their situations as sinners, Mr. O. was desirous of possessing a Bible of his own. This he soon procured, read it with peculiar seriousness, and felt the influence of its truths upon his heart. Overwhelmed with grief and shame at the remembrance of his sins, he cried to heaven for pardoning grace. At this time the Rev. Mr. Cotton (the chaplain) preached a very suitable sermon from Ps. li. 17. "A broken and a contrite heart, O God, thou wilt not despise." Under the whole discourse he was bathed in tears. His views and feelings were then so thoroughly changed, that he sought the very things as an unspeakable favour which he had previously rejected with the greatest abhorrence. He solicited his removal into Harland's cell, and they were consequently put together, to their mutual edification. This was about three months before he suffered the awful sentence of the law. During this interval, he embraced every opportunity of receiving instruction. By diligent attention to the scriptures, the conversation of his fellow prisoner, their alternate prayers, and conversation with religious people, his knowledge of the truth was much increased.

Soon after his attention to the scriptures, his friends entered the prison while he was reading them; for a moment shame seemed to overcome him, and he attempted to hide the holy volume under his coat; but conscience immediately smote him, and he thought within himself, "Why should I be ashamed of this blessed book; if I had regarded it, I should never have entered this place." He took the Bible in his hand, strongly recommended it to those who came to see him, and henceforth was anxious to impress on the minds of all his relatives and friends the absolute necessity, and vast importance of vital godliness. His letters and other observations, which were found on different papers, shew a decided attention to sacred subjects.

The day previous to his execution, he wrote two letters to his relations, from which we were permitted to make the subsequent extracts:

To his Wife.—"O, my dear, keep your eyes above: remember what the Lord has done for me; he will do the same for you, if you call upon him. Fly to the Saviour! Pray to him to open your eyes to understand the scriptures, and bless him for opening mine. Pray for the Spirit of the Lord, and with it you can do all things, but without it you cannot do any thing. May God bless you, my dearest Maria. Your affectionate husband, W. H. O."

To his Mother.—"I now sincerely wish, that the Lord may vouchsafe himself as kindly unto you as he has done

unto me. Fly to the same refuge, and he will; he has promised, that all who come to him, 'He will in no wise cast out.' O, mother, you see what religion has done for me; may it do the same for you. The Lord has heard my prayers on my own behalf; may he also have heard them on your's, and my family. Fly to that Saviour, who can cleanse from all sin. If you did but know the pleasure there is in religion, you would not hesitate to embrace it."

In the former part of his confinement, he usually signed himself your *unhappy* son. On the day in which the above letters were written, to one of his former companions, who came to visit him, he observed, "You see the situation of W. O. He, like yourself, has been a gay, wicked young man. Seek the Lord, and follow his paths; look unto Jesus for life, and whenever you are tempted to sin (pointing to his chains), he said, think of W. O." His confessions were of the most humiliating nature. To a minister, he deeply lamented his past misconduct, and observed, with peculiar seriousness, "Sir, I have been a complete Saul of Tarsus; I hated and persecuted the people of God: I never mentioned the name of the Lord but in blasphemy. I abhorred the Sabbath, because then the theatres were shut up." After these expressions of penitential sorrow, he would direct his attention to the precious blood of Christ, the riches of divine grace, &c. and it is worthy of observation, that his religious convictions did not arise from the apprehension of immediate death. He knew that his friends possessed considerable influence in some of the higher circles, and that great efforts were making to save his life; therefore, until the report actually came down, he always entertained a strong hope of a reprieve. When his fate was finally announced, he paused for a moment, and then clasping his hands together, he said, "The will of the Lord be done!"

On the evening of July 25, he took his last farewell of his relations, with much composure, and commended them all to the Lord Jesus Christ, and afterwards united with a few serious persons in fervent prayer. To a minister who sat up with him the night previous to his execution, he conversed on religious subjects with peculiar fervour. When asked what portions of holy writ he wished to hear read, he replied, "The 51st and 103d Psalms; the first to express penitence for sin, and the other gratitude for pardoning mercy." After reading and prayer, he again conversed on sacred subjects, and spoke with so much animation, that it was feared he would exhaust himself, and he was requested to compose his mind for a little sleep; but he replied, "No; sleep will be a loss of time." In speaking of salvation, he frequently exclaimed, it is all of grace! it is all of grace! In fact, he was a wonder to himself; because, when he had formerly thought on death, he used to be terrified. He was very particular in observing the passing hours, and distinctly numbered every stroke of the clock. With his finger uplifted, and a most impressive countenance, he repeated one, two, &c. and then remarked, only so many hours, and we shall stand before God. He was greatly concerned for the saivation of a fellow-sufferer, an old man, who spent the last night with him in the same cell, and used every possible mean, but in vain, to impress his mind with a sense of his awful situation. About three o'clock in the morning he and the minister who was with him, sang, "O for an overcoming faith," &c.

Half past four, he said, "I feel weak and chilly, I hope the Lord will not leave me:" he had the greatest confidence in the efficacy of prayer, and observed, "I have always begged that God would support me in my last moments, and I think he will not now forsake me." Being completely exhausted, he laid himself down, wrapt his rug around him, and immediately fell asleep. He slept until a quarter past five, and as he awoke, there was a noise on the outside of the prison, occasioned by the erection of the scaffold. He lifted up his head, and exclaimed, "Dreadful preparations!" but being reminded of what Christ has prepared for dying penitents, he rejoined, "That will do." He still complained of cold and chilliness, and proposed prayer, saying, "If I can but get warm within, I shall soon be warm without." After prayer, he found himself greatly revived, and very comfortable. When the chaplain came to him in the morning, he was perfectly composed, and spoke of his situation with great serenity. To others, he recommended the gospel of Christ, spoke of his atoning blood, and urged the necessity of attending to religion. On the approach of the unhappy female who suffered at the same time, he went up to her, and earnestly exhorted her to pray to Christ for mercy: he said, "Lift up your heart to Jesus; it may not yet be too late." He had previously dreaded the doleful tone of the prison bell, but even that did not interrupt him; and when the procession began to move, as the clergyman read, "I know that my Redeemer liveth," he emphatically responded, "So do I." In fact, his exit was such, as amazed the most thoughtless, and if we may be permitted to give language to their appearance, it will be, "What hath God wrought?"

FRENCH PROTESTANTS.

The following paragraph from the French papers proves, what we suspected, that the military employed at Nismes to protect the liberties of the Protestants, are the volunteers, or national guard of the town, who swore, when the Protestants some months ago wished to shew their loyalty by joining that corps, that 'they would have no *Protestant rascal* among them.' —"A notice, published by order of the Prefect of Vaucluse, says, that the assassin of Gen. Lagarde is a man of the name of *Boissin*, a grenadier of the national guard of that city."

TO THE EDITOR.

Williams's Library, Redcross Street, Dec. 9, 1815.

Sir—While the correspondence of every day accumulates the proofs of a desolating persecution in the southern provinces of France, it is a duty as grateful as indispensable, to prevent all unnecessary agitation and distress.

I embrace, therefore, the earliest moment, through your Magazine, to allay public apprehension as to the fate of the Rev. O. Desmond, President of the Consistory of Nismes.

From a letter received this day, the following paragraph is extracted.

"I render a sad homage to truth, by confirming the frightful accounts of the massacres in the South. How many widows inconsolable! How many orphans wanting bread!! Notwithstanding the number of Protestants who have been assassinated is great, we cannot count among the victims the venerable Olivier Desmond, President of the Consistory."

Having been informed by another correspondent that the reformed churches have sustained a great loss by the death of the Rev. M. Armond, one of the Pastors of Nismes, it appears probable, in the distracted state of the country, that the event has occasioned an erroneous report to obtain considerable circulation.

By order of the Committee,

T. MORGAN, Secretary.

It is gratifying to witness the hearty and benevolent efforts of all denominations of Protestants in the behalf of those who are suffering for their dissent from the Romish Church. We understand that the Committee of Dissenting Ministers have had advice, in consequence of their circular letters, of public meetings to be held in Bristol, Hull, Newcastle, Exeter, and other places, in addition to that of the Edinburgh Associate Presbytery, the resolutions of which we have subjoined.

A meeting of the Common Council of London is also summoned by the Lord Mayor for the 14th Inst. on the same interesting subject.

At Edinburgh, Dec. 5, 1815,

The Ministers and Elders of the Edinburgh Associate Presbytery, this day assembled, having taken into consideration a letter, addressed to one of their number, by the Secretary to the Board of the Protestant Dissenting Ministers in London, and which letter contains certain Resolutions passed by that Body at an Extraordinary General Meeting, held on the 28th day of November last, respecting the persecution raised against the Professors of the Reformed Religion in the South of France, unanimously approve of the principles expressed in said resolutions; concur with these Ministers in deep and most tender sympathy with the persecuted Protestants in France; and earnestly recommend it to all the congregations under their inspection, to make contributions in aid of the general fund, which is collecting in London, and other places of the United Kingdom, towards the temporal relief of their suffering brethren.

They farther recommend that these contributions, when made, shall be paid into the hands of the Treasurer of the Presbytery, and be by him remitted to the Committee of Superintendance and Distribution at Williams's Library, Redcross Street, London, "some of the members of which Committee," as stated by themselves, "will, if necessary, examine on the spot the miseries they deplore, and distribute with impartiality the fruits of their Christian benevolence."

Meantime, the Presbytery embraces, with zeal, the present opportunity to express the liveliest feelings of satifaction and gratitude at the assurances of his Majesty's Government to the Deputation from the said General Meeting, "that they feel the deepest regret at the dreadful scenes lately witnessed in France, and that they are using and will continue to use their best efforts in their communications with the French Government, to secure to all classes of French subjects, whether Protestants or Catholic, the full enjoyment of the advantages which the Constitutional Charter has provided for them."

The Presbytery, in fine, express their ardent hopes, that, in the language of the said General Meeting, "the ordonnance lately issued by the French King, occasioned by an assault on a Catholic officer at Nismes, will be obeyed, and prove the commencement of vigorous measures on the part of the French Government, for the punishment of those who have so long massacred the Protestants with impunity.

ANDREW LOTHIAN, Moderator.
PATRICK COMRIE, Clerk.

POETRY.

TRUST IN GOD.

As Nature's delights with the sun-beams depart,
Enjoyment has slowly deserted my heart;
Around me the tempests of bitterness pour—
The hope that solac'd me, solaces no more:
It was center'd in man, and with his decay
The vision it pictur'd has faded away.
As fearless the journey of life I pursu'd,
A phalanx of friendship protecting me stood;
My course would be bright as my outset, I deem'd—
Though trouble was near me, of rapture I dream'd;
But soon was awaken'd, the tear-drop to shed,
A friend who had lov'd me was laid with the dead.
Friends melted away—till the last and the best
Has sunk in the silence of death with the rest.
Well then may this sadness frown dark on my brow,
I live amid thousands in loneliness now——
In loneliness! no!—Lives my Maker on high,
Unceasing that listens, unseen that is nigh.
Forsaken of man, and defenceless, I flee
For succour, Almighty Creator, to thee.
His kindness, tho' ardent, a death-bed must close;
Unperishing, *thine* thro' eternity glows.
O well at thy footstool in faith may I bow,
Thou, Father, hast led me, and lov'd me till now.
Disease on my frame, like a vulture, has prey'd;
Thy goodness the torment that rack'd me allay'd,
Commanded new vigour to thrill in each vein,
And waken'd my heart to enjoyment again.
'Twas thy goodness, Almighty Protector, that
The friends of my youth, that are hush'd in the grave;
And thou, in their stead, equal friendships wilt rear,
Or, comfort infusing, my friendlessness cheer.
Unfearing, unwishing, on thee I will rest,
Assur'd that thy doings are wisest and best.
Tho' my life should glide on still uncheer'd by a friend;
Tho' dreary, untended, unwept it should end;
Tho' sorrows assail me with still thicker gloom,
Till heart-struck I sink to my friends in the tomb;
Almighty! my spirit will bow to thy will,
And blessing the Author, confide in him still.
When ceases my anguish, in life's dark extreme,
To thee will be raised up my eye's latest beam,
Thus claiming, thro' Jesus, eternal repose
For my spirit unfetter'd, that wings from its woes.

Glencarse. J. M.

EPITAPH

On M. S. *who died Oct.* 11, 1811, *aged* 29.

Thrice happy they, who safely wafted o'er
Death's rapid stream, experience grief no more;
From suff'rings free, they sing, in sweetest lays,
The Saviour's triumph, and exalt his praise.
Reader, whoe'er thou art, at once be wise;
Renounce the world, and seek the heav'nly prize.
'Tis Christ that calls, his gracious voice obey;
Time flies—Death hastens—Why should you delay?
Beneath, a *Mother* and her Infant lie,
And *soon*, or late, *dear Reader, you must die.*

Lauriston. R. C.

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