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Cupido.
Hottentot Evangelist.

THE

EVANGELICAL MAGAZINE,

AND

Missionary Chronicle,

1816.

THE PROFITS OF THIS WORK

ARE APPLIED TO THE

RELIEF OF THE WIDOWS OF GOSPEL MINISTERS,

OF DIFFERENT DENOMINATIONS.

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PREFACE.

The task of composing an Annual Preface for twenty-four successive years, would be more than a little irksome, were it not for the opportunity it affords of acknowledging the goodness of Divine Providence, in continuing to smile upon our undertaking, and the kindness of our religious friends in granting us their undiminished patronage, notwithstanding the great increase of similar productions.

Although the present year has not been so productive of remarkable events in the political world as the years preceding, yet, to those persons who feel their own interest identified with that of the Redeemer's kingdom, the events which are recorded in this volume will appear of greater magnitude and importance than usual.

The pleasing alteration that has taken place in the moral state of some of the South Sea Islands is peculiarly animating, and cannot but excite our hope that we shall see still greater things, by the blessing of God, on the augmented number of Missionaries in Australasia.

The continued and powerful influences of the Holy Spirit, attending the ministry of the Gospel in South Africa, manifested in the conversion of great numbers of *Hottentots*, *Corannas*, *Bootsuannas*, and even *Bushmen*, as described in this volume, have afforded, and will long afford, abundant cause of thanksgiving to God. Nor has any thing, perhaps, occurred, in modern times, more extraordinary, or more affecting, than the introduction of the Gospel into the wild regions of Caffraria, related in the number for November.

The state of society in India, and other parts of Asia, differs widely from that of the countries just named; but the changes more slowly effected in those populous, superstitious, and idolatrous nations, are highly gratifying to the pious reader. The light of Divine Truth is gradually increasing, and its holy influence

begins to chase away the horrid gloom that has long pervaded HINDOSTAN. The victims of the bloody *Juggernaut* are diminished in number; fewer widows are immolated on the funeral pyre; female infanticide has, in one province, been totally abolished; and CASTE, that hateful and formidable barrier to the truth, once supposed to be insuperable, begins to totter; while, by the translation of the Sacred Scriptures into the most ancient and venerated languages of the East, millions of our fellow-men, in China, India, and other countries, are enabled to read, in their own tongues, "the wonderful works of God."

We rejoice in the privilege we possess, through our religious connections at home, and our extensive correspondence abroad, to be able to present to our readers, from month to month, that variety of *Original Intelligence* which has given the EVANGELICAL MAGAZINE a decided superiority over every other monthly Journal; and we shall spare no pains in future to render this branch, as well as every other of our miscellany, as interesting as possible. We have the satisfaction of knowing, that not only throughout the United Kingdom, but in foreign and distant countries, the Religious Information we communicate is received with avidity, and perused with sacred delight. It is still more gratifying to know, that both personal godliness and public good are thereby eminently promoted, while many ardent thanksgivings ascend to the throne of God for the wonders he has wrought, and many fervent prayers are offered up for the more abundant effusion of his Holy Spirit. In addition to all which, are the grateful acknowledgments of many a pious widow, cheered in her lonely state, by the annual boon she receives from the pecuniary profits of the Work. "Not unto us"—"Not unto us," is the language of every Trustee and Stated Contributor, "but to Thee, O God of all grace, be all the glory, now and for evermore. Amen."

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

JANUARY, 1816.

MEMOIR
OF THE
REV. WILLIAM EVANS,
LATE OF STOCKPORT, CHESHIRE.

THE subject of this Memoir was the only child of Evan and Jane Evans, of Bala, in Merionethshire, born in the month of May, 1773. Both his parents were highly respected for their superior understanding, as well as distinguished piety; on which account their house was the frequent resort of intelligent persons in their neighbourhood, and of the most eminent gospel ministers throughout the principality. "This," he observes in one of his MSS. "hath made me often to reflect with gratitude, that never were my opportunities for receiving and cherishing every serious impression more favourable than during the years I spent under my father's roof." His first abiding concern about the salvation of his soul, however, he has been heard to attribute, more particularly, to a solemn and very affecting scene that once passed, at an early period of his life, between his father and himself in private; in which his father, with much affection and many tears, entreated him to direct his attention to *things* of *eternal* moment; and concluded by presenting him with a book (what book is not recollected); tenderly requesting him to give it a serious perusal. Like Timothy, therefore, his mind was early imbued with a knowledge and reverence of the Scriptures; nor will it be thought strange by any judicious reader that his first serious impressions were not attended with strong *legal terrors*, like many others when awakened to a sense of their guilt and danger, after being brought up in gross ignorance of the truth, or long walking in the ways of ungodliness. In this respect, he has been heard to say the Lord dealt very graciously with him; and sometimes he would add, Therefore I am the more unfit to preach about 'the terrors of the Lord.' Nor was this much practised by him in the course of his ministry, which pointed more especially to the glories of the Saviour, and 'the unsearchable riches of his grace."

Under the influence of these early religious impressions, so soon almost as he was capable of distinguishing, he manifested a strong inclination towards the Christian ministry; and if at any time his father proposed his being brought up to any secular calling, his usual reply was, "I had rather be a preacher." His pious father, therefore, hoping, that

in due time, through the gracious disposals of Providence, his desire might be realized; yet sensible of the great propriety and importance of a good education, as the outward means of acquiring useful talents for the discharge of that sacred office, placed him, at an early age, under the instructions of a sound classical teacher, with whom he continued about five years, and made considerable progress in the several branches of school-learning. During this period, his thirst after general knowledge began to manifest itself in his eagerness to read almost all kinds of books; and so retentive was his memory, that whatever he once read he could clearly recollect and orderly review it, so as to make the substance of it his own. He likewise took great delight in the writings of the old Welsh bards, and applied himself with great diligence to the study of all the rules and measures of that poetry; in which he was allowed, by competent judges, to have attained a distinguishing proficiency, as will appear from the following well-authenticated anecdote: — A public meeting of the Welsh Bards being held at Bala, when he was about 14 years of age, at which a silver plate was proposed to be awarded to the best composer in verse, an aged poet, Mr. Robert Hughes, was appointed judge on the occasion; who being aware of his young friend's knowledge of the Welsh language, and of his accurate acquaintance with all the rules of that poetry, informed the bards that he would not undertake the office unless *Billy Evans* were allowed to be his assistant. This being warmly recommended by a respectable clergyman, it was approved of; and the venerable old man and the young boy sat as critics, and passed their united verdict on the performances of the day.

After leaving Mr. Tibbot's school, he spent about two years at home before he went to the academy; about which time, in his 15th or 16th year, he was received into full communion with an Independent church of the Calvinistic persuasion, at Llanuwchllyn, then under the pastoral care of the Rev. Timothy Titus. This period he very assiduously improved in the study of divinity and ecclesiastical history; having ready access to the libraries of Mr. Tibbot and Mr. Thomas, besides that of his father, which contained a valuable collection of books: — by which means, as one of his brethren remarks, "he acquired a more extensive acquaintance with the works of our English divines, both polemical and practical, than is attained by many at their quitting an academy." In January, 1791, he was admitted by the Congregational Fund Board into their Academy at Oswestry, then under the care of the late Rev. Dr. Edward Williams, with whom he spent one year; when the Dr. from domestic circumstances, resigned the office of Tutor in that seminary, and took the pastoral charge of an Independent Church in Carr's Lane, Birmingham. And it is observed by the Dr.'s immediate successor in the work of tuition, that "whoever knew both tutor and pupil, can have no doubt of their forming mutual attachment; nor of Mr. E.'s finding that a most profitable year which he spent under the care of so holy, learned, judicious, and diligent a man as the late Rev. Dr. Williams certainly was." In consequence of the Dr.'s resigning his academical charge at Oswestry, the seminary was removed to Wrexham, in Denbighshire, and placed under the tuition of the Rev. Jenkin Lewis; who further bears this honourable testimony to the classical attainments of his young pupil, that "though Mr. E. was then only entering on his second year, he was judged the fittest person to assist in teaching the Classics; nor did the other students ever shew

the least sign of disapprobation, as if they suspected any partiality in the choice." In this situation he spent three years; and that he did not spend them unprofitably, was clearly proved in the subsequent course of his public ministry.

While he was at Wrexham, the French Revolution astonished the world, and caused politics to become the topic of conversation in almost every circle. Mr. E. therefore, with his usual ardour of mind, entered warmly into the subject, and devoted much of his time in reading political tracts. But, though he thus gained much general knowledge of men and things, which is neither sinful nor wholly unprofitable to a Christian minister, yet afterwards he often regretted having spent so much time and thought on what was neither immediately connected with, nor subservient to, the great work he had in view. A reflection this, which there is little room to doubt has been confirmed by the sorrowful experience of many; and which well deserves the serious regard, not only of every pious youth training up for the sanctuary, but of every Christian professor that wishes to escape the evil of a worldly spirit!

During his continuance in the academy, Mr. E. was not inattentive to his improvement in classical literature, and the *belles-lettres*. He also made some proficiency in his knowledge of the Hebrew language, which indeed is of high importance to a Christian divine in his interpretation of the Old Testament Scriptures; and from a critical skill in which more advantage is sometimes to be drawn, than from a toilsome examination of human commentaries. But the great object on which his mind was bent was Theology; nor was it likely that a youth with such an eager thirst after knowledge, should be inattentive to the disputes which have exercised the minds of learned men, on subjects of moral and religious controversy, both among the ancients and moderns. He therefore, says another correspondent, "closely consulted the writings of the Fathers, and acquainted himself with the debates and decrees of ancient councils; and, to say the truth, he exceedingly disliked them all, as inconsistent with the right of every Christian to search the Scriptures, and to judge for himself; for he was an avowed enemy to every thing like imposing creeds and systems of faith on the consciences of men." About this time, the subjects of *Materialism*, *Philosophical Necessity*, and *the Liberty of Moral Agents*, were argued with great vehemence by their respective advocates; as also the controversies between *Unitarians* and *Calvinists*, relating to the proper Deity and atoning sacrifice of Christ. Our young pupil, therefore, devoted much of his time to a careful perusal of numerous publications, which then issued from the press, on those profound and interesting topics. And it would not consist with truth and candour, did not the compiler of this Memoir acknowledge, that Mr. E.'s freely-enquiring mind was oft considerably shaken, and perplexed with distressing doubts, as to some of the glorious and distinguishing peculiarities of the gospel; yea, that for a while he imbibed much of a sceptical spirit, and had nearly sunk in the vortex of infidelity. But the great Head of the church, who had called him by his grace, and designed him for extensive usefulness in his vineyard, mercifully prevented him from being swallowed up in those floods of ungodliness; and by a sense of his extreme danger, roused his mind to most earnest prayer, and to a diligent examination of the Scriptures, particularly in reference to the person and death of Christ. Well-knowing, therefore, as a learned author remarks, that "there is no short way to truth; — that the na-

ture of things will not accommodate itself to the laziness, the interests, or the vices of men; — that the paths which lead to knowledge are unalterably fixed, and can be traced only by slow and cautious steps;" revering also the divine counsel, "if any man lack wisdom, let him ask of God,"—and believing that the most gracious promises of Heaven are not designed to supercede, but to animate our most vigorous efforts in the paths of duty, Mr. E. with fervent supplication of divine assistance and direction, addressed himself, with the greatest assiduity, to the further study of those important controversies; and made himself thoroughly acquainted with the whole series of arguments on the points at issue between such learned opponents; reasonably, however, and conscientiously resolving to make the infallible authority of Revelation the decisive standard of judgment between them; and, through the divine blessing, though his mind for some length of time was often sorely perplexed, the result was most felicitous to his personal comfort and his ministerial usefulness. Out of this fire he came forth purified as gold; deeply convinced of the unscriptural grounds and dangerous tendency of the Socinian system, as in every part of it repugnant to the vital principles of the gospel; — and fully settled in his belief and love of those glorious truths, the Deity and Atonement of Jesus Christ;—which constitute the basis of our hope as sinners, and entwine themselves with every holy and comfortable exercise of our hearts as believers; concerning the essentiality of which principles he thus expressed himself by letter, some years ago, to the author of this narrative: — "I consider them to be essential, not merely as characterizing the Christian system as a system of truth, but as the life and soul of personal devotion, and of Christian virtue. In this respect do they more and more appear to me essential, — as the *blood* in the human constitution is essential to *vitality*."

In the beginning of the year 1795, Mr. E. left Wrexham, and entered on his public labours. His first station was at Lane-Delph, in the Potteries, Staffordshire; where he preached about three years and a half; and though he was then very young, his ministerial gifts were highly esteemed by judicious hearers, who still speak of his memory with great affection and respect. From this place he removed to Bridgenorth, in the county of Salop, where he was ordained to the pastoral office, on April 8, 1801; and on which occasion the following ministers engaged in the service: — Mr. Little, then of Hanley-Green, delivered the Introductory Discourse; Mr. Steil, of Wigan, offered up the Ordination-Prayer; Mr. Lewis, his tutor, gave him his charge, from 1 Cor. iv. 2; and Mr. Whitridge, of Oswestry, preached to the people, from Psal. cxviii. 25.

Would the limits of this Memoir admit, it would have given us great pleasure to introduce the very honourable testimonies borne by several of his brethren in the ministry to his uncommon diligence and perseverance in various branches of literature, and especially in theological pursuits, during his residence at these places; but we must content ourselves with that of his much respected tutor, Mr. Lewis, who thus delineates his method of study, and that thirst for improvement, adorned by the veil of modesty, which endeared him to all his brethren and acquaintance.— "He seemed," says Mr. L. "to be habitually studious, and in all places to have his mind engaged either in collecting new ideas, or in arranging those already acquired; so that even the presence of his friends with whom he lived, never appeared to disturb his meditations, or

prevent him from proceeding with his work. He was seldom met in any of his walks without a book in his hand, and frequently carried with him pen, ink, and paper, to preserve any interesting thoughts that might occur to his mind. He visited all the ministers and other intelligent persons in his neighbourhood, that he might reap some advantage from their conversation, or borrow a valuable book from their library; and his disposition was so amiable, and his mien so modest, that every one was glad to see him, and to enjoy his company."

His removal from Bridgenorth to Stockport was marked with the most honourable feelings towards both congregations. Having come to supply the latter, then destitute of a pastor, in December, 1801, the church and congregation unanimously invited him to the ministerial office among them; to which he returned a respectful answer in the negative, in consequence of the people at Bridgenorth soliciting him most affectionately to continue his residence with them; whose earnest entreaties he could not resist, though their number was small, and his salary amongst them very inconsiderable. And afterwards, when the prospect of a numerous family made it necessary for him to think of some other situation, and the question of removal to Stockport was again submitted to him, still he gave no encouragement to that application, till he had heard of a minister whom his dear people at Bridgenorth could affectionately receive as their pastor. Then he renewed his visit to Stockport, in June 1803, and again received a most affectionate and unanimous call from the church and congregation at Orchard Street Chapel, to take upon him the pastoral oversight of them in the Lord; which, after due deliberation, he accepted, and commenced his labours among them September 29, in that year; but, even then, he made it a special condition with the church at Stockport, that he should visit the people of his former charge, and preach for them four Sabbaths in every year; — which was cheerfully agreed to.

The interest at Orchard Street Chapel was very low when Mr. E. came; the church, then consisting of 48 members, very often formed more than half of the congregation; but, by the divine blessing on his ministrations, their number soon increased to a very considerable auditory; and very pleasing evidences appeared of much spiritual advantage being derived from his preaching. Nor had he been long settled amongst them, before he began to make diligent enquiries into the religious state of the county at large; which in many places he discovered to be dark, and destitute of the gospel. This tenderly moved his compassion towards such numbers of precious souls hastening into eternity without any means of acquaintance with the way of salvation; and eventually gave rise to The Cheshire Union, for the Support of Itinerant Preachers. The first Report of which was drawn up by Mr. E. and published in September, 1806. Here, therefore, the compiler of this Memoir cannot help inserting part of a letter which he received from Mr. E. in June, 1812, in reference to this favourite object of his attention. "I am," says he, "setting out on my usual half-yearly journey to visit the itinerants, and their several stations of labour and usefulness. This is to me one of the most agreeable visits I make to any place. Oh, that you could accompany me on some of these excursions, — to enjoy the unaffected kindness of some of our serious farmers; — and to hear what unsophisticated common sense, joined with fervent piety, make of the Bible! It is delightful to find the great outlines of evangelical truth so clearly, —

and, which is far better, so practically and so feelingly received by these plain good people. This hath served me for a complete answer to a hundred objections. Our good friend Mr. Burder's *Village Sermons* have been made extremely useful, both for instructing and building up many of our serious friends."

(*To be concluded in our next.*)

SOMETHING NEW FOR THE NEW YEAR.

ACTS xvii. 21. "*All the Athenians and strangers which were there, spent their time in nothing else, but either to tell or to hear* SOME NEW THING."

The curious disposition of the Athenians has been generally considered as a matter of reproach; but unjustly I think, except in the excess to which it was carried,—they did *nothing else*. Curiosity has often been the means of introducing the gospel with good effect into new places; and in the present instance, though "some mocked," others clave unto the preacher—the apostle Paul, among whom was "Dionysius, the Areopagite," and afterwards an eminent apologist for Christianity; "and a woman named Damaris, and others with them."

A spirit of enquiry is always friendly to religion, when properly conducted. The hearers commended in the New Testament, are not those who received the doctrine of the apostles without hesitation or examination, but those who searched the Scriptures daily, to see if these things were so. For this reason the believers at Berea were more noble than those of Thessalonica. (ver. 11.)

The decrees of councils and of synods may perish in the furnace; but divine truth will stand the fire like gold. The want of curiosity to examine, hath often proved the greatest obstacle to the introduction of the gospel. Faith comes by hearing; and if men will not hear, how shall they believe? It is the supposed novelty of the gospel which often gains the first attention; and when it is preached with fervour and affection, it seldom fails to excite wonder and admiration. To *your* readers, however, I do not mean to recommend the gospel as a novelty; but I have some *new* things to suggest at the commencement of a *new year*, which, I hope, will not be unworthy their attention.

1. Let us enquire what *new providences*, at this period particularly, call upon us for praise and prayer. The return of *Peace* after 25 years of sanguinary and almost universal war, must needs be a new thing, which demands a new song of praise.

On the other hand,—Persecution for conscience sake, is a very unpleasant novelty in the 19th century. After the protection and support afforded to the royal family of France; after the blood and treasures expended by ourselves and other Protestant powers, to restore them to their hereditary possession; — after engrafting the doctrine of toleration in the French constitution;— and, after that constitution being accepted and sworn to by those illustrious persons, — it is a *new* and strange thing to hear of our fellow-Protestants in that country, and under those princes (who owe every thing to Protestant liberality and friendship) being persecuted to prison, to banishment, and to death! This, however, has taken place, and calls for prayer and humiliation before God;—for zeal, activity, and benevolence on behalf of our fellow-Christians.

In private life also, which of us has not experienced new providences, calling upon us for gratitude or humiliation? — but I leave a blank . . . . . let

the reader fill it up from his own circumstances and experience.

2. What *news* have we received respecting the propagation of the Gospel at home and abroad?

At home, into what *new* places has the Gospel been introduced?—Where has it been revived when languishing?—Where is it now calling for assistance and support?—What *news* have we from abroad?—In India do the Hindoos throw away their *caste* to receive the Gospel? — Do Mahometans exchange their Koran for the Bible? — Doth Ethiopia stretch out her hands to God? — And do the Isles of the South Sea call upon Jehovah, and cast their idols to the moles and to the bats? —— Your Magazine, Mr. Editor, gives a pleasing answer to these questions; and the lovers of novelty may be gratified with narratives equally marvellous and true.

3. What *new Plans* of benevolence and public utility have been lately started? — Sunday-schools may have lost their novelty, though by no means their usefulness; but education is becoming national; and adults, as well as children, enjoy its benefits. The British and Foreign *Bible* Society, and the British and Foreign *School* Society, are travelling hand in hand through Europe, and through the world. "Many are running to and fro, and knowledge is increasing." — May we not hope the period is not very distant when "the knowledge of the Lord shall cover the earth as the waters do the sea." At least, we ought to pray for its approach, and labour to hasten it 'in its time.'

To a kingdom founded upon truth, and to be filled with knowledge, the encrease of literature and science (*truly* so called) must in every department be advantageous. Let the Prince of this world bind his subjects in 'chains of darkness,' as he is bound; Christianity is a system of light and liberty, and its children love the light and rejoice to see its beams, whether they shine upon the domes of its temples, — the walls of its academies, — or the cottages of its poorest population.

While I have commended the Athenians for their curiosity, in their enquiries after novelty, I would not recommend my reader to do "nothing else." Enquiry should be the spring of action; and after learning what is done, and what is doing, the next question should be, What shall we do?—Is the temple of the Lord building?—Are the walls of Zion being repaired?— Oh, give me a trowel that I may lay a brick or a stone! Let every man build before his own house. If I cannot build, let me assist and encourage the builders; — or, if I can do nothing else, let me, at least, join in the general shout as it progresses. —"Grace! grace! unto it."

INGENUUS.

CHRISTIAN ACTIVITY.

Sir, *To the Editor.*

I WAS very much pleased with the remarks of your correspondent (*Monitor*) in your August Magazine, on the best means of employing the summer. I earnestly wish that professors would pay more attention to the great duty of glorifying God in the world, and more solemnly enquire What shall I render unto the Lord for all his benefits towards me? — The cause of religion would wear a very different aspect, if all the Lord's people had their activity called into exercise, and were all determined to leave nothing undone for God, which is in the power of their hands to do! And we cannot too often consider that time, and talents, and money, and influence, are all of them committed to us by Him who will hereafter call us to an account for our employment of them; and who expects that at his coming he shall receive his own with usury.

I am not, however, about to di-

late upon a subject which has already been very well handled; but to make some remarks upon another, which has some affinity to it, viz. The choice a Christian should make of a situation, when he is wearied with the concerns of business, and wishes for retirement. I am afraid that many estimable and useful persons are much too selfish in this choice. They inquire for a place where the Gospel is preached; where there is a delightful country, an agreeable society, and a flourishing interest, and then feel satisfied. Whereas, though I would not undervalue any of these things, I should think the first inquiry ought to be, — Where can I do the most good? — How can I best employ the leisure I am now likely to have for the glory of God, and the good of my fellow-creatures?

An answer to these questions will not, I imagine, be difficult. How many places are there where the gospel is not yet introduced, and where a person of respectability and influence might bring it with the fairest prospect of success, as his countenance would materially abate the prejudices usually accompanying the entrance of the "new doctrine!" Other causes are in their infancy, perhaps are as yet without a minister, and require the fostering care of some one who has had a long acquaintance with men and things, and can direct and guide those who are just entering upon the duties and difficulties of the Christian warfare. Innumerable other places seem languishing, and the things that remain are ready to die. A little London-activity might renovate the church; and one person of wealth, and activity, and piety, who could shew them what ought to be done, and direct them how to set about it, might cause a moral revolution in the town. And we need not go far to find instances, in which a single individual has been made a very extensive blessing to a whole neighbourhood, and thousands have risen up to call him blessed.

Is the objection raised that I do not possess talents sufficient for such employments? We may reply, That we know not what we can do till we have tried; that we serve a Master who accepts us according to what we have, and not according to what we have not; and, that the greatest good has often been done, not by the greatest talents, but by the most diligent exertion of all that we possess. In the situations I have mentioned, there is no good man who might not be usefully employed, while in larger places, or in older and more flourishing churches, many individuals are allowed to remain idle, because there are enough to do the work without them. And, if we are to be *always* abounding in the work of the Lord, surely then principally, when our time is altogether at our own command, and we have much of it to devote to the service of our God.

RUFUS.

THE VALUE OF *THE HOLY SCRIPTURES.*

SOME have frivolously attempted to shew their high regard for the Bible, by expensively adorning it with silver, gold, and gems. Others, with superstitious credulity, have carried it about with them as a sort of mystical spell, to protect them from demons and all kinds of dangers; or, laid it under their pillows as a certain cure for inveterate diseases. Reader, do you not smile at these instances of childish and pitiable weakness? Yet we may safely assert, that the Bible possesses a sacred charm, capable of preserving us from ten thousand mischiefs and miseries; but its efficacy arises from the ex-

ercise of faith, not from the dreams of fancy. "Thy word," says the Psalmist, "have I hid in my heart, that I might not sin against thee."

The Scriptures are valuable to the Christian as a *Directory*. We are involved in darkness,—exposed to error and delusion. The Bible reveals those important truths which unassisted reason could never have discovered. With this Directory you may enter and explore that world within, which to most men is as unknown as the regions of the Moon. How many hideous and abominable idols, how many vile detestable thieves and robbers lodge in the secret chambers of the heart, which ought to be consecrated as a holy temple for God!

With this Directory you may cheerfully pursue your journey through the wilderness to the promised land. Many ways marked out by vain philosophy, and covered with the flowers of learning and eloquence, still lead to perdition. Would you be preserved from the paths of the destroyer, follow the infallible guide prepared for you. "Thy word is a lamp unto my feet," says the Psalmist. This lamp is always ready trimmed; and since the days of David, it has been furnished with a fresh supply of oil, by which it gives a clearer light, and discovers every frightful snare. Take it with you, and say, Lord, thou shalt guide me with thy counsel, and afterward receive me to glory. With this Directory you may fearlessly pursue your voyage over the ocean of life, to the fair haven of eternal rest. Here is your compass, which is liable to no variation; but at all times, and in all climates, constantly points to that city whose Builder and Maker is God. The inspired book is your chart, in which the fatal rocks, and quicksands, and whirlpools, that have proved the ruin of thousands, are accurately marked, that they may be shunned.

The Scriptures are valuable to the Christian as a *repository*. The Bible resembles what Hezekiah calls "the house of his precious things." Isa. xxxix. 2.

The Bible is a repository of *spiritual food*. Here is milk for babes, and strong meat for those who are able to receive it. Here is manna that never perishes, and honey that never cloys. "Thy word," saith the prophet, "was found, and I did eat it; and thy word was to me the joy and rejoicing of my heart."

The Bible is a repository of *spiritual medicine*. The Scriptures are able to disperse the tumours of pride, to extract the stings of envy, and to heal the gangrene of malice. Here you find the true *aqua vitæ*, or water of life: a cordial to revive you when faint and weary. There is no spiritual malady for which you may not here obtain a remedy; no poison for which it contains not an antidote.

The Bible is a repository of *spiritual armour*. Do not startle at the thought of enemies, for, as a Christian, you must fight the good fight of faith; but you are not sent on a warfare unprepared; for the Captain of Salvation has furnished you with a breast-plate, helmet, shield, and sword. With these well-tempered arms you shall be able to hold fast your profession, and defeat all the confederate powers of Earth and Hell.

The Bible is a repository of *spiritual treasures*. Compared with them, all the gold of Peru and Mexico,—all the pearls and gems of the East, are but dross.—Robert, King of Sicily, said he valued the Bible more than his crown; and if he were compelled to part with one, his diadem should go. Let then the word of Christ dwell in you richly in all wisdom, that you may be thoroughly prepared for every good work.

B. I. T.

THE CHRISTIAN'S *DAILY MONITOR.*

RISE in the morning *early*:— in holy aspirations, heavenly contemplations, and devout thanksgivings rise! — Higher and higher rise!

ENGAGE in all the duties of the day with scriptural sobriety, magnanimity, and zeal: — in the exercises of the closet be conscientious, devotional, and unwearied:— in domestic concerns be economical and methodical: — in worldly engagements and transactions be upright, prudent, and diligent: — in benevolent exertions be unostentatious and liberal: — in sanctuary-services be regular, attentive, and in earnest to obtain the blessing:— in all manner of conversation be chaste, courteous, cheerful, and irreproachable.

RETIRE from the ordinances of God's house,—from the business of the day,—and from all the cares of life,—for examination, humiliation, and unreserved dedication to the Most High, of all you have and owe for time and eternity. Phil. i. 12.

AN OLD DISCIPLE.

ORIGINAL LETTER
FROM THE CELEBRATED
JOHN HOWARD, ESQ.

Sir, *To the Editor.*

If you think the following Letters suited to your Magazine, I shall be glad to see them inserted. They were addressed by that illustrious philanthropist, John Howard, to the Rev. Joshua Symonds, the worthy minister of a congregational church in Bedford, in the last century. They are transcribed from the originals; and pleasingly characterize the renowned writer as a disciple of the glorious Saviour.

I am, &c.

J. B. W.

Shrewsbury.

Abbeville, Jan. 4, 1770.

Dear Sir,

HAVING an opportunity, by an Italian gentleman with whom I have travelled, I thought a few lines would not be unacceptable. After I landed in France, my first object was Geneva, where I spent some time before I went into Italy. The luxury and wickedness of the inhabitants would ever give a thinking mind pain, amidst the richest country, abounding with the noblest productions of human power and skill. I was seven days re-crossing the Alps. The weather was very cold: the thermometer 11 degrees below the freezing point. The quick descent by sledges on the snow, and other particulars, may perhaps afford a little entertainment some winter's evening. — I returned to Geneva. There are some exemplary persons: yet the principles of one of the vilest men (Voltaire) with the corruptions of the French, who are within one mile of the city, has greatly debased its ancient purity and splendor. I spent about ten days at the dirty city of Paris. The streets are so narrow, and no foot-paths, that there is no stirring out but in a coach: and as to their hackney-coaches, they are abominable. There were but few English at Paris. I dined with about twenty at our ambassador's (Lord Harcourt). I am now on my route to Holland, a favourite country of mine; the only one, except our own, where propriety and elegance are mixed. Above all, I esteem it for religious liberty.

Thus, dear Sir, I am travelling from one country to another; and I trust, with some good hope, through abundant grace, to a yet better. My knowledge of human nature should be enlarged by seeing more of the tempers, tastes, and dispositions of different people; — but shudder, my soul, at the glimpse of a thought of its dignity and excellence, — for "how is the gold become dross!"

I bless God I am well. I have a calm and easy flow of spirits. I am preserved and supported through not a little fatigue. My thoughts are often with you on the Sabbath-day. I always loved my Cardington and Bedford friends; but I think distance makes me love them more. But I must conclude with my affectionate remembrance of them; and my ardent wish, desire, and prayer for your success in promoting the honour of God, and the love of our divine Redeemer.

I am truly
Your affectionate friend, &c.
JOHN HOWARD.

(*Another from Rome in our next.*)

The Sufferings of our Protestant Brethren in France having excited an earnest desire to become better acquainted with the sufferers, we are favoured with another letter from one of their ministers, which we present to our readers.

Letter from the Rev. A. L. Minister of the Reformed Church at Montpellier.

"I AM thankful for an opportunity of writing to you on things regarding the kingdom of our Lord; and shall be yet more thankful to maintain with you a religious correspondence, which I much need, and in which I should greatly delight.

"I was born in Geneva; and was only prevented from gratifying my desire of visiting your country, by my ordination in 1808, when I was 25 years of age. The professors required me to serve the church at Montpellier; in the charge of which I am now joined with the Rev. H. M——. At that time I regarded the Bible only as a book which contained the best system of morality that had ever been discovered by philosophers. I had unhappily devoted my youth to a multiplicity of studies, unconnected with 'the one thing needful.' In preaching, I aimed only at rhetorical ornament, pointed expression, and appropriate effect. It was merely to select passages adapted to these purposes that I consulted the Bible. I was, alas! a blind leader of the blind. But it pleased God, that, in such circumstances, I became acquainted with some who were truly his children. Of these, the most eminent were Mr. Bernard, then pastor at Mapillargues, now Professor of Hebrew at Montauban, and Mr. Encontre, Dean of the Faculty of Sciences at Montpellier (where he resided) now Professor of Divinity at Montauban. The latter (who was no less distinguished by the extent and solidity of his learning, than by his sincere and lively attachment to that Saviour, whom his father had faithfully served amidst the preceding national troubles) was willing to honour me with his friendship, to assist me with his advice, and to teach me the foundation on which I ought to build. From that time I directed my labours to a nobler purpose; and it has pleased the Lord to grant an increase from the few seeds which I have sown, that covers me with shame and confusion.

"There was formerly a school at Montpellier for indigent children, which had nearly become extinct; and I have had the consolation of being a feeble instrument, in the Lord's hand, for its revival: but numerous imperfections yet remain, and many obstacles are still to be surmounted. We have not, in this country, books that are requisite for the children of our community. The usual method of teaching is tedious, expensive, and ineffectual. To obtain the needful sacrifices from people who (as Isaiah complained) prefer spending their money for that which cannot profit, proves to be very difficult. We have to encounter indifference in parents, as well as insubordination in the children, who are habituated to freedom from all restraint. Such are, briefly, the general circumstances of our

schools! I have, nevertheless, prevailed on twelve ladies of our principal families, to superintend the girls' school; and, I thank God, this department begins to prosper. For that of the boys, I need instructions from persons who have conducted this branch of public institutions; and on this account I take the liberty to address myself to you.

"We can, blessed be God, procure Bibles; but at so high a price, as to preclude a distribution of nearly the requisite number. Many families, notwithstanding, that were strangers to the Bible, are now furnished with it. Religious books are, in general, greatly wanted. Doddridge's Rise and Progress, for instance, is not to be purchased. Uninformed people need books adapted to their very limited capacities; but of such we have none in France. The people confined in our prisons are, above all, in need of instruction: and though it is a great pleasure to me to afford them a taste of the bread of life, I can do little, merely by preaching to them once a week. They apply to me for books to read; and it is with difficulty that I get them a few Testaments and Prayer-books.

"Experience has long taught me what is likely to be within the reach of various capacities; and if I had English books adapted to supply the deficiency I have lamented, I would strive hard to translate them; for persons would more willingly contribute toward the publication of such works, in proportion as their reputation is already established. I might perhaps, in this manner, excite in the public a taste for books so important to the progress of truth, and the benefit of the church of Christ.

"Be not surprised, therefore, reverend and honoured brother, that I presume, though a stranger, to address you on these subjects; but from love to the Master whom you serve, condescend to instruct a solitary individual respecting your institutions for the religious and general good, to favour me with your advice, and to accept the assurances of esteem and brotherly love; with which I have the honour to be,

"Yours, &c.

"A. L."

ILLUSTRATIONS of SCRIPTURE which occurred to Mr. CAMPBELL in the Course of his extensive Journies in Africa. — Communicated to the Editor, for the Benefit of Young Persons.

No. I.

AFRICAN COMMENTARY

ON SELECT TEXTS OF SCRIPTURE.

Genesis i. 14.

"*And God said, Let there be lights in the firmament of the Heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.*"

"For signs," they are eminently so to persons travelling in a wilderness, and in unknown regions. The rising Sun is a sure sign or token that the direction in which it lies is east; — at noon, on the north side of the Torrid Zone, it is a sign of the south; — and on the south side, indicated the north and sun-setting is a sure sign of the west. In the same way is the Moon a sign to travellers in the night-time. When the Moon is absent, the stars supply her place. While travelling in Africa, on the going down of the sun, we fixed on some large star immediately above where the sun set; and when that star set, we fixed upon another, and so on. Knowing one direction, the other three are easily discovered; for if you look west, east must be behind, the north on your right hand, and the south on your left. By means of the stars we generally travelled as accurately in the night as in the day. At sea, these heavenly bodies

are equally useful as signs to mariners.

The approach of the Sun is not only the cause, but the sign that summer is nigh; and the Moon drawing nearer, is as certain a sign of the approach of winter.

The appearances of some well-known stars, are signs to many of the natives of Africa that certain roots are ripe, which they then dig for; and the appearance of other stars inform them that lambing-time is near.

A similar use of the constellations was made by all the nations of antiquity.

Thus, and in various other ways, the heavens declare the glory of the Creator's wisdom, power, and goodness, which they preach to the inhabitants of every region on the face of the earth; but their sound is neither heard nor understood to any spiritual profit, where revealed truth has not entered. The Bible alone unfolds the mysteries of creation, providence, and grace.

Miscellanea.

We have enjoyed the pleasure of reading a most able and energetic Sermon, preached before the Society in Scotland for Propagating Christian Knowledge, at the High Church in Edinburgh, by the Rev. Thomas Chalmers; which we believe is not sold in London. There is something in it so bold and manly in the Defence of Missionary Zeal, that we cannot forbear to transcribe a few passages for the edification of our readers.

The Title of the Discourse is, — "The Utility of Missions ascertained by Experience;" — the Text (John i. 46.) *And Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.*

After some very sensible observations on the power of prejudice, the author adverts to the prejudices entertained by many persons in Scotland against Missionary Exertion. "Many of those," he observes, "who are so clamorous in their hostility against it, feel no contempt for the mere act of preaching, sit with all decency and apparent seriousness under it, and have a becoming respect for the character of a preacher. Convert the Preacher into a Missionary, and all you have done is merely to graft upon the man's preaching the circumstance of loco-motion. How comes it that the talent, and the eloquence, and the principle which appeared so respectable in your eyes, so long as they stood still, lose all their respectability so soon as they begin to move?" Again he observes, that "The precept is, 'Go and preach the Gospel to every creature under Heaven.' The people I allude to have no particular quarrel with the *preach*; but they have a mortal antipathy to the *go*: — and should even their own admired preacher offer to go himself, or help to send others, he becomes a Missionary, or the advocate of a mission; and the question of my text is set up in resistance to the whole scheme, 'Can any good thing come out of it?'"

Mr. Chalmers then proceeds to shew, that the venerable Society whose cause he is pleading, is, in fact, a Missionary Society; and has been labouring for upwards of a century in the field of Missionary labours; and has therefore a claim to all the honour, and must submit to all the disgrace which such a title carries along with it.

The author, alluding to the approbation which some have expressed of his present Majesty's wish, — "That every man in his dominions may be able to read the Bible," — gives us the following penetrating passage: "Let us never forget, that in the breasts of many all this may be little better than a mere theatrical emotion. Give me the man who is in the daily habit of opening his Bible, who willingly puts himself into the attitude of a little child when he reads it, and casts an unshrinking eye over its information and its testimony. This is the way of giving effect and consistency to their boasted admiration of the royal sentiment. The mere admiration in itself indicates nothing. It may be as little connected with the sturdiness of principle as the finery of any poetical delusion. O! it is easy

to combine a vague and general testimony to the Bible with a disgusted feeling of antipathy to the methodism of its actual contents; and thousands can profess to make it their rallying point, who pour contempt upon its doctrines, and give the lie to the faithfulness of its sayings.

"Let us put you to the trial. The Bible tells us, that 'he who believeth not the Son shall not see life; but the wrath of God abideth on him.' It calls upon us 'to preach the Gospel to every creature,' that every creature may believe it; for he who so 'believeth shall not perish, but have everlasting life.' Such is the mighty difference between believing and not believing. It makes all the difference between Hell and Heaven. He who believeth, hath passed from death even unto life; and the errand of the Missionary is to carry these overtures to the men of all languages and all countries, that he may prevail upon them to make this transition. Some reject his overtures; and to them the Gospel is 'the savour of death unto death.' Others embrace them; and to them the Gospel 'is the savour of life unto life.' Whatever be his reception, he counts it his duty and his business to preach the Gospel; and if he get some to hear, and others to forbear, he just fares as the Apostles did before him. Now, my brethren, we have got among the substantial realities of the Missionary Cause. We have carried you forward from the accessaries to the radical elements of the business; and if you, offended at the hardness of these sayings, feel as if now we had got within the confines of Methodism, then know that this feeling arose in your minds at the very moment that we got within the four corners of the Bible; and your fancied admiration of this book, however exquisitely felt or eloquently uttered, is nothing better than the wretched flummery of a sickly and deceitful imagination."

We must indulge ourselves and our readers by transcribing another paragraph, in which the character of a true Missionary is finely depicted.

"What the man of liberal philosophy is in sentiment, the Missionary is in practice. He sees in every man a partaker of his own nature, and a brother of his own species; — he contemplates the human mind in the generality of its great elements; — he enters upon the wide field of benevolence, and disdains those geographical barriers, by which little men would shut out one half of the species from the kind offices of the other. His business is with man; and let his localities be what they may, enough for his large and noble heart that he is bone of the same bone. To get at him, he will shun no danger, he will shrink from no privation, he will spare himself no fatigue, he will brave every element of heaven, he will hazard the extremities of every clime, he will cross seas, and work his persevering way through the briars and thickets of the wilderness. In perils of waters, in perils of robbers, in perils by the heathen, in weariness and painfulness, he seeks after him. The caste and the colour are nothing to the comprehensive eye of a Missionary: — his is the broad principle of good-will to the children of men. His doings are with the species; and overlooking all the accidents of climate or of country, enough for him if the individual he is in quest of be a man, — a brother of the same nature, — with a body, which a few years will bring to the grave, and a spirit that returns to the God who gave it."

DANCING
REPROVED BY A HEATHEN.

"It is well known that the Asiatics of either sex, of any respectability, never dance themselves. — Throughout Hindoostan, &c. the master of a feast sends for the public dancing-girls and musicians to entertain his guests. An Indian of respectability could never consent to his wife or daughter dancing in public: nor can they reconcile the English country-dances to their ideas of female delicacy.

"I remember an amiable Hindoo at Bombay being taken to a veranda overlooking the assembly-room, where a number of ladies and gentlemen were going down a country-dance. On his conductor asking him how he liked the amusement, he replied, — '*Master, I not quite understand this business; but in our caste we say, If we place butter too near the fire, butter will melt.*' I have thought of this Hindoo when present at some particular waltzing in France and Germany."

Forbes's Oriental Mem. v. iii. p. 81.

Obituary.

REV. HENRY DAVIS.

On Tuesday, November 28, 1815, entered into rest the Rev. Henry Davis, who was 43 years pastor of the Independent Church at Great Wigston, near Leicester. Mr. D. was the subject of serious impressions in early life, through the instructions of pious parents being rendered a blessing to him. At the age of sixteen he became more extensively acquainted with the nature of sin and the evil of his own heart, under the ministry of the late Mr. How, of Weedon; and was thence led to feel the need of a Saviour's blood and righteousness, pardon and acceptance with God. Becoming acquainted with the consolations of the Gospel, and being desirous of making known to others the grace of our Lord Jesus Christ, and the way of salvation through him, he was placed under the care of the late Dr. Addington, when he resided at Market Harborough; and in 1761 commenced his academical studies at Daventry, under the superintendence of the late Dr. Ashworth.

On the expiration of his studies at the academy, he settled with the congregation at St. Neot's, Hunts. where he resided six years; and receiving an unanimous invitation from the congregation at Wigston, and wishing to follow the leadings of Providence, he removed there in 1772.

In this part of the Lord's vineyard Mr. D. did not labour in vain; and there is reason to believe that a goodly number will be 'found as the joy, and the crown of his rejoicing, in the presence of the Lord Jesus at his coming.' The conduct of Mr. D. was admired by all who knew him, and most by those who knew him best; he was the consistent Christian, the affectionate pastor, and the constant friend of the distressed; ever ready to administer relief according to his ability.

The sick bed of this aged servant of God presented a striking exemplification of the reality and importance of personal religion, by the rich enjoyment he had of those blessings which alone can support the mind in long continual affliction and the prospect of death; for he could say with confidence, "I know whom I have believed; and am persuaded that He is able to keep that which I have committed unto him against that day." On another occasion he said, "What a delightful prospect I have! — I shall finish my course with joy!" At another time, he repeated the language of an apostle with peculiar emphasis: "Behold, what manner of love the Father hath bestowed on us that *we* should be called the Sons of God!" and then added, "Precious passage!"

His faith was firmly fixed on the atonement and righteousness of the Saviour as the only basis of hope; and during a heavy affliction of nearly five months, he possessed an unshaken confidence, — was satisfied with the dispensations of Providence, and fell asleep in Jesus, having seen the salvation of God. The funeral sermon, according to Mr. Davis's request, was preached by his colleague, from a portion of Scripture which Mr. D. chose in an early stage of his illness; Psal. cxxx. 7.

MR. BRADLEY,

(Newhouse, near Huddersfield)

In the meridian of youth (Nov. 17, 1814) was removed by death at a time when more than ever his life might appear desirable, did not that which rendered it so prove the best consolation for his loss. In early youth, the blandishments of the world found too easy admission into a mind ardent, sanguine, and unsuspecting. His propensities enthralled his judgment. But was he happy in their gratification? His own avowal, not many months before his death, will determine the question, "I have enjoyed," said he, "in these few months, notwithstanding the many days of suffering I have had, more real pleasure than I ever procured myself; or, than any flattering expectation ever afforded me."

It may not be useless to remark, that the deceased had the advantage of a religious education and gospel-privileges; — that he respected the truth, though not the subject of its power; and would even vindicate its doctrines if impugned by others; — that he observed the Sabbath; — and that the consistent Christian had ever his good-will and best services.

For several years previous to Mr.

Bradley's last illness, he was often a sufferer from a complaint which at length terminated his life; and might indeed be traced to his boyhood. During this period he rigidly observed the abstemiousness prescribed him, was often thoughtful; and there is reason to believe his mind had impressions of a religious nature. A few months before, a very alarming return of his complaint, with which he was attacked in the winter of 1813, in reading a sermon by the Rev. T. Kidd, entitled 'Knowledge and Obedience,' he was struck with a passage on the necessity of supplicating the influence of the Spirit. He committed the sentence to memory, determining to make it in future the subject of his prayers; remarking, that in asking for this, he in effect asked for every thing, for the Spirit would lead him into *all* truth.—Now was the time when conviction of sin flashed as lightning thro' his conscience, fully discovering his lost undone state: earnest prayer alone allayed the tempest of his soul. He viewed himself as the greatest sinner out of Hell; and felt in good measure the weight of his sins 'ere he found a Saviour to bear them for him.' In proportion as hope and comfort in believing was graciously afforded him, gratitude and love flowed to the Author of it. The most prevailing fear was, lest his convictions proceeded only from the prospect of death and eternity; — their abiding in health, or rather the peaceable fruits of them to appear then, he knew would be the most satisfactory evidence of his sincerity; therefore he wished to recover, to prove to himself and others that they were wrought of God. God heard his request; and raised him up to the enjoyment of many months of tolerable health: the hopes of his friends were not disappointed: — his views were clear: — his choice decided. He often mentioned, during this respite, with a tear of gratitude, the condescension of God in afflicting him; — he regarded his sufferings as the gracious chastisement of a kind and loving Father; — he felt himself God's property, bought with a price; therefore he dared not,—he could not knowingly commit sin. The first and latest hours of the day he devoted to the attentive perusal and study of his Bible: other books of a religious nature obtained a considerable portion of his time.

In October, 1814, his disorder returned with increased violence and alarming symptoms. His sufferings became extreme; yet never a murmuring word escaped his lips: his very groans, extorted by pain, he condemned as betraying impatience. He thought all his sufferings far less than he deserved to endure; but they proved more than his nervous system could sustain, as he was, by almost uninterrupted pain, prevented receiving any rest by sleep during many successive days and nights. Still his poor disordered mind, though lost to itself and objects dear around him, knew 'in whom he had believed.' This passage of Scripture he more than once emphatically repeated, and many others of similar import. Nor was he forsaken of God: lucid intervals he had; and in such moments he would say, — "Let us praise God, for he is merciful, — he is very merciful." An affectionate friend having been speaking of the compassion of Christ in becoming the Saviour of sinners, he exclaimed, —"I cannot comprehend his love!" adding, "It is a wonderful salvation, — a precious salvation, — a glorious salvation! — It is suited for you, and you, and you" (addressing severally those around him); then clasping his hands together, he continued, — "and thanks be to God it is for poor Joe!" His prayers were solemn and collected; they breathed the rich experience of a mind penetrated with self-abasement; and the grandeur of the Being whom he addressed. His dismission was easy, and almost imperceptible; not a sigh nor struggle gave intimation of his departure.

When apparently lying in a hopeless state, in the beginning of 1814, Mr. Bradley made a solemn request to the Rev. William Moorhouse, whose ministry he attended, to improve his death from 1 John i. 8, 9. He enjoined him to warn sinners, particularly the young; which accordingly was attended to, December 11th, in a very impressive sermon to a large and attentive auditory; when Mr. M. remarked,—"The deceased did not wish any encomiums to be passed upon him; he did not think himself deserving of any." Z.

Review of Religious Publications.

A Summary *of the History of the English Church, and of the Sects which have departed from its Communion; with Answers to each Dissenting Body, on its pretended Grounds of Separation. By the Rev.* Johnson Grant, M. A. *Two vols.* 8vo, £1.6*s.*

GENERAL history has been properly called a Common School for Mankind; we should think, therefore, that Ecclesiastical History ought to be considered as an academy of a higher order, as it is calculated to impart the most interesting lessons. What can be more instructive, more awakening, than to look back on the errors and follies, on the pride and dogmatism, on the superstition and despotism, on the oppression and violence, on the cruelty and bloodshed that the Church, — the *true* and *apostolic* Church, under the garb of Religion, presents to our view? It must be a retrospect at once monitory and affecting,—at once demanding our personal gratitude and sincere regret.

The church-historian has, therefore, a vast field before him; but while he surveys it, and ranges through it, let him summon into exercise his best powers of discrimination: let Candour, Truth, and Charity be his constant companions. In a word, let him keep alive all his moral energies, that, if possible, he may transfuse them into the minds of his readers. If tolerably impartial in his decisions, if decidedly moral and serious in his spirit, his work may confer innumerable benefits on society, even to remote generations. How far Mr. Grant has proceeded upon these principles, and evinced these qualifications, it is our immediate province fearlessly and faithfully to examine. *Veritas non quærit angulos.*

This work is formed on the skeleton of a smaller production, which obtained a premium from the Ecclesiastical Society of the diocese of St. David's; and, under the fostering auspices of that Society, it has arisen to its present bulk and importance. It is dedicated to the Lord Bishop of St. David's. As a Summary, the Author professes to have confined himself to a perspicuous and compressed narrative; to have spared many reflections which the facts suggested; to have avoided the fault of preceding historians, — their want of judgment in selection and arrangement; to have consulted nearly all the historians and biographers, and searched in every quarter for accurate and complete intelligence;—and if he have erred, it has not been through any failure in point of diligence.

Such a mighty task would have deterred many men from the attempt. We can, therefore, believe Mr. Grant to be very sincere in saying, 'I feel, on the whole, very deeply conscious of my incompetence to doing full justice to so arduous an undertaking; and it is not without a trembling, and even reluctant hand, that I now transmit to public notice my humble and feeble endeavour to fulfil it.' In replying to the tenets of the different sects, he is precluded, by the nature of his work, 'from descending into very minute particulars, or expanding the arguments used, by copious illustrations.' In concluding his Preface he candidly observes, 'It has been my humble desire and earnest endeavour to speak of each dissenting body with perfect candour, and as much Christian charity as consists with the defences I have undertaken, and as it is proper for one fallible and imperfect being to exercise towards his brethren.' We shall see in the sequel how admirably the Author exemplifies this *perfect candour!*

Volume the *first* is well divided into chapters and sections. Chap. 1 and 2 contain an Account from the first Appearance of Christianity in Britain, to the Arrival of the Anglo-Saxons, and from the Arrival of the Saxons to the Norman Conquest; with an Appendix on the Doctrine, &c. of the Church under the Heptarchy. — Chap. 3 and 4, from the Conquest to the Reign of Henry VIII. —Ch. 5, the English Church during the Reign of Henry VIII; an Appendix on the general State of Church Government from the Conquest to Edward VI.— Chap. 6, the Reign of Edward VI.—

Ch. 7, the Reign of Mary; and Ch. 8, the Reign of Elizabeth, with an Appendix on the Grounds of Separation from the Church of Rome.

On the first portions of the work we have but little to remark. In chap. 1 the Pelagian heresy is noticed and refuted in a satisfactory manner, on the whole; but Mr. G. does not forget to intimate his favourite dogmas, the *tainted* (rather than totally depraved) condition of human nature, and the *co-operation* of man with the influences of the Spirit of God in regeneration. In glancing at the history of the early periods of the Church, the author's prejudices and partialities do not fail to unfold themselves. Every thing that relates to the succession of the primates and bishops; that tends to uphold the rights of the clergy; that is at all favourable to sobriety, morality, and piety, in *their* conduct, is noticed with the minuteness and warmth of a true son of the Church; while, on the other hand, a little irregularity, or rather an intrepid zeal, in defence of the rights of conscience in the service of God, gives Mr. G. an opportunity of *slightly* noticing them, or playing off a little of his *wit* upon them in a note. We allude to such names as Columba, Roger Bacon, Dun Scotus, &c. Even the immortal Wickliffe seems to have his excellencies nearly poised by his failings; while poor William Smith and Swyndurby are deemed fit objects of ridicule. Did these men offend our Author by becoming Lollards, or by *presuming* to preach the doctrines of Wickliffe? To whom were they to look for ordination, if they had desired it Or were they called to let their religion die with themselves? Undoubtedly they acted upon principle; and they adopted the plan of *itineracy* from Austin and other Romish Missionaries; or rather they set before themselves the zealous examples of the apostles. Why then, in the name of Truth and Charity, should Mr. G. desecrate a page by exposing the weaknesses of these men, or their original ignorance and poverty?

The account of the Reformation, during the reign of Henry the Eighth, with the character of that monarch, displays considerable ability and impartiality. Henry's occasional moderation towards his Catholic and Protestant subjects may be instructive to some of our readers to cite: —

"Sometimes, indeed, he recommended moderation and mutual deference to both contending parties, facetiously observing, that "the one were too bigoted in their old mumpsimus, and the other too curious in their new sumpsimus." Nor did he fail to give an example of the liberality which he enforced. When told that Coverdale's Bible abounded in faults, he enquired whether they amounted to heresies; and on being answered in the negative, promptly rejoined, "Then, in God's name, let it go abroad among my people."

'The preachers who were licensed,' says Dr. Warner, 'having many complaints brought against them to the king, began to write down their sermons, that they might be able to justify themselves from such accusations; and hence the reading of sermons grew into a practice in the church of England, which till then had not been known.' To do away the accuracy of this historical fact, Mr. Grant cites *two* instances to the contrary; one of which was that of Lichfield, rector of All-Saints, Thames Street, who died in 1447, and 'who left no less than 3083 sermons, written with his own hand; and all of which he had preached. But does this prove the practice to have been general? 'There is one main objection,' adds Mr. G. 'to extemporaneous preaching, — the probability which it introduces of a rash expression or ludicrous illustration, in the awful place of truth and solemnity;—an objection which appears altogether insurmountable,'—and the objection would also be equally insurmountable by us, if we could suppose that extemporary preachers were more prone than their brethren to prefer rash expressions to sober truth; or ludicrous illustration to that solemnity and seriousness which must surely be felt by every faithful preacher of the gospel.

A tolerably impartial summary is given of the reign of Edward VI. Mr. G. justly considers that Bishop Hooper is the *Father* of the Nonconformists. He seems to think that the opinion of Mr. Neale, 'That the Reformers were not satisfied with the existing state of church-discipline,' is an assertion incapable of being supported. But Neale refers to John a Lasco, to King Edward's opinions, to Bucer, to Bullinger, to Burnet, and to Pierce. What further testimonies to

a fact so notorious and so self-evident, Mr. G. requires, we cannot conjecture. He thinks proper to mention that Hooper, before his death, bitterly regretted his warmth about the vestments; but he makes no mention of the contemptuous manner with which Cranmer, Ridley, and Latimer speak of them when they were disrobed by the Papists. What changes does the prospect of death make on a man's mind! Ridley at one time depriving and imprisoning Hooper for not wearing that apparel, which, at the close of life, he pronounces to be *foolish* and *abominable!*

In reviewing the reign of Mary, the character of that princess and her persecuting co-adjutors, with those of Cranmer and the noble confessors of the truth, are well-drawn portraits. The origin of the Puritans is briefly noticed; but no censure is passed on Dr. Cox for breaking up the Puritan Church at Frankfort. The Baptists, Sabbatarians, and Gospellers come next under our Author's animadversion. A concise but fair account is given of the Baptist denomination, accompanied by a short but learned refutation of their peculiar tenets.

There are too many partialities and omissions in Mr. G.'s summary of Elizabeth's reign to entitle him to any praise for an impartial statement of facts, or for candid reasoning on those events which he submits to his reader's attention. Having given the Puritans their full measure of exposure and censure, he deems Elizabeth's disposition to persecute them *inexcusable;* but he might have saved himself this concession, if he had previously proved what he insinuates (p. 452) that the Puritans had 'an hatred as inveterate to *the prerogatives of the crown*, as to the rites of the established church. Elizabeth discerned no such thing, except in the conduct of a few misguided fanatics. As for the body at large, let their memorials, their petitions, and their actions be cited as a proof that this is neither more nor less than a vile calumny. The volume concludes with an Appendix on the grounds on which the Church of England separated from that of Rome, taking the charge of the present Bishop of Durham as a text-book on this subject. The reasoning throughout is clear, cogent, and masterly.

The contents of Vol. II. are,—Introductory Dissertation on the Primitive Church, and the Church of England as modelled on it;—Chap. 9, the Reign of James I; with an Appendix on the several English Translations and Editions of the Bible;—Chap. 10, the Reign of Charles I., to the Civil War;—Chap. 11, from the breaking out of the Civil War to the Death of Charles; with an Appendix on the Quinquarticular Controversy;—Chap. 12, the Commonwealth, including a Statement and Refutation of the Tenets of the Presbyterians, Independents, Baptists, Antinomians, Southcottians, Quakers, &c.

It would be unsuitable to our work, and uncongenial to our feelings, to follow Mr. G. through the labyrinths of controversy, and the dogmas of bigotry, in which he has involved himself in the Introductory Chapter; yet we are happy to remark, that, through the help of a good broad definition or two, with a portion of that 'charity that hopeth all things,' his dogmas often merge in Christian feeling, and his labyrinths occasionally open on a path, broad and plain, in which the Episcopalian and Nonconformist may walk in their way to a kingdom in which 'the distinction of Churchman and Dissenter is known no more.'

The Independents fully agree with Mr. G. in his definitions (p. 3) that the term *Church* in Scripture is taken *generally;* that it designates a *Body*, united and indissoluble; and consequently whenever the phrase presents itself in a more contracted sense, it is synonymous with 'that portion of the General Church which is in the house of Nymphas, or in Jerusalem, or in England.' He adds, 'In noticing these distinctions, we seem to have detected a leading error of the Independents; who, while they affirm that every congregation constitutes a distinct church, lose sight of the more comprehensive meaning of the term *Church* in Scripture, &c. This is a gross error, or a perverse misrepresentation; and his reasoning upon it is illogical and futile in the extreme. Each corporate town in the kingdom is a distinct body; *ergo*, the thousand corporations are fragments incapable of being joined together into a whole to form the body corporate of the state! How absurd and childish! Besides, it is a notorious fact, that no church, no religious body in Christendom ens

tertains more liberal and comprehensive views of the Church of Christ than the Independents.

We have alluded to the charity and bigotry of our Author; and we must cite a specimen of each:—'Let it be observed, however, that in excluding from the pale of the visible church the conscientious Dissenter upon principle,—principle established on the basis of impartial investigation, unfeigned humility, &c. we would by no means be understood as pronouncing against him an *anathema*, as debarring him from the inheritance of salvation. We presume to deal around us no such bolts,' &c. p. 11. Very good; but let us hear how the Author's bigotry balances the account, and nullifies this Christian charity:—'Pursuing an *authorized* way to Heaven, we cannot assure those brethren who go not along with us, that their *by-paths* will certainly lead them thither. Lead thither they may;—sincerely do we hope they will; but we have no written sanction for speaking of them with stronger confidence. Denizens of the New Jerusalem by *charter* (the charter of *Harry the Eighth* we presume!) we pretend not to determine absolutely, that no act of special favour will extend the like privilege to professors varying from us in opinion: but we have received no sealed authority from the king to grant them the freedom of the city. To employ a phrase not the less insignificant or *excellent* because it has been derided and despised, we leave them to *the uncovenanted mercies of God.*' Thus complacently does this privileged denizen of the New Jerusalem sing a Lullaby to the Church, while, with equal composure, he chaunts the funereal, the *damnatory dirge*, over all the sectaries in the kingdom!

Having read the volume with the most minute attention, we were on the point of detecting many of Mr. G.'s errors in his historical narrative; of exposing his unqualified abuse of Daniel Neale,* —of pitying his partialities and weaknesses, —of chopping a little logic with him,—of laughing with him at his witticisms, while we condemn his buffoonery,—of calling him to order and to reason at once for his ignorance and scurrility in his review of the Quinquarticular Controversy,—of shewing the absurdity of tagging such a long account of poor Southcott to his report of the Commonwealth, and of ranking her and her adherents among the Sectaries, when it is notorious that almost the whole bundle of fanatics were clergymen, and other *enlightened* members of the Establishment! &c. &c.; but Candour, or Pity, cries 'Forbear.'

Yet in his exposure of Joanna, and of Huntington, and their respective followers, he has shewn the most commendable diligence and fidelity. He is also equally happy in giving his judgment of the Quaker's opinions and peculiarities; and in some other points of minor interest we applaud his discrimination. But the Author has obviously failed, through having attempted too much. He is aware, however, that 'the labour is such as no praise or emolument he is likely to receive will ever adequately remunerate.' Such being exactly his somewhat *gloomy* forebodings, we must at parting invite all those Churchmen, who see nothing but perfection in the Establishment, nothing in dissent but party-spirit, misery, and eternal condemnation,—and nothing in poor Calvinism but horror and despair in this world and the next;—we must invite all such beings to an intellectual feast. And we submit it to their generosity, that while their libraries are enriched with such a work as this Summary, they will forthwith devise an adequate remuneration for its laborious Author.

* Perhaps Mr. G. took umbrage, like one of the *Quarterly Reviewers*, at the manly and frank portrait of the worthy Memorialist, who evidently prejudged the work, because of the broad *contour* of his *phiz*. *Risum teneatis amici?*

Some Account of the Rev. T. Robinson, *M. A. of Leicester; with a Selection of Original Letters. By the Rev.* E. T. Vaughan, *M.A.* 8*vo*, 12*s*.

UNDER this modest title we find a valuable article of biography, rendered doubly interesting by the deserved celebrity of the subject, and the variety of incident and observation therewith connected. Mr. R.'s character is already immortalized by the eloquent oration of Mr. Hall, which was given in our Magazine for September, 1813; and we shall not now enter into the particulars of his life, as

we mean to take the first convenient opportunity of devoting a few more pages to his memory.

We do not however admire Mr. V.'s method of continuing the life in one unbroken narrative of 300 pages, without any division of chapter or section to relieve the attention of the reader, though we confess the variety of incident and observation did not suffer us to feel *ennui* or weariness. We were particularly interested in the controversy between our author and the Messrs. Ludlam, though we were grieved at their conduct and lamented the personalities. The next 100 pages nearly, are devoted to observations on Mr. R.'s public ministry and writings, which were rather popular than accurate, and pursued the one object of his life,—that of doing good to souls. At the end of these we have about 40 familiar letters, or parts of letters, to his friends, full of piety and unction; and the last pages characterize his mind and ministerial labours.

We have little room for extracts; and among so much excellent matter should be at a loss to make selections; but we cannot forbear the insertion of two or three anecdotes, which, we doubt not, will highly gratify our readers, and lead them eagerly to peruse the volume.

'Mr. Robinson used to speak of Mr. Romaine's manner of preaching with much feeling and affection. Patting his breast, he would say, "he seemed to be eating and relishing the food of his own words, which was 'sweeter than honey to the taste." With a subject little varied, he spoke as though it were always quite *new*. "Have you changed your subject yet Mr. Romaine?" said Mr. Robinson. 'No brother; my subject is still the same—*waiting faith*,' p. 249.

'Mr. Robinson preached for Mr. Cecil on several successive Sundays during his last illness. "What did you preach about yesterday, brother?" said Mr. Cecil. 'Now then we are ambassadors for Christ,' &c. (2 Cor. v. 20.) "Right, brother, Christ your subject! what do you think of preaching about next Sunday?"—'Even the righteousness of God, which is by faith of Jesus Christ," &c. (Rom. iii. 22—24)—"Right again! more of Christ: were I to preach again, I would preach nothing else." p. 257.

'Our venerable Monarch (whom God restore!) once asked Mr. R. "What are you publishing now at Oxford?" 'Some of the principal works of the fathers of our Reformation,' said Mr. R. referring to the 'The Fathers of the English church.'—"*There were giants in the earth in those days*," replied his Majesty, with that quickness and pertinency for which he has often been admired.' (p. 245. N.)

We regret that Mr. V—— has not favoured us either with an Index or Table of Contents. Authors who cannot stoop to the drudgery of this, may always be directed by their printer to some person who would do it at a moderate expence; and certainly no volume of this extent should be without.

Sermons, *designed chiefly for the Use of Villages and Families*. *By* Thornhill Kidd. *Two vols.* 8*vo*, *price* 16*s*.

In our Review for June, 1814, page 217, we expressed our approbation of the first volume (then printed in 12mo); and we think the second equally entitled to commendation. Mr. Kidd's selection of subjects is judicious — his doctrine uniformly evangelical, yet always practical—his divisions natural —his style easy and familiar, — and what is still better, there is a rich unction of gospel piety which pervades the whole, and renders his discourses very acceptable to the religious public. The first volume was extremely well received; and we doubt not that this will find equal favour in the eyes of judicious Christians.

The subjects are, 1. The swelling of Jordan, Jer. xii. 5.;—2. The Conversion of Manasseh, 2 Chron. xxxiii. 13.;—3. Mercy to Penitents, Jer. xxxi. 20.;—4. Paul an Example of Mercy, 1 Tim. i, 16.;—5. Paul's Prayer before Agrippa, Acts xxvi. 29.; — 6. The Piety of Abijah, (to young persons) 1 Kings xiv. 13.;—7. The Recompence of Piety, Ps. xxii. 26.; — 8. Christ feeding the Multitude. Matt. xiv. 15. &c.;—9. The Prayer of Jesus on the Cross, Luke xxiii. 34.;—10. The Design of God in Affliction, Job x. 2 ;—11. Divine Consolation, Isa. lxvi. 13;—12. Repentance, Rom. ii. 4.;—13. Abraham the Friend of God, James ii. 23.;—14. The Water of Life, John iv. 14;—15. The Light of Truth, Ps. cxix. 130.;—16. Salutary Dis-

course, Rom. xv. 4;—17. The Ten Lepers cleansed, Luke xvii. 17.;—18. Seeking God in Trouble, Job xxiii. 3, 4.;—19. A Prayer in prospect of death, Ps. xxxix. 13;—Warning to Mockers, Isa. xxviii. 22.;—21. The Israelites at Bochim;—22. Spiritual Knowledge attained, 1 Cor. ii. 12.;—23. The Stranger's Prayer, Ps. cxix. 19.;—24. Profitable Remembrance, Deut. ix. 7.;—25. The Followers of Jesus, Rev. xix. 4.;—26. Grace and Righteousness, Rom. v. 17.—Christ able to save, Heb. vii. 25.—This last is a Funeral Sermon for a relation of the author, Miss Martha Rhodes; the Sermon is very excellent, and the account of her dying experience very affecting and profitable. The volume closes with a few pathetic Lines in Memory of the deceased, by her sister. We wish we had room for extracts, but we must be content with expressing our warm approbation of both volumes, and recommend them to our readers, especially for the use of families.

Socinianism Unmasked: *a Review of 'American Unitarianism, or a Brief History of the Progress and present State of the Unitarian Churches in America. By the Rev.* T. Belsham.' *8vo, Price* 1*s.*

We are glad to see this American publication reprinted in London, together with the spirited and masterly Review of it, which appeared in that useful periodical work, entitled, The Panoplist, which was noticed in our last volume, page 455. The history of the publication is shortly this:—Mr. Belsham, in his Life of Lindsay, was anxious to report the promising progress of Unitarianism in America; for which purpose he took the liberty of publishing the private letters of Dr. Priestley, Dr. Freeman, Mr. Wells, and other gentlemen of that class,—letters which, in some instances, disclosed the secret and artful measures taken to sap the foundations of the orthodox faith, and lead the people gradually into Socinianism. This disclosure was so unwelcome to the gentlemen concerned, and whose maneuvres were unexpectedly disclosed, that Mr. Belsham's book was kept secret in America for a considerable time; but being discovered by the orthodox, those parts of the volume which related to 'American Unitarianism' were republished in a pamphlet under that title, and soon reached a fourth edition. The Panoplist, in reviewing this, ably exposes and refutes the Socinian Creed; and shews by what unworthy means its abettors were labouring to promote it in America. The Letters from Dr. Priestley, relative to Mr. Jefferson (the late infidel President of the United States) contains one sentence, which is in itself a volume. Speaking of Mr. J. he says, '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 what *we* are.' This proves what we always asserted, that there is no great gulph between Socinianism and Infidelity. The Unitarian is on the high road; and sometimes, like Johnny Gilpin, goes farther than he intended. Let all who dread Infidelity beware of Socinianism. We warmly recommend this pamphlet, as exposing, in a brief but convincing manner the glaring falsehood, horrible impiety, and dangerous tendency of the modern Unitarian system.

A Map of the World; *in which is represented the Moral State of all Mankind, particularly the Progress which Christianity is making through the World. Designed and drawn by* James Sabine. *Atlas folio, 9s.*

This useful Map does great credit to the Author in its execution, and is so coloured as to represent the different religions of the world,—all the present Missionary stations are also marked, with a reference to the different Societies which support them. Two statements are given of the population of the world: one from Mr. Pearson's Prize Essay, which reckons it at 1000 millions; the other at 700, which nearly corresponds with that in Mr. Williams's Dictionary of Religions (p. 335) and probably with matter of fact; and his Appendix would form an appropriate Commentary on Mr. S.'s Map, which we cordially recommend, not only in a geographical, but in a religious view, exhibiting in a striking manner the necessity of *Missionary* exertions, since it appears that, to the present day, not one fourth of mankind are acquainted with Christianity in any of it forms.

Relative Responsibility: *a Sermon delivered at Kensington, Sept. 7. 1815, at a Monthly Association of Ministers and Churches in Connection with the Old College, Homerton. By* John Innes *(of Camberwell)* 8vo, 1*s.* 6*d.*

We have recently had occasion, in the course of our Reviews, to speak in terms of high commendation of several sermons which have been preached at the Monthly Meeting of Ministers in London; and the present discourse, in our opinion, presents a fair and honourable claim to be admitted into the ranks of its respectable predecessors. The subject which it embraces is of very general interest, and of great utility; and it is treated in a manner which reflects much credit on the judgment and feelings of the preacher. He has taken a comprehensive survey of the relative duties of mankind in general, and more particularly of the professors of Religion, shewn the responsibility which attaches to their characters, arising out of their various conditions and circumstances, and urged with great force of argument the obligations by which every individual is bound to devote all the talents entrusted to him to the promotion of the divine glory and the benefit of his fellow-creatures. Every class of the community may derive benefit from the perusal of this sermon. There is scarcely an individual so destitute and forlorn as not to possess some degree of influence in the church or the world; if he possess but one talent, he is here taught the necessity of instantly unfolding the napkin in which he had concluded to bury it, and of putting it in circulation, that when his Lord comes he may receive his own, with interest. Ministers of the gospel, deacons and members of churches, magistrates superior and subordinate, instructors of youth, and even servants, are addressed in a manner suited to their different stations; and as many useful cautions and directions are presented to them, as can be comprized in the compass of a single sermon. Our limits will not allow us to present our readers with an analysis of this useful discourse, nor with extracts; we can only subjoin the text, which is adopted as a motto to the subject, taken from Philip. ii. 4, 'Look not every man on his own things; but every man also on the things of others.'

The Influences of the Holy Spirit explained and defended: *a Sermon preached at Wakefield, by* James Bennett, *of Rotherham.* 8vo, 1*s.*

The name of the respected Author, and the request for publication made by the Associated Ministers before whom this discourse was delivered, supersede the necessity of any remarks on our part, with regard to the ability displayed in this explanation and defence of a doctrine of vital importance. The text selected for the purpose is 1 Cor. xii. 3, 'No man can say that Jesus is Lord, but by the Holy Ghost.'

Mr. Bennett proposes to give a statement of the doctrine of divine influence, — to defend it against objections, — and to display its peculiar excellencies. Under the first of these divisions of the subject, Mr. B. observes that an influence from the divine Spirit is the source of religion, — that the Holy Spirit exerts his influence on the soul, or spirit, or nature of man, — that the effects of the divine influence are seen in the operation of all the powers of the renewed soul, — that the influence of the Holy Spirit accompanies all the means of grace which God has appointed, — that the influences of the Holy Spirit are essentially connected with the redemption of Jesus Christ — and that the influence of the Holy Spirit accompanies the dispensation of the gospel in a mysterious and sovereign way. In defending the doctrine, Mr. B. replies to the objections, that it is chargeable with enthusiasm, — that it is contrary to the nature of virtue, — that it would render the wicked excusable, — that it would lead men to neglect the means of religion. In displaying the advantages of the doctrine, it is maintained that, this doctrine reconciles the language of Revelation with the dictates of Reason, — that it harmonizes diligence in duty with dependence on grace, — and that it affords hope to the most degraded, while it inspires humility in the most exalted.

Literary Notices.

SEVERAL copies have been received by the Baptist Missionary Society, of the Rev. Dr. Marshman's *Clavis Sinica*, or Elements of Chinese Grammar, with a Preliminary Dissertation on the Character and Colloquial Medium of the Chinese; and an Appendix, containing the Ta-hyoh of Confucius, with a translation. This is a quarto volume, containing 522 pages, and has been well received, both by the Government abroad, and by the Court of Directors at home. Dr. Marshman applied to the former in December last, through the college council, hoping for the encouragement they sometimes grant to works of science and literature, viz. that of taking a number of copies, sometimes forty or fifty, and occasionally a hundred. Had they taken a hundred in this case, they would have amounted to 4,800 rupees. They have, however, dealt yet more liberally, by voting to Dr. Marshman 8000 rupees, or £1000 sterling; and requesting him to send them only fifteen copies, that they might not deprive him of the sale of the work. The Committee of Directors have also kindly accepted a copy presented to them by the Society, and have placed it in their library, and gave orders for forty copies.

Martyn's Hindoostanee New Testament.—The Rev. Daniel Corrie has brought over with him from India copies of the edition of Martyn's Hindoostanee New Testament, printed in Persian Characters, at the Serampore press. Large impressions of the whole Testament, and of each gospel, and of the Acts of the Apostles, in separate books, are circulating in India, and they have been received with the utmost eagerness. Mr. Corrie, anxious to take back with him to India in 1816, a large edition of this work, printed with all the advantages of English paper and Topography, brought the subject before the Committee. It has been laid, in consequence, before the Committee of the British and Foreign Bible Society, who, with their accustomed promptitude and zeal, have taken measures for effecting this work, and will probably freight the vessel which may carry back Mr. Corrie to his labours in India, with a rich cargo of the *first* copies of the Scriptures *that have been printed in this country for our Indian Empire.*

A new small Edition of Burder's Supplement to Watts, 32mo, will be ready in a few days, fine and common; and in about a month the larger edition, in 18mo.

In the Press.—A Second edition of Mr. Griffin's Life of Captain Wilson.—A volume of Sermons, Practical and Doctrinal, by Dr. Dick of Glasgow.—A Complete Common Place Book to the Bible in 8vo, by Hugh Gaston.—An Essay on Classical Instruction, in which the new mode of education is applied, by R. Keynes of Blandford.—Also (by another hand) the Adoption of Monitorial Assistance to Sunday Schools.

Select List.

Memoirs of the Life of the late Major General And. Burn, 2 vols. 8vo, 16s.

Lectures on the Sacred Poetry of the Hebrews, translated from Bp. Lowth, by G. Gregory, F. A. S. 2nd edition, 2 vols. 8vo. £1. 1.

Vol. VI. of the Works of the Rev. J. Howe (with his Portrait) edited by the Rev. J. Hunt. 8vo 9s; Royal 12s.

The Works of the Rev. J. Newton, 6 vols. 8vo, 2nd edition, £3. 3.

An Inquiry into the Effects of Baptism according to the Sense of Holy Scriptures and the Church of England; in Answer to the Rev. J. Mant. 8vo, 5s.

The Judgment of Abp. Cranmer; containing the People's Right to, and discreet Use of, the Scriptures; with a Manual of Directions for Reading the same. 8vo, 1s.

The Present of a Mistress to a Young Servant, by Mrs. Taylor, of Ongar. 12mo. (with frontispiece) 3s. 6d.

Jonah, the Seatonian Prize Poem for 1815, by J. W. Bellamy, M. A. 8vo, 3s. 6d.

Mr. Cobbin's Statements of the Persecution of the Protestants in France, 3d edition, 8vo, 4s.

A Sermon at St. Paul's Deptford, Oct. 22, 1815, by Rev. H. Vallance, A.B. 1s.

Plain Preaching, or Sermons for the Poor, and for People of all Ranks, by the Rev. E. Mayow. 12mo, 5s.

A second vol. of Sermons by Rev. G. More. 12mo, 5s. 6d.

A Collection of Letters suited to Children and Youth, selected by J. Brown, Minister of Whitburn, 12mo. 2s. 6d.

The Rural Christian, by G. Wright, Esq. 5th edition, 12mo, 2s. 6d.

Memoirs of Miss Marth. L. Ramsay of Charles Town, S. Carolina, by D. Ramsay, M. D. 5s. 6d.

Rusher's Catalogue for 1816; containing an extensive Collection of Divinity, 2s. 6d.

A Plan for the better maintenance of Curates. By the Curate of Ash, in Surry, 2s.

A Journey to Salem; an Allegory, by Amicus, 1s. 6d.

☞ Mr. Burder's Missionary Anecdotes may be *now* had.

RELIGIOUS INTELLIGENCE.

RUSSIA.

Extract of a Letter from St. Petersburg, dated August 1, 1815.

It is an ancient custom here for the Russians to parade in their new dresses, in the summer-gardens on Whit-Monday (which happened this year the 19th of June, N. S.); so that I have had an opportunity of being present at this celebrated promenade, which is exceedingly entertaining. The inhabitants on this day, from all the provinces of Russia, display their true provincial costumes, — some of which are fantastical in the extreme, many however are rich and elegant. The Persian Ambassador was present in his richest attire, with many of his attendants. An interesting anecdote of him I will relate, which is a circumstance that happened not many days ago in this city. Two Persians belonging to his suite had been drinking, and were returning home rather intoxicated, when they fell out, and were proceeding to settle their quarrel by fighting; but were prevented by a Russian soldier, when one drew his dirk and wounded the man: they were immediately seized, and delivered over to the Police, and confined all night. In the morning the minister took them with him to their Ambassador, and related the circumstance to him; after hearing the particulars, he desired the minister to sit down, and went out, as if to enquire of the men what they had to say; and returned in a few minutes, when a repast was set out;— after partaking of which with the minister, the man's head, who had committed the crime, was brought in on a tray to the horror of his accuser! The Ambassador told him the business was settled, — the man had attempted the life of one of the Russian subjects, which crime was considered, by the laws of Persia, as bad as if he actually killed the man: — he had only suffered the sentence that his country had decreed."

[This fact must remind every reader of the decollation of John the Baptist, by the arbitrary mandate of Herod.]

Extract from another Letter, dated St. Petersburg, October 7th, 1815.

I have seen the two elephants that were sent as a present from the King of Persia to the Emperor of Russia. They were conveyed from Persia by Sultan Kattegery, who is a serious young man, a native of Tartary. He lived in Mr. Brown's family about seven years ago; since which time he has been in his native country, and has almost forgotten the English language, which he spoke fluently before he left Petersburg. There is a probability of his visiting England in the spring, to be educated as a Missionary.

MOSCOW BIBLE SOCIETY.

The Rev. Mr. Pinkerton has translated and transmitted a few extracts from the printed Report of this Society, for the gratification of its friends in this country. The Report, which is drawn up in a masterly style of language, states, among other striking facts, that, according to the most authentic sources of information, it appears, that *during* 234 *years*, since Bibles were *first printed in Russia*, no more than 22 *editions* of the Sclavonian Bible have appeared, consisting, in all, of but about 60,000 *copies!* Now should we even suppose (though it is impossible) that all the copies still exist, yet alas! how few Bibles, even in that case, would be to be found in Russia for the use of so many millions of people. — What a vast number of precious souls, during this period, have of course departed into another world without having had it their power to obtain that book which contains the only pure source of Christian doctrine!

From an Exile in Siberia, dated Tomsk, December 4, 1814.

[*From the same Extracts.*]

Having been of rank and nobility, by an unfortunate event, I find myself an exile in the Siberian town Tomsk, in the most needy and miserable condition, and, though desirous of exercising myself in divine things, yet I have not the means of obtaining

books salutary to the soul. On this account I flee for aid to the members of the Committee of the Moscow Bible Society, most humbly beseeching them to furnish me with a Bible, so that I may be able to read the Holy Scriptures, which are able to strengthen and preserve me from threatening despair, and beget in me the hope of life everlasting.

ASTRACHAN AND ORENBURG.

[*Edinburgh Missionary Society.*]

By a letter lately received from Astrachan, dated 29th of June, the Directors had the satisfaction to learn, that Messrs Mitchell and Fraser, with their families, and three of the ransomed, viz. James Peddie, Sophia, and Nelly, reached that city in health and safety, on the 25th of that month. After procuring lodgings, in which they were kindly assisted by Mr. Moss, the Sareptic agent, they waited on the Governor, and informed him of their object in coming to reside at Astrachan; when he expressed his satisfaction, and promised, as soon as they should receive the letters which they expected from St. Petersburg, authorising the establishment of the printing press, &c. that he would give them every assistance in his power.

A letter has also been received from *Orenberg*, dated August 1st, from which the Directors have equal pleasure in stating, that Messrs Fraser and Macalpine with their families, and other three of the ransomed, viz. Walter Buchanan, John Grieve, and Anna, had arrived there on the 26th of July, in good health, tho' greatly fatigued, and their clothes almost worn to rags with the length and mode of the journey. While at Sarepta they learned, that about a month before, the two Missionaries from the United Brethren to the Calmucks had gone to their station in the Horde, next Astrachan. On their way from Saratov to Orenberg, they passed through Catherinenstadt, where they met with much kindness from Pastor Hubert, who furnished them with a number of religious tracts in the French and German languages, for distribution. On reaching Orenberg, they were received with uncommon cordiality by the Governor General Prince Volkonsky, who invited them to dine with him daily. Two or three times every day he sent to ask what they needed, and took them out to his summer-house, which he offered them for a lodging; but on visiting it, it did not appear suitable for the purpose.

Letters have also been received from Messrs. Paterson and Galloway, at Karass, dated so lately as the 10th of August, at which time the state of that settlement was safe and healthy.

CRIMEA.

The following extract from a letter of Mr. Belugin, at Perecroft, in the Crimea, will shew the dismal situation of many of its inhabitants, and the urgent call that there exists for means being employed to make them acquainted with the Gospel;

"A friend," says Mr. B. "who travelled last harvest through a part of the Crimea, informed me, that there are many Germans and Swedes settled in it, and that they have Tartars for their neighbours, who are in the most wretched condition with regard both to bread and religion: but to which custom has reconciled them, though they live half human and half beastly. The German settlers are in no better condition. My friend entered one of their huts to lodge in. He found neither stool, chair, nor light; but what was most to be lamented, they had no instructor to teach them the way of life. A preacher has a great number of colonies to serve, the greater part of which he visits only once in two years, to baptize children, confirm the grown up, and dispense the Lord's Supper without respect of persons. On this account true Religion sleeps among them, and they have no more than the name of Christian. This is truly a lamentable condition, — for 'how shall they believe without a preacher'

IRELAND.

The public will be gratified to hear, that the Hibernian Society, of London, are pursuing their benevolent objects with unabated ardour, and with increasing success. Deeply impressed with a sense of the importance of the moral and religious education of the poor, the Society now exert all their energies, and employ all their resources, in the establishment of *schools*, and the circulation of the *Scriptures*, in

Ireland. The result has been such, as to exceed their most sanguine expectations. In the year 1814, the number of scholars paid for by the Society, was about *eight thousand:* they are now more than *fifteen thousand;* having nearly doubled their number in less than two years, notwithstanding occasional priestly opposition, and various other circumstances, which have contributed to prevent the increase from being still greater.

It is not, however, the mere increase of numbers, educated in the schools of the Society, but the evident fruits of their labours, which call for the thankful acknowledgments of the Committee, as these fruits appear in the children, the parents, the teachers, and the neighbourhood where the schools are established; various pleasing instances of which will appear in the next Annual Report.

Surely then, a Society which has already, even in its limited sphere of operation, produced such beneficial results, has a strong claim on the friends of religion and morality throughout Great Britain and Ireland. To them the appeal is made with a full persuasion, from their known liberality, that it will not be made in vain.

Subscriptions and Donations in favour of the Society, will be thankfully received by Samuel Mills, Esq. the Treasurer, 20, Finsbury Place; Messrs. Hankey, and Co. Fenchurch Street; Mr. Hamilton, 33, Paternoster Row; and Mr. Hatchard, 190, Piccadilly.

Nov. 8, 1815. A Meeting of the Cork and South of Ireland Society was held at Cork, when a respectable assembly of ladies and gentlemen met in the Council Chamber, the Mayor of the city in the chair. A Report of the Proceedings of this Society, whose object is to send approved ministers to preach in the towns and villages, was read and approved. It appeared that the ministers who have already itinerated under the patronage of the Society, have in general been received with attention; and that almost every village in the country of Cork affords facilities for preaching the gospel. Messrs. Harrison of Wooburn, Barnet of Perth, James of London, and Gordon of Youghall, have preached with considerable effect in various parts of the country. — Various resolutions were adopted, and appropriate speeches, delivered, by Messrs. Gordon, Nash, J. Cummins, R. Cummins, Flemyng, and Mannix.

PROVINCIAL.

BIBLE SOCIETY.

Dec. 5. The Earl of Liverpool presided at the Second Anniversary of the Cinque Ports Auxiliary British and Foreign Bible Society (held in Dover) of which his Lordship is the President. On taking the chair, the Noble Earl adverted to the dignified state to which, under the superintendance of divine Providence, this nation had been raised in the estimation of Europe, which rendered it important for us to justify this good opinion, by showing, that Britain, great in arts and arms, was, by the tone of her moral feeling, justly entitled to the pre-eminence she had so happily attained. It became our first duty to spread the benign influence of Christianity, the knowledge of pure religion to the utmost bounds of the earth. His Lordship remarked, that this Society had its origin at a period of national calamity, when the bonds of civilized society were nearly burst asunder; and we should demonstrate that now, when Prosperity was smiling on us with her choicest favours, we would not relax from our exertions, but with increased ardour, determine that, in prosperity or adversity, we would persevere till the whole world was illumined with the light of divine Revelation!

On receiving the Thanks of the Meeting, his Lordship entered more particularly into the nature and merits of the Institution. As a member of the Established Church, from education and habit, but much more so from consideration and conviction, he was particularly desirous of promoting its interests to the utmost of his ability; under this impression, he had recently appeared, on a public occasion, as a supporter of the Society for promoting Christian Knowledge. He was anxious to extend the influence and advantages of that institution; but he saw no reason why he should not at the same time afford the British and Foreign Bible Society every assistance in his power, and evince an equal anxiety to promote its success. The objects of the two societies were *one*, — that of dispersing the uncorrupted word of God; and as the means in each were pure, he should always consider it an honour to aid them, or

any other society which had the same object in view, and was labouring to effect the same end, — the dissemination of Christianity over the habitable globe.

His Lordship was a friend to the Bible Society; because it could operate where, from national custom, or the prevalence of different sentiments, the Society for promoting Christian Knowledge would not obtain admission. The universality of the object proposed by the British and Foreign Bible Society, and its tendency to unite all Christians (however divided on subjects of minor concern) in the bonds of Christian sympathy and benevolence, gave it, in his Lordship's mind, a powerful claim to universal support. The noble Earl concluded a speech of great energy, liberality, and decision, by stating, that in accepting the office of President, he had considered that he was performing an act of duty; and if his influence had the happy effect of benefiting the Society, his end was fully answered; and he should feel it his duty to persevere the zealous friend of the British and Foreign Bible Society as long as he existed.

On quitting the chair, his Lordship presented the Society with a second donation of £ 50.

The patronage of the Prime Minister thus afforded to the British and Foreign Bible Society, is the best possible answer to the malevolent assertions of its adversaries, who charge it with designs against the State.

PERSECUTION AT HOME.

The King versus *G. Baynham, J. King, M. Critchley, M. Sanders, and two others.*

The defendants were placed upon the floor of the Court, on the motion of Mr. Dauncey, to receive the sentence of the Court for a riot, in disturbing a congregation of Methodists at Newnham, on the 8th of January, 1815. It appeared that they, with about 100 others, had beset the place of meeting of the Methodists; had first driven out the congregation, by beating in the windows and throwing down the chimney; and then assaulted and ill-treated them, with sticks, stones, and brickbats. After hearing counsel on both sides, the Court ordered that they should be severally imprisoned in the gaol of Gloucester for three calendar months.

Several other persons have been convicted at the Gloucester Assizes of the same offence; but their sentence is deferred on a point of law. The chapel it seems has been destroyed by fire; and it appeared on evidence against one of the rioters, that he thought there was 'no more crime in killing a Methodist than in shooting a crow.'

ORDINATIONS.

Rev. B. Williams, late of Ruthin, having accepted the unanimous call of the church at Bagillt and Flint (hitherto connected with the Independent church at Holywell) was set apart, Nov. 6, to the pastoral office there. In the forenoon, Mr. R. Williams preached from Rev. xix. 7; and Mr. Jones, of Holywell, from Deut. iv. 4. In the afternoon, Mr. Powell, of Mold (in English) from Psalm lvi. 16; and Mr. Davies, of Denbigh, from Matt. xxiv. 37.

Nov. 15. The Rev. John Nelson Goulty, of the Old College, Homerton, and late of Godalming, in Surry, was ordained pastor of the church of Protestant Independent Dissenters, at Henley upon Thames.

On the preceding evening, Mr. Hughes, of Battersea, delivered a preparatory discourse, from 2 Cor. iii. 2. Messrs. Eisdell, of Enfield, Jefferson, of Basingstoke, and Dr. Collyer, engaged in prayer. The morning service was opened with prayer and reading, by Mr. Douglas, of Reading. The introductory discourse by Mr. John Winter, of Newbury; in the course of which, at his request, the proceedings of the church were read by J. Benwell, Esq.; after which, Mr. Goulty expressed his acceptance of the call, and Dr. Winter offered the ordination prayer, with laying on of hands. Dr. J. P. Smith delivered the charge, from Jer. xxiii. 28; Dr. Collyer preached to the people from Hebrews xiii. 17; and Mr. Cook, of Maidenhead, concluded. On the evening Mr. Jay, of Bath, delivered a solemn and appropriate discourse, from Ezekiel xlvii. 1—12. Messrs. Adkins and Hunt (of Chichester) prayed before the sermon, and Dr. Winter concluded.—The place of worship was exceedingly crowded; and upwards of 40 ministers were present on the occasion. The services of the day, it is expected, will be published.

Nov. 16. The Rev. Herbert Tyler, formerly of Homerton Academy, and late of Sawston, Cambridgeshire, was publicly set apart to the pastoral

office at Wattesfield, Suffolk. Mr. Dewhirst, of Bury St. Edmunds, began with prayer and reading the Scriptures; Mr. Chaplin, of Bishop's Stortford, delivered an introductory discourse; Mr. Arrow, of Lynn, offered up solemn prayer; Mr. Craig, of Bocking, preached from 2 Cor. iv. 5, and concluded by prayer. The discourses are to be printed at the request of the hearers. In the evening Mr. Chaplin prayed, and Mr. Arrow preached from Acts xxvi. 28. — This numerous and respectable congregation is thus settled with a minister unanimously, and with pleasing prospects of continued prosperity.

CHAPELS OPENED.

Sept. 19. A neat Independent chapel, called the *Tabernacle*, was opened at Narbeth, county of Pembroke. The morning service commenced with reading and prayer by Mr. Griffiths, of Glaudwr. The first sermon was delivered by Mr. Luke, of Swansea, from Psal. lxxxix. 15; and was followed by Mr. Davies, of Banteg, from Luke xxiii. 42, 43, who also concluded in prayer. In the afternoon, Mr. Harries, of Pembroke, implored the divine blessing. Afterwards, Mr. Peter, of Carmarthen, preached from Psal. cxxxviii. 4; and Mr. Griffiths, of St. David's, from Psal. lxxxvi. 13. The latter closed the solemnities of the day with prayer.

Nov. 8. The old Dissenting Meeting-house, at Wrington*, in Somersetshire, which has been shut up for many years, was re-opened for public worship. This venerable edifice was erected for one of the ejected ministers, and Tradition says, that there was formerly a flourishing congregation assembled within its walls. In process of time, however, the chilling blasts of Socinianism brought barrenness and death into the once blooming 'field which the Lord had blessed,' and the doors of the house were closed during the last twenty years. The building was going fast to decay, but has now been completely repaired. A great desire prevails in the neighbourhood for an evangelical ministry; and if a suitable minister be found, there can be no reasonable doubt of an adequate support being obtained. On the day of re-opening, the house was crowded to excess. Mr. Lowell preached in the morning, and Dr. Ryland in the afternoon; and the devotional parts of the service were conducted by Messrs. Rees, Lewis, Fleming, and Nind. Upwards of £40 were collected at the doors towards defraying the expence incurred by the repairs.

Nov. 15. Union Chapel was opened in the parish of Charlwood, Surry, when appropriate Sermons were preached by Messrs. Atkinson, of Epsom, and Whitehouse, of Dorking. Notwithstanding the bad state of the roads in this neighbourhood, the attendance was larger than could be accommodated. This is the only chapel of the kind in a circle of seven parishes, which contain a population of 4,000 *persons*.

This congregation (upwards of 200) has been collected in the course of fourteen months, by the labours of Mr. C. T. Smith, aided by the Surry Mission Society.—The chapel has been neatly fitted up, but with the most sparing economy. One family in the village has contributed £40 to the building; and the inhabitants of the adjacent parishes have contributed both their property and labour. Notwithstanding which, upwards of £100 debt remains,—in the discharge of which, it is hoped, the congregations of Surry will cheerfully assist.

Nov. 16. A plain chapel was opened in the Independent connexion at Kiswell, Broadhembury, Devon. Mr. Padey began the service with prayer and reading; Mr. Williams, of Ufculm, engaged in prayer before sermon; and Mr. Turnbull, of Ottery St. Mary, preached from 1 Cor. i. 17. In the evening Mr. Stokes, of Honiton, engaged in prayer; and Mr. Williams preached from Prov. viii. 34.

This chapel was erected to relieve the villagers from great inconvenience, which they sustained from being crowded in a small low room. It will hold about 200 persons, and the cost is £145. It is connected with the Itinerancy established by the Devon Association.

* The native village of the immortal Locke.

LONDON.

A Proclamation has been issued, appointing the 18th instant as a Day of Public Thanksgiving for the restoration of Peace.

We have the pleasure to hear of the active and benevolent exertions of the Lord Mayor, in regard to the case of Foreign Sailors, including many persons of colour, who have been brought to this country in ships from the West Indies and other places. They have been discharged when their services were no

longer wanted, and found in great distress, with no other means of subsistence than as beggars. Some instances have occurred of death, in the most deplorable circumstances. We understand that about fifty of these unhappy men were found in the most extreme distress at Billingsgate. Being brought to the Mansion-house by the proper officers, their case was immediately attended to, and arrangements made between his Lordship and the Secretary of State, whereby all foreign sailors, whether white or black, are to be received on board a ship, and provided for until they can be sent to their respective countries. And we have much pleasure in adding, that Sir Home Popham, as Commander in Chief on the home station, has humanely rendered every facility in his power to this benevolent object.

It is to be regretted that the officers of various parishes, where many of these men have been found, have neglected the case of these unhappy strangers, a considerable proportion of whom would have come more properly under the jurisdiction of the County Magistrates.

At a Meeting of the Committee of "the Protestant Society for the Protection of Religious Liberty," held at the New London Tavern, Cheapside, on December 5, 1815,

SAMUEL MILLS, Esq. in the chair,

It was unanimously Resolved,

1. That, having experienced from the Prince Regent's Government the most prompt and polite attention to their application respecting the Protestants of France; having received their assurances "That it has been the invariable object of the British Government, and of their allies, to support, and, on every suitable occasion, to assert the Principles of Religious Toleration and Liberty, and that in their recent communications with the Government of France, they have brought foward these principles as the foundation of their policy and of their just expectations; and that they are therefore using their best efforts to arrest the progress of evils which they most deeply deplore;" and having been convinced of the benefits which have already resulted from their avowal of this policy, and from the declaration of these truly British and honourable sentiments, this Committee cannot delay to record, and to communicate their cordial gratitude to the Right Honourable the Earl of Liverpool, and to the other Members of the present Administration, for their past and useful efforts, and for their judicious and liberal disposition to maintain on behalf of the Protestants of France, those great Principles of Religious Freedom which this Committee most devoutly approve, and are appointed to protect.

2. That, desirous to co-operate with the British Government in conduct so enlightened and beneficent, this Committee will continue to observe the measures which may occur in France, and will neither abate their vigilance, nor their humble but utmost exertions, until the Protestants of that country shall practically, perfectly, and permanently exercise that Liberty of Worship, and those Rights of Conscience, which the Constitutional Charter of their own Monarch has justly recognized; which his recent Ordonnance has wisely reassured, and which they, and every man throughout the world, are entitled to enjoy.

T. PELLATT, } Secretaries
J. WILKS, }

The following paragraph shews the dreadful state of ignorance and superstition which prevails upon the Continent.

Nov. 14. A dreadful crime was committed at Onkerzeele, near Grammont:—A woman, fifty years of age, enjoying a decent fortune, the mother of seven children, has been roasted alive on suspicion of sorcery. A farmer had a daughter, 20 years of age, who was seized with a lingering disorder; instead of applying for medical aid, he, doubtless, applied to soothsayers, and persuaded himself that his daughter was *charmed*. The question was to discover the sorceress; his suspicions fell on a female neighbour, whom he enticed into his house, where she had never before set foot. He immediately shut the doors and the windows, and, in concert with his wife and sick daughter, after loading this unfortunate woman with maledictions, and after having used the most urgent importunities to make her confess her pretended crime, and reverse the charm, these barbarous wretches, without regard to her oaths of innocence, and to her tears, bound her hand and foot, struck her several blows with a sabre, which wounded her body and arms, and threatened her with the most horrible death: they immediately lighted a fire, which they renewed thrice, and on which they placed her several times. This unhappy woman was thus tortured for three hours, without being able to call for help, because her assassins stopped her mouth. It was not till the murderers saw her dying, and begging for the priest to attend her in her last moments, that they left her to fetch the Ecclesiastic, by

which means this horrible work was discovered. The criminals are arrested; they express neither fear nor repentance; they believe they have acted by a supernatural inspiration, and remain full of confidence. During the dreadful execution of this crime, the second daughter and the servant maid, whom the accused had caused to retire into an adjoining room, fled, by going up to the garret, and escaping over the roof. The victim was not dead the following day; but her recovery was despaired of.

The next Quarterly Meeting of the Sunday School Union will be held in Silver Street chapel, on Wednesday evening, Jan. 17, at half past six o'clock; when, after the usual reports are read, the following adjourned question will be discussed:—'Are Monitors desirable or useful in Sunday Schools?'

A statement in a Boston newspaper makes the present population of the United States of America 7,239,000. The States of New York and Virginia contain nearly one million each.

The subscriptions for the Widow and Children of the late Rev. Dr. Brunmark, have enabled the Committee to purchase £2500. four per cent. annuities; which will produce £100. per annum for Mrs. Brunmark and family. The account of the subscription, with the list of subscribers, may be had (gratis) of Mr. Hatchard, Piccadilly; or Mr. Seeley, Fleet Street.

REV. C. BUCK.

THE friends of the Widow of the late Rev. Charles Buck, are requested to meet at the Missionary Rooms, in the Old Jewry, on January 9, at Twelve o'Clock, precisely, To make final arrangements relative to the sums collected for the benefit of the family.—Those persons who have obtained any additional contributions, are particularly requested to transmit them to the Rev. Matthew Wilks; or to send them to the place of Meeting by the above-mentioned date.

PROTESTANTS IN FRANCE.

IT is with no ordinary degree of pleasure that we record the energy and the success of the exertions of the Committee of Dissenting Ministers, in behalf of the persecuted and too long neglected Protestants in France. The expression of public feeling which they have called forth, has already quickened the steps of the authorities in France; and the contributions which are liberally and cheerfully presented, will most essentially assist those who have suffered the loss of all things, on account of their religious profession.

Two circular Letters have been addressed by the Committee to their brethren throughout the united kingdom. The first containing an account of their proceedings, and requesting collections from all the friends of religion and humanity. The second, containing the melancholy proofs of the massacres, spoliations, and outrages which have been for months the order of the day against the professors of the Reformed Religion. It is impossible to peruse this short but luminous and connected history of the horrid efforts of fanaticism, without full conviction of their existence, and without an anxious desire to check their progress and alleviate their effects. We are happy to learn, that the contents of this letter, with additional information, will be published by the Committee, in a cheap form; and the profits of the sale be appropriated to the general fund. We now lay before our readers extracts from letters of recent date, received by the Committee from France; some of them in answer to enquiries, others written since they have been informed of the exertions of the Committee in favour of their afflicted brethren.

'I hasten to communicate what news I can collect from the fugitives, whom dire necessity compells to seek for refuge from their blood-thirsty neighbours. I long to hear what effect the intelligence of our miseries has produced on our Protestant brethren in your country. You must be conscious that thousands are now looking with an imploring eye to a nation so renowned for the exercise of Christian charities and Christian graces. I am sorry to say that the unhappy situation of Nismes is scarcely to be paralleled in the present tranquil state of Europe.

'For many weeks the horrid system of pillage, expatriation, and murder, has been pursued with unabated ardour. Some trifling efforts for protection have been shewn by some in authority; but

nothing of consequence till lately. The eyes of Englishmen will soon be opened to see that, notwithstanding the base calumnies of our enemies, the object of our indefatigable foes has been not political, but the Protestant faith and the Protestant worship. To annihilate the former and destroy the latter has been their aim by night and by day. The night of the 16th of October last seemed destined by the infernal demon that suggested the massacre of St. Bartholomew's day, as the period when a finish should be given to the proceedings in Nismes by the extermination of every Protestant, and the murder of every family of the reformed faith. Troops of assassins had actually formed the bloody project of putting to death all the abhorred remnant that remained in that unfortunate city.

'The assassins of our brethren have too long been suffered to proceed with impunity, but may we not now hope that, by the justice of the King, those wretches who have slaughtered so many innocent victims,—laid waste and burnt so many houses in the town, and such a number of chateaus and estates, the property of our respectable Protestants in the country, — shall we not indulge the hope, that they will at length meet the reward of their crimes, and others be deterred from pursuing us with fire and massacre, because, without molesting them, we humbly venture to worship God according to the dictates of our consciences. You will not be surprized to hear that the Protestants still live in constant dread. All those who have property have quitted, and have sought an asylum in Lyons, Bourdeaux, and Paris; and to these more tranquil places the merchants and tradesmen are daily taking flight. The manufactories and other monuments of Protestant industry, are all abandoned; our wretched mechanics are either murdered, or perishing in the forests, or wandering in other towns, bereaved of their dearest connections, forced from their means of subsistence, and seeking daily bread: Lamen. v. 1, 2, 3. Out of five ministers, four have been obliged to fly; and the churches, shut for months, — have no prospect of being re-opened, as no Protestants dare assemble for divine worship, for fear of their persecutors. —Write me with as much circumspection as possible, and say if your esteemed brethren commiserate the calamities of the persecuted Protestants.'

Another.

'Since the publication of the Memoir, intended for the defence of the Protestants in the South, tranquillity is by no means restored in that country. The fanatics continue to persecute and massacre those who profess a religion different from their own. In the month of September last, *on the eve of the election of the Chamber of Deputies, forty-two persons were butchered*,—that the electors being terrified might not *name* any of the Protestants. In the night of the 16th or 17th of October, they had formed the plan of a general massacre; and they had begun to carry it into execution.'

The writer then proceeds to give a long and most distressing account of the horrid scenes of the 8th of November, when an unsuccessful attempt was made by the Protestants to re-open one of their places of worship; which object they have since found it necessary, for the present, entirely to abandon: and concludes by saying, "Things are at present more tranquil; but all those who have pecuniary means, desert this unhappy city, and the others are in a state the most deplorable. Next to God, all our hope is in the justice of the King, and in the benevolence of our brethren of all countries."

Another.

'I hope for better times,—persecutions and fears keeping the Protestant churches and their ministers in a state of inactivity. I rejoice to hear that there has been a General Meeting of our dissenting brethren in London. I hope that meeting will produce good effects; and that it may send some pecuniary assistance to those poor families, who have been deprived of all the means of subsistence by the dreadful persecutions which they have endured, and which are not yet finished. O send to them some pious and zealous English ministers, to distribute to them comforts and assistance!'

Another.

'I received your letter two days ago, it was health to my bones. The time is at length arrived when the English churches take an interest in those of France. I thank you, in the name of 570 churches and nearly two millions of Frenchmen—'verily ye have your reward.'

'Independently of the immediate good that will result from collecting in your country, the measure will create a more lasting interest in the fate of the churches on the continent; and this I trust will produce the most important consequences;—yes, rouse, support, and animate the churches of France, and they may conduct the electric fluid to the extremities of the Continent.'

Missionary Chronicle

FOR JANUARY, 1816.

It is highly gratifying to be able to commence the Missionary Chronicle for the New Year with the following Intelligence, which is of the most pleasing and interesting nature. The reader will not regret the length of Mr. Read's letter, which confirms, in the most satisfactory manner, the information already communicated, and gives us many new particulars, all concurring to shew that the Lord is carrying on among the poor despised Hottentots, and other African tribes, a most astonishing and glorious work of grace. Ethiopia now stretches forth her hands in ardent prayers to God; the children of Ham are recovering from the curse, and inherit the blessings of Abraham; and the wide wilderness of South Africa begins to blossom as the rose. Encouraged by these events, the Directors are now preparing to send forth more labourers into this extensive and promising harvest.

AFRICA.

Extract of a Letter from Mr. Read to the Directors.

Bethelsdorp, Aug. 24, 1815.

Honoured and dear Brethren,

LATE events in Africa have been both grievous and glorious. The Lord has graciously succeeded the labours of the Missionary Society, by their Missionaries, in a signal manner. New trophies have been given to Emmanuel, which will be treasured up in Heaven to be to him an everlasting name. Death, as if envious at the progress of the Missionaries, is cutting off our dear brethren, one after another. O that the Lord would sheath the sword, and spare the residue!

Before this arrives, the lamented death of our dear brother Albrecht, of Pella, in Namaqua Land, will have come to your knowledge. His loss is great indeed, for I scarcely know his equal: his chief excellencies were, a burning zeal for the conversion of the Heathen, — ardent love to their persons, for their souls' sake; and self-denial to a high degree. These are the chief qualifications required for Missionaries in Africa. Wonderful, that he must come so far from the interior, that his remains might lie by those of my dearest brother Vanderkemp. I really think that Mr. Albrecht's character came nearer to his than any who survives. May the spirit of this Elijah rest upon some of us who are left behind!

It is a very interesting affair that peace has been made with Africaner; and brother Ebner is actually gone to reside with him and his people. It is nevertheless painful to reflect, that Pella is now without a Missionary. — Brother Albrecht was very anxious to have brother Wimmer there. Indeed, I know not one like-minded, who will naturally care for the poor Namaquas, and be willing to sacrifice every thing for their welfare. Only I fear, that his bodily strength will not long bear the fatignes and heat of Namaqua Land. Brother Bartlett is another Missionary in many respects qualified for that station; or brother Kramer might be employed there. I have taken the liberty of writing to each of these Missionaries, to propose the business; and should they all be willing to go, there is abundance of work for them.

I hope the situation of Africa will rouse our British youth to come to the battle of the Lord against the mighty. The fields are indeed ripe for harvest, and the old Missionaries are falling, being worn out by the burden and heat of the day. We therefore want young labourers to fall into the ranks. Mr. Hooper, who has proposed himself to you as a Missionary, is most anxious to be employed, and willing to go any where; but if left to his choice, he would prefer to be a while at Bethelsdorp, especially till he has your decision.

The circumstances of brother Schmelen are very encouraging. He has penetrated far into Namaqua Land, — is very successful, and has already baptized 14 adults. He is at present gone to the sea-shore, where he has heard there are two Europeans residing, and where ships (probably whalers) are often touching. At least *six Missionaries* are required for that part of Africa, and for whom our departed brother pleaded in his very last letter.

You will have heard that brother Helm has joined brother Anderson at Griequa Town. His health began to decay fast, and he could not endure the heat of the Orange River; and brother Sass being ready to sacrifice every comfort, yea, his valuable colleague, and remain alone with the Corannas, I could but approve of the above step. If his health be restored, I think he may be of importance at Griequa Town.

Griequa Town, I think, must, for the present, be the centre of Missions beyond the Orange River. Brother Sass being nearer to Griequa Town than to Pella, considers himself no more as belonging to the Namaqua Mission, but rather to the Griequa, till a possibility should appear of forming the Corannas into a separate station. Brother Helm being at Griequa Town, and brother Sass not at such a distance from it, I think it of the greatest importance that they should have the printing-press, which is still at Cape Town, there; and I have already written to Mr. Hammes to send it here with the first ship. If we get the press at Griequa Town, any progress made by the brethren in the Bootsovana language, may be sent thither, and printed immediately.

Our dear brethren from England are already at George, or Hooge Kraal; and I (or rather our people) have forwarded 50 oxen and a waggon for their assistance; and in about 12 days I expect them here; where it seems they will have to remain some time on account of the circumstances of sister Barker, and which makes them very anxious to be here. We will employ them as well as we can while they are here.

I have just been on a short Missionary excursion for ten days to the Gamtoos on Kobeljous River, which we formerly visited and mentioned in the Transactions, especially on account of the converted Mozambique slave *Susira*, mentioned also in a letter by Mr. Campbell. I had received one message after another; but it appeared that my journey was rather to see what God had done, than to do much myself. I left Bethelsdorp in the evening, and next day arrived at Strand Fountain; where I found four of our baptized friends, who held meeting mornings and evenings, and scarcely one of the other Hottentots who did not appear seeking Christ; but the farmer, and especially the mistress, thought the Hottentots prayed and sung too much. I told her I feared there would be more notice taken at the day of judgment of those that had prayed too little, than of them who had prayed too much; that we ought to blame the innocent less for praying, singing, &c. and ourselves more that we are so backward.

The second day I was at our young friend's T. F. a farmer: he was long a Nicodemus; but now he breaks through every opposition, and exhorts his people every evening; but alas! he had no Bible, and I was obliged to give him mine. He had said to his wife the day before, 'We must take up our cross to follow Christ, or it will not do.' I rode to Mrs. Kemp's, Gamtoos River, was kindly received by a boor and his wife, both pious people, who gave me their house for preaching. The people were all full of joy. I began to examine the slaves and Hottentots; but could not find one adult person who was not able to give a reason of the hope in him. Sisira is a most experimental man, of incomparable behaviour: he has been in the habit of exhorting morning and evening, for 8 years; about ten of his spiritual children have lately been baptized. The next day, being Lord's Day, we preached three times: I morning and evening; and brother Samson, one of our elders, in the afternoon. The next day, very early, we met again, and rode to Kobeljous River, where I got several families of boors, with a number of Heathen, together; the last were melted under the word, but the former seemed as hard as a stone. Here also a meeting is held by the Hottentots and slaves, morning and evening, and they are not disturbed; all spoke of a lively faith in Christ Jesus. Here I heard that S. T. in the Longe Kloop, had exchanged his slave-woman *Clarenda* (mentioned in a former communication) for two oxen and a small barrel of wine, on account of her praying, exhorting, &c. When about to leave, she said to her master, 'You have now sold my body, but not my soul; that belongs to me, or rather to Jesus, my Saviour:' before this, he sold a slave for the same reason, who has perfect liberty to exhort at his present master's, and has been the mean of bringing several persons to Christ. To the mortification of this poor boor, two other of his slaves are converted; whom I intend to baptize the first opportunity. Another farmer went, one evening, to forbid his people to pray. One of his slaves said, 'Master, my body is yours, not my soul; you provide for body, you cannot for my soul: I shall answer for my sins, not you. Master has Bible, and knows many things; me know nothing but to pray to Christ, and believe in him.' The boor went back, and has never attempted to hinder them since. On my return to Gamtoosk, I found the

two farmers wives much affected—resolved to follow Christ through evil and good report. I perceived a farmer's little girl of five years old, constantly going, as secretly as she could, behind a bush. Coming to my waggon, I said, "What do you do so often behind the bush?" 'I go to pray, Sir.' "To whom do you pray?" 'To Christ.' "What do you ask from Christ?" 'I ask for grace.' To another child of her age, "I hear you often pray; what do you pray for?" 'I say, Lord Jesus, here lies a poor sinful child at thy feet; Lord be gracious to me, and give me grace, and thy Holy Spirit; forgive me all my sins, &c.

We have a wonderful and striking instance of converting grace in a Mahometan slave. His wife was formerly a servant of Col. Cuyler, where she was powerfully brought to a knowledge of Christ,—was baptized, and received a member of Bethelsdorp. She found great difficulty in remaining the wife of a Mahometan, but we admonished her with Paul's injunctions, 'What knowest thou, O wife,' &c. His enmity at times was very great, and she was in danger of her life. The last time I was at Graham's Town, I spoke to him, and it had the effect of bringing him under the means now and then,—but he says he felt nothing; but now, he says, he feels so much, that if Christ did not support him, he should sink. The direct means of his conversion he says he cannot recollect: he had hard strugglings before he opened his heart to any one. These are some of his expressions:—I come to you to know what is the matter with me; perhaps it is not the work of God. I was a Mahometan. I worshipped I knew not what. I lived in stealing, adultery, gambling, swearing, &c; in these sins I cannot live any longer: I hate them: I hated Christ; but now I love him, and long to be with him. I hated his people, but now I love them, and cannot bear any other people; and now, no other people can bear me; neither can I bear to hear God's people converse of any thing else than of Christ. I can now sit from morning to the evening to hear of him, and can scarcely sleep in the night. I never could understand God's word; but now it seems plain, and all for me,' &c. I asked him of his former religion; he said that with him and others, it chiefly consisted in bringing presents to the priests, for which we expected happiness, although we were generally obliged to steal. I asked if he should be ashamed to speak of Christ to other Mahometans. He answered, 'I never was ashamed to steal, commit adultery, &c. and shall I be ashamed to speak of Christ? I told them all, the other day, that they would be lost for ever if they did not renounce Mahomet, and believe in Christ.'

We continued to preach at Fort Frederick, but see very little fruit; the officers and men, however, feel their obligations, and offered to commence a subscription to reward me. I refused to receive any thing for myself, but told them I would gladly receive any contribution for the fund of the Missionary Society, and remit it to the Treasurer, with a list of their names. I hope we shall get two or three hundred dollars.

Brother Corner arrived here yesterday, and gives the most pleasing account of the Bushymen; and to day arrived Jan Goeejman. One woman is believed to be converted, and several of them are observed to pray.

J. Read.

PEACE WITH AFRICANER.

Extract of a Letter from Mr. Ebner, at Pella, May 24, 1815, to the Directors.

You will rejoice with me when you hear of the conversion of so many sinners, who fly in great numbers to our beloved Jesus, like doves to their windows and birds to their nests—when you hear of so many new brethren and sisters, who adore the same Lord, and pray to the same Saviour, who shed his precious blood for vile and guilty sinners, and now say to the brethren of the British Jerusalem, that their liberal contributions, their holy zeal, their fervent prayers, and their laborious exertions, have not been in vain in the Lord. They will not repent of what they have done hitherto. O could you witness the earnest desires of these poor people to be saved by Christ, and how they long to be delivered from their sins—could all the Christians of England see and hear our disciples, old and young people, and children, how earnestly they pray behind the bushes, surrounding our place as a wall of fire, your hearts would not only rejoice, but you would be ready to put your hand in your pockets, and take out all your bank-notes, uncounted, and give them to the Missionary Society, for extending the kingdom of Christ.

One evening I went with our brother Majerman into the field, and he told me that in the morning of that day, he went out as usual to pray*, but

* Isaac went out into the fields to meditate (or pray). See Gen. xxiv. 63.

being rather late, he could find no vacant place to pray in, so many children were already engaged in that exercise; he was, therefore, obliged to return home. I must say, it is a most remarkable season in which we live. The Lord *has* done great things, is doing great things, and I would adopt our Saviour's words and say, 'You shall see still greater things than these.'

O that the Lord may also bless his word where I am going; for, in a short time, I intend to go beyond the Great River, to the kraal of Africaner, who was once our bitter enemy and persecutor; but has now promised to be at peace with us. May the Lord change his heart, as once he did that of Saul!

Mr. Albrecht has been there, and made peace with him. The people rejoiced greatly when they saw Mr. Albrecht come. He was among them four days, preaching the word of God; and they entreated him to send a Missionary as soon as possible to reside among them. Mr. Albrecht promised that I should come and instruct them, if I felt inclined so to do. We afterwards consulted together, and I consented to go, and that for two reasons; first, Because it would be the most effectual means of maintaining peace with Africaner, and throughout Namaqua Land; and, secondly, Because I hoped that, by preaching the gospel there, many poor sinners might be turned to the Lord, and become happy to all eternity; and though I had built a house last year at Pella, had got my garden into good order, with much expence and labour, and was at ease with regard to all my worldly concerns, yet I had determined shortly to remove, that I may preach among them the precious gospel.

O brethren! pray for me; that these enemies may become our friends, yea, our brethren and sisters in Jesus. Let us unite our fervent petitions, that showers of blessings, as in the apostolic times, may come down from Heaven; and that many, with a broken heart, may soon cry, 'Men and brethren, what shall we do to be saved?'

E. EBNER.

Extract of another Letter, or Report, dated May 29, 1815, signed by the late (and much lamented) *Mr. C. Albrecht, and Mr. Ebner.*

PRAISED be the Lord our God, the God of peace and of all comfort! We have the pleasure to inform you, that we hope and trust a lasting peace has been made with Africaner, to whom Mr. Campbell wrote a letter when here in Africa,* in which he promised that, if he would agree to be at peace, he would send a Missionary to his place. It has accordingly been agreed that brother Ebner should leave Pella, and go to reside near Africaner, who appeared desirous of it, and appealed to Mr. Campbell's promise in his letter.

This resolution was submitted to our congregation at Pella, who readily acquiesced in the measure, saying, that it was the best, and indeed the only method of procuring rest and quiet for the country, and of preventing that disorder and confusion which had so long prevailed. This will also set us at liberty to send brother Majerman to the Warm Bath, to preach to the Great Namaqua nation, until a Missionary from Europe shall arrive.

We indulge a hope that the Lord will bless the labours of brother Ebner among Africaner's people, as there is a general hunger and thirst after the bread and water of life.

Extract of a Letter from Mr. Barker, one of the Missionaries on his way from the Cape to Lattakoo, dated, Hooge Kraal, August 14, 1815.

Honoured Father,

WE received much kindness from many friends at Cape Town, and our God has not forsaken us in the wilderness, but has provided friends here, so that we have not lacked any good thing. We spent one night with Mr. Roos, one with Mr. Vos, one with Mr. Koster at Zwellendam, one at brother Seidenfaden's, and a Sabbath at the house of a preaching farmer (a little to the left immediately after we crossed Brak River); and I never spent a more comfortable day in my life. It was astonishing to see so many people come together on Saturday evening, but more surprising to think where they came from; some in waggons, whole families, and some on horseback. I suppose there were 60 white people; but what added lustre to the sight was, about 70 blacks, Hottentots and slaves, joined them in the worship of God. This is, in part at least, the fruit of brother P.'s labours among the farmers, which, blessed be God, appear not to have been in vain. In Hooge Kraal, things wear a pleasing aspect, and I hope and believe great good is doing. The Spirit of the Lord seems to be poured out upon them.

* For a long time no person could be found who would venture to take the letter, all being afraid of being murdered. At length Mr. Albrecht himself went, and succeeded.

You, my venerable fathers in England, sometimes speak of the effects of the gospel among the Heathen, but you should come here and *see* it. Our Lord says, 'The kingdom of Heaven suffereth violence,' but where is this seen? Blush, O heavens! that so little of it is known in Europe; but, thanks be to God, here it is seen. I think the Hottentots may be said to 'Strive to enter in at the strait gate.' Their concern for their souls does not leave them when *they leave* the house of God. Some are to be found in bushes, some flat on the ground, and others collected together in their huts praying. Their prayers in public are very simple and very fervent. It would set your soul on fire, as it does mine, to hear them thank God for bringing his word over the great waters, and pray for the good friends in the far land. One who prayed in the school this morning, prayed that God would think upon the great and good friends in the far land who thought on them, and sent them a teacher; and who think it not enough to send teachers so far, but are now sending some a great way further to their brethren.

The people are not mere enthusiasts in religion, but for Hottentots, are very industrious also; and brother P. sets them an example in industry. He has built a very neat chapel; but for himself, he has only a very small hut. Brother W. has made him a table for the chapel, and brother H. painted the doors and window shutters. As he has no glass windows, permit me to beg for him some glass to make windows, and a bell to call the people together; which is now done by sounding a cow's horn.

My dear father, pardon me for troubling you with so much, to you, perhaps, uninteresting matter. After I began, my heart grew warm, and I could not restrain my pen. Be so kind as to write to me; I can say I do not want to *come* home; nevertheless, it would be very acceptable to hear *from* home. Intreat all to pray for me, and believe me to remain your unworthy servant,

G. BARKER.

INDIA.

Extract of a Letter from Rev. Mr. Loveless, Madras, July 6, 1815.

'I AM going on much as usual, and though I have many trials, yet upon the whole, I have abundant cause for thankfulness. I have 75 boys in "The Missionary Free School," which was opened last March; and we have in prospect the commencement of a Female School on the same plan.'

SOUTH SEAS.

MR. Crook, who has resided for some years in New South Wales, is about to join the Missionary brethren in Otaheite. He has been for some time past applying to medicine, under the direction of a medical officer at Sydney; and has also learnt the art of printing. It is hoped that he will prove a valuable acquisition to the Mission. He expresses an earnest desire for a printing-press. This has been provided, and sent out by Messrs. Threlkeld and Ellis.

June 30, 1815.

Mr. Shelly, formerly one of the Missionaries in Otaheite, has for some years past been engaged in trading among the islands of the South Sea. In a letter lately received, he speaks very favourably of the disposition of the natives of the *Friendly Isles* to receive instruction. He says, "I am confident I speak within bounds, when I assert, that there are upwards of 100,000 inhabitants in the three groupes—the Navigaters, the Friendly Islands, and the Fegees. The fertility of the island of Tonga equals that of any in the world. On all my visits to these islands, I have had the most pressing invitation to reside among them, particularly in my last voyage, when I lay off the island (Tonga) several days, and had our old friend Hatta on board all the time. He used every argument to induce me to fetch my friends, and come and live with him. He offered me the choice of any island. When I took my leave he wept bitterly. Are not these repeated calls in Providence worthy of your attention? For my part I am fully persuaded, that a permanent settlement might be formed among them to their entire satisfaction.

The friends in New South Wales had not heard from the Missionary brethren in Eimeo for some months; but understood that the vessel they were building was nearly finished, and expected at Sydney about the month of December.

GERMANY.

Extract of a Letter from the Rev. Mr. Steinkopff to the Editor.

Sir, *Augspurg, Nov.* 6, 1815.

In my last letter from Stuttgard, I made a general observation that I perceived an increase of the Missionary spirit in various parts of Germany and Switzerland. The Missionary accounts, communicated to the Christian Public in various Periodical Publications, more especially in the monthly papers of the Basle Society, are read with great eagerness and attention. In many places I found Missionary Prayer-Meetings on

the first Monday of every month established. Last October I attended one of these Meetings at Basle, at which a great number of people assembled; to whom I delivered an address, from Mat. ix.36—38, which will be printed. This evening a similar Meeting will take place in this town, so interesting for the celebrated Augspurg Confession, which which was read here in the presence of the Emperor Charles the Fifth. There are young men, both among such as have had a learned education and among the illiterate, who are desirous to devote themselves to the service of God among the Heathen. For their benefit, another Missionary Seminary is about to be established at Basle; in which town the Clergy are extremely favourable to the cause of Missions.

Many come also cheerfully forward with their contributions. At St. Gall in Switzerland, I became personally acquainted with several most noble characters, who are indefatigable in every good word and work. One of the most generous supporters of the Missionary cause in that city, is Mr. Steinman, a merchant, retired from business, 77 years of age, who has collected many hundred florins for this important design. There are also four Ladies there, all belonging to one family, whom I may call Patterns of Christian virtue. At Winterthur, Zurich, Aarau, Bern, and in other cities of Switzerland, there is also a seed which serves the Lord. Though Zurich is at present the seat of the Swiss Government, and the foreign Ambassadors reside there, no theatre is suffered to exist. At the last Synod of the Zurich Clergy (attended by about 150 members) to which I kindly was invited by the venerable Antistes Hess, it was unanimously resolved, To represent to the Government the high importance of a stricter observance of the Christian Sabbath; and it is confidently expected that some regulations to this effect will be immediately adapted by the Zurich Government.

I am on my way to Munich and Vienna. If God spare my life, I hope to see you again by the end of the present or the beginning of 1816.

Yours, most affectionately, &c.

AUXILIARY SOCIETIES.

On July 19, was held at Bideford, the North Devon Auxiliary Missionary Meeting. In the morning Mr. H. Besley, of Ilfracombe, preached from Rom. 1. 17.—In the afternoon a statement was given of the success of Missions in various parts of the world. In the evening a sermon was preached from Ps. lxxii. 19. by Mr. H. W. Gardiner of Barnstaple. The preceding evening, Mr. R. Meek of South Molton, preached from 1 Pet. ii. 4. Messrs. Sharpe, Smith, Jackson, J. Evans, jun. Robinson, Patridge, and R. Evans, engaged in prayer.

The Anniversary of the South Devon Missionary Auxiliary Society, was held at Plymouth and Plymouth Dock, on the 10th, 11th, and 12th of October. Mr. Allen, of Exeter, preached on Tuesday evening, at Mr. Moore's New Tabernacle: Messrs. Durell and Burn engaged in prayer. Mr. Rooker, of Tavistock, at Mr. Mends' chapel, on Wednesday morning, where Messrs. Morley and Burghes engaged in prayer. Mr. Jeans, of Charmouth, preached on Wednesday evening, at Mr. Davis's Chapel, Dock; Mess. Davidson and Durell prayed. The business of the Society was transacted in Mr. Wilcocks's chapel, Dock, on Thursday morning; when Messrs. Mends, Allen, Rooker, Burn, Morley, and Sheppard, delivered appropriate observations and thanksgivings to the great Head of the church for the success attendant on the exertions of the Parent Society, congratulating each other also on the establishment of a Branch Society at Plymouth Dock. The Lord's Supper was administered in the Methodist chapel, Dock; the Rev. J. Morley presided, and Messrs. Mends, Allen, Jeans, and Burn, assisted in the services.

At a meeting of the North Wales Congregational Ministers, held at Holywell, Oct. 25, 1815, *it was unanimously resolved*, 1. That it is the duty of the ministers present, to unite their exertions, with a view of having an *Annual Missionary Meeting* in North Wales.

2. That the first meeting shall be held (at a place to be hereafter appointed) sometime in the course of next Summer; and if any way possible, a few days before, or a few days after, the *Missionary Meeting* at Chester, as this may be convenient to English ministers who may be expected to attend on the occasion.

3. That it is highly desirable to have this Meeting conducted, not by Christians of one denomination only; but on the same liberal principles as are displayed in the Missionary Meetings in London, Bristol, &c.

4. That the Rev. Dr. Lewis be requested to act as Secretary; to whom all communications on the subject are to be directed.

☞All Communications to the Rev. Mr. Burder, or the Rev. Mr. Tracy, on the business of the Missionary Society, are desired to be addressed to them at the Missionary Rooms, No. 8, Old Jewry; where attendance is given every day from Ten to Three o'Clock.

MISSIONARY COLLECTIONS, &c.

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

	£	s.	d.
Launceston Branch of Cornwall Auxiliary Society	5	0	0
A few poor People at Heytesbury, by Miss Everett	4	0	0
Exeter Auxiliary Missionary Society, by Rev. Mr. Allen	25	18	7
Rev. D. Evans and Congregation, Rayadr	3	0	0
M. Morgan and ditto, Pentretygwys	1	8	0
Mr. Evans and ditto, Rhydyceisied	9	0	0
Miss Wells and Friends, St. Albans	3	0	0
Newcastle Auxiliary Missionary Society, by Mr. Fenwick, Secretary	100	0	0
The Amicable Society, by Mr. Cox, Secretary	5	5	0
Collection by the Juvenile Auxiliary Society, of the First Relief Congregation of Dundee	3	3	0
An Old British Tar	20	0	0
Invergordon Auxiliary Society, by Mr. H. Holm, N. B.	20	0	0
J. W.	1	0	0
Ford Devon Penny Society, by Treasurers G. G. and E. P.	10	0	0
Missionary Auxiliary Society at Dartford, by Rev. Mr. Hawthorn	12	3	0
North Devon Auxiliary Society, by Rev. S. Rooker	92	3	6
Shoe Lane Auxiliary Missionary Society, by Rev. Mr. Austin	16	17	11
Produce of a Diamond Ring, presented by a Lady	11	0	0
Female Friends and Young Persons at Southampton, for Chinese Mission	18	4	0

Poetry.

ELEGY ON THE DEPARTED YEAR.

HARK! 'tis the voice of the departing year,
Which breaks upon the stillness of the night;
Resistless Time pursues his swift career,
And calls on mortals to regard his flight.'

Since first the year its silent march begun,
How many hearts have drunk the cup of woe!
How many eyes, which saw its rising sun,
Are closed for ever on these scenes below!

Then I'd a friend. Ah! where is *now* that friend?
A melancholy silence answers where.
Come, pale Reflection, to her grave descend,
And sit with me a pensive mourner there.

But mournful muse, forbear thy sadden'd tone,
Say, has not Goodness crown'd the rolling year?
Justice and judgment form Jehovah's throne,
Though clouds and darkness round its base appear.

In all the various movements of the past,
Jehovah's hand unseen has guided all;
Whether to wreck an *empire* rose the blast,
Or mark a *raven*'s or a *sparrow*'s fall.

Then cease to mourn, and sing in joyful strains,
While to the heralds of the cross you turn:
O think of India's and of Afric's plains!
Can you no cause for gratitude discern?

This year the gospel has new triumphs won,
Tho' PERSECUTION lifts its gory brand,
And walks like Satan, girded with the Sun,
Thro' the fell borders of the Gallic land *.

'Tis vain, ye cruel spoilers,—mark this word,
'Tis vain to fight against Omnipotence:
'Spread, glorious gospel,' said the sov'reign Lord,
And spread it must, for God is its defence.

Delightful thought! roll on each circling year,
And add new trophies to the Lord of All!
Till Time and Death shall close their long career,
In the destruction of this earthly ball.

Oxford. LORES.

* Alluding to the persecution at Nismes.

ODE ON THE NEW YEAR

Knowest thou the Ordinances of Heaven? Canst thou set the dominion thereof in the earth. — Job xxxviii. 33.

WHAT mighty pow'r, what wond'rous grace,
The restless wheels of Nature move,
To ev'ry time, in ev'ry place,
Revolving endless scenes of love!

The planets rolling round the sun
Have measur'd out the ages past;
And constant still their courses run,
And will as long as Time shall last.

'Twas he, th' eternal great First Cause,
Creation's life and Motion's spring,
Who spake their being, fix'd their laws,
And bade them time and seasons bring.

Thus frozen Winter melts away,
And flow'ry Spring revives again;
Thus fervid Summer's genial ray
Brings Autumn's mellow fruits and grain.

Thus years, and days, and moments fly,
Yet life, and food, and pleasure give;
And millions in succession die,
And millions in succession live.

Faith looks beyond this changing scene,
And builds upon a rock secure;
Brings evidence of things unseen,
And gives to Hope a substance sure.

'Tis wise the worth of Time to know,
'Tis sweet eternal hope to prove;
To walk with God is heav'n below,
To dwell with God is heav'n above.

Delightful prospect, hope sublime,
To man renew'd, and pardon'd giv'n,
The death of Death, the end of Time,
And vast eternity of Heav'n!

They shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Isaiah ii. 4.

THOU infinite, holy, and true,
Whose goodness unchang'd doth remain;
Thine eye doth all nature review,
Thine hand doth all creatures sustain.
Our being depends on thy will,
Our lot thou dost wisely prepare;
Our cup thou with blessings dost fill,
And weigh out each cross we must bear.

How dreadful the days that have been!
What wonders have crowded the year!
How awful thy judgments were seen!
How gracious thy mercies appear!
Oh, loud was the tumult of war,
And vast was the havoc of death!
Destruction had wasted afar,
And Misery panted for breath.

But glory to God the most High,
For peace upon earth is begun,
Good-will thro' the nations shall fly,
And men be in brotherhood one.
Oh, now may the season appear,
When princes ambitious no more,
Shall banish the sword and the spear,
The prune-hook and plough to restore!

Great Saviour and Prince of our peace,
Thy sceptre of mercy extend,
Thy subjects and kingdom increase,
Thy realm without limit or end;
Thine heralds with wisdom inspire,
And patience to fight the good fight;
Give spirits renew'd for their hire,
Translated from darkness to light.

Oh! banish the arrogant claims
Of mortals to fetter the soul;
The dungeons, the racks, and the flames
Of base superstition controul.
Shall nations to darkness be driv'n,
Who long'd for the dawning of day?
Shine forth, thou bright Day-Star of Heav'n,
And chase the vile demons away!

Rise, Soldiers of Jesus, arise,
Around you the enemies press;
Your Captain safe armour supplies,
And leads you to certain success.
Of old, the Omnipotent Word
The legions of Satan o'erthrew;
And, strong in the strength of the Lord,
The world shall be conquer'd by you.

ALIQUIS.

WILLIAMS and BIRTLES, Printers,
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FEBRUARY, 1816.

MEMOIR

OF THE

REV. WILLIAM EVANS,

LATE OF STOCKPORT, CHESHIRE, CONCLUDED.

HAVING traced the progress of this luminary in our Christian hemisphere, from its first glimmerings in the horizon of childhood, to its meridian station of light and usefulness, may we not be permitted, without the imputation of unworthy motives, to contemplate the moral beauties of his character, and the bright effects of that grace by which he was eminently distinguished? Who, indeed, of all that knew him, did not rejoice in his light? If the greatest suavity of natural disposition, — the purest simplicity of manners, — the kindest readiness to oblige, — and the most courteous affability towards all around him, could render any character amiable and lovely;— or, if a strong and capacious mind, thirsting after knowledge, —inured to vigorous exertion, free from illiberal prejudice, — rich in various learning, — and unwearied in the course of duty, could entitle its possessor to esteem and reverence: if the happiest arrangement of ideas, — the most classic flow of language, — and the easiest mode of address, could stamp the character of an attractive speaker;—or, if wisdom in explaining the word of life, — zeal in promoting the cause of truth, — firmness in opposing the inroads of error, — and gentleness in feeding the lambs of his flock, could magnify the office of a Christian pastor: — if knowledge, diligence, piety, benevolence, and integrity, could array the character of a gospel minister, — then, thine, O EVANS! beloved departed Friend and Brother! thine had an unrivalled claim to our highest estimation!

But ah, how transient, how fading, are the most beauteous and fragrant flowers that ever bloom in this vale of tears! How are we taught to "cease from man, whose breath is in his nostrils," by the early and unexpected removal of our brother, from such a sphere of ministerial usefulness! — Through the year 1812 he was often affected by a troublesome cough, with, occasionally, laboured respiration. These symptoms had long attended him, particularly in the winter months; but their recurrence, now, was more frequent and more severe. *Spasmodic asthma* was the original and *idiopathic* disease under which he laboured; the predisposition to which was much increased, as well as the symptoms materially aggravated by his seden-

tary habits. His zeal also as a minister, in embracing all opportunities of usefulness, exposed him to sudden changes of temperature; nor was he prudently cautious against an exposure of himself to the cold and humid atmosphere while in a state of profuse perspiration, after public speaking. Under the influence of such exciting causes, therefore, the malady increased; and, which is not infrequent, *dropsy* supervened; first affecting the extremities, thence extending to the abdomen, and ultimately to the chest.—With occasional interruptions, he struggled through his ministerial engagements till the commencement of the year 1814, when he was obliged to desist from his delightful work. The last two discourses he delivered, were, the one on a Thanksgiving Day, January 13, and the other on the following Sabbath, when he also administered the Lord's Supper; but with such evident increase of disorder, as greatly alarmed the apprehensions of his people. A special prayer-meeting, therefore, was held, to implore the Divine interposition for his recovery, if consistent with the will of God; but His sovereign pleasure had determined otherwise;—and though, for some time, Mr. E. had alternate intervals of convalescence and relapse, the gradual aggravation of his complaint, notwithstanding the most assiduous exertions of medical skill, too fully convinced his friends that their *Elijah* was shortly to be separated from them. Let us now, then, more particularly attend to the exercises of his mind, as he "walked through the valley of the shadow of death:" in respect of which, we shall perceive him for a season passing under a cloud, then filled with a joyful assurance, and longing for his dismission.

It appears from a letter of the Rev. David Jones, of Holywell, that Mr. E. had for some time felt considerable fear of death as a natural evil; while yet his mind was free from all anxiety and discouragement as to his eternal safety. "The last interview we had," says Mr. J. "was at the funeral of our dear and valuable friend, Mr. Jones, of Chester. Mr. E. would have me to sleep with him that night; but, as he was then very unwell, neither of us slept much. We related to each other what the Lord had done for our souls; and his gracious dealings with us by the way hitherto;—and, among other particulars, we respectively spake of our views of death, and of the eternal world. When, to the question, —Are you *afraid* of death? he replied, 'Yes; very, when I think of the *act of dying*, and of the separation of body and spirit from each other, it makes me shudder; though I feel no anxiety, or apprehension at all, as to my future state.' Then speaking of his very impaired state of health, he added, —'I shall see Mr. Jones (alluding to the person buried that day) 'before you:—it is more than probable that I shall.' About three months before his decease, however, he complained of great darkness of mind, and observed to one of his friends, that his soul was much cast down for want of the Lord's gracious presence. "I almost walk in darkness," said he, "and have no light." His friends judged that this dejection of spirit arose, in a great measure, from the distressing nature of his complaint, and from the anxiety he felt on account of his beloved wife and children, —his church and congregation, —the Cheshire Union, —and his brethren in that connection; for at this time his mind was not brought to give these up; and sometimes, on being a little free from pain, he flattered himself with the prospect of further usefulness in the Church of Christ. An extract from one of his letters to the compiler of this Memoir, dated June 10, 1814, will serve to confirm this:—"Through

the tender mercies of God," says he, "I still continue in a state of slowly progressive convalescence. It is ascending a hill,—and that hill very properly called 'The hill *Difficulty*.' I am very subject to occasional depressions of spirit, which are very distressing. There is, indeed, great need of patience. I often feel much rebellion of spirit in this respect, longing to be released from my prison: my will is by no means in that state of subjection I could wish. At intervals, indeed, I have felt that subduedness of mind, which left no wish for the slightest alteration in the arrangements of infinite wisdom and goodness; — but it is not always thus with me. Much of this, doubtless, may be owing to the debility to which my disorder has reduced me; but still more to the weakness of my faith, — and to the strength of sin that yet dwelleth in me. My dear Sir, pray for me!"— But God, who was about to remove his approved servant, by degrees convinced him that his work was nearly finished, and his course almost run; and, for two months before his departure, he entertained no further hopes of recovery; but was enabled to resign himself, and all his connections, into the hands of his divine Master;— from which time he uninterruptedly enjoyed the Lord's gracious presence.

On September 15, a fortnight before he died, there appeared a considerable change in him; and it was thought by his attendants that he could not survive the night; but it pleased God, after a few hours, greatly to revive him; and his conversation then was never to be forgotten. Being asked if his Covenant-God were with him, he answered with a smile, — "Yes, yes; I have Heaven in my eye, and glory in my heart. I see what I never saw before; — I feel what I never felt before, — and what I cannot express to you. How unutterable are the glories of that kingdom to which I am going! It is well to *begin* well; but it is glorious to *end* well. I have fought a good fight; I have finished my course; and there is laid up for me a crown of life; — but not to me, — to Him that hath saved me, and taught me these things, be all the glory!" He then asked who were in the room; and, their names being severally mentioned, he addressed them most affectionately, and with great earnestness, saying, — 'You are the subjects of God's manifold mercies; and stewards of the talents which he has given you. You are not to satisfy yourselves with negative goodness; — you must do good, — you must be useful; and I beseech you, in Christ's stead, that you diligently improve all to his glory!" Then taking hold of his wife's hand, and gently pressing it in his own, he looked at a friend, and said with a smile, — 'These are great earthly ties; — they are strong ties;—but my God has enabled me to resign them, and all earthly concerns, into his hands.' His friend observing, — 'I hope you are leaving them with kind friends?' he answered, "Yes; with tried friends; but I am leaving them with what is far better; —with the promises of God." He now became nearly exhausted, and several of his friends were about to withdraw; when he said,—"There is one thing more I have to mention, which lies near, and is very dear, to my heart, — the *Cheshire Union!* Let it still continue, and remain long a UNION! Give up every thing but truth and a good conscience for the sake of union and brotherly love! — Give it your support, and let it have your prayers; for I know it is the Lord's work." He then mentioned many of his dear friends in that connection, and most affectionately desired his love to them all.

A few days before his death, looking at Mrs. Evans in the most impressive manner, he said, — "I

the morning you shall seek me, but shall not find me; and the place that knoweth me now, shall know me no more. I have seen thy salvation, O Lord; dismiss thy servant: I wish not to be *sent away*, but to be *dismissed*. I have done with this world, — the Lord be praised! After serving him in this, I am going to serve him in a better state. I want to change my place, and to get a little higher in my Father's kingdom. Oh, my grave will be sweet to me, — sweet rest! It will be delightful to join the general assembly of the first-born. I shall see my Saviour, and see him as he is. How separate spirits communicate their ideas to each other, I cannot tell; but I shall know hereafter." At another time, when he was desired to take a little refreshment, he could not, but said, — "Oh, that I might but eat bread in the kingdom of God! When shall I get to that heavenly land? — When shall I wake and find me there? — O my Lord, fetch me to thyself!" — Some time after this, he said, "How shall I go through the termination of this sickness?" then, devoutly looking up, he added, — "O Lord, leave me not, neither forsake me!" On being laid down in bed, he said, — "Oh, that this might be the last time! and that I might close my eyes on all the scenes of this world, and open them to the grand views and operations of eternity!" About half an hour before he expired, he said to his wife, in the most striking manner, "I want to be in the kingdom of God!" These were nearly the last words he uttered; when, ejaculating "Lord, help, Lord help!" he fell asleep in Jesus, September 29th, 1814, in the 42d year of his age.

REFLECTIONS FOR WINTER.

Let us reflect on the blessings which God gives us in this rigorous season. The cold and frost purify the air, and often promote the health of man. How tenderly does Providence care for us! God has endowed men with that art and industry which are requisite to defend them from the extreme cold; their inventive minds have led them to find out an artificial fire, by means of which they may enjoy in their chambers some of the comforts of summer; and Providence has kindly prepared a yearly produce of wood in some countries, and of coals in others, to supply us with fuel: and the colder a region is, the more are those animals multiplied whose fur is designed to keep us warm.

Winter does not wholly interrupt our trade or commerce. Rivers in many places are frozen over, and become as solid as brass; travelling is facilitated, and a new mean of intercourse opened among men. We are not condensed to idleness and inaction; for if we are obliged to suspend the labours of the field, we have a thousand ways of employing ourselves in domestic life. If we can neither cultivate our gardens, reap our fields, nor gather in new fruits, we may at least cultivate our minds, and render ourselves useful to our neighbours.

It should excite our thankfulness that *our* winters, even when most severe, are moderate, compared with those of the more northern countries, in some of which there is neither Spring nor Autumn; and in which the heat is as insufferable in Summer as the cold is in Winter; the violence of which is such, that spirits of wine freeze in the thermometer. When the door of a warmed chamber is opened, the external air which enters, converts all the vapours into snow; so that the place is filled with thick white vapours. If a person go out of the house he is almost suffocated, and the air seems to tear the lungs. Sometimes the cold becomes so intense, and that suddenly, that if a person cannot make a timely es-

cape, he is in danger of losing an arm, a leg, or even life itself. The fall of snow is still more dangerous; the wind drives it with so much violence, that a person cannot possibly find his path, and he is, at every step, in danger of falling into a new precipice. What would they say who complain of the cold in this climate, were they obliged to live in the countries above described? A little reflection will shew us what reason we have to be contented with our lot.

Let us also be thankful for our clothing. How many animals give us their hair, wool, fur, or skins to cover us! The sheep alone with its wool, furnishes the most necessary part of our dress. Hemp and flax furnish us with linen; and many of our garments are formed of cotton. But these vast stores of nature would have been insufficient, had not God endowed man with invention and industry. Let us reflect on the labour requisite to produce one piece of cloth, and we shall see that it demands the united exertions of a multitude of hands. How little cause have we to be vain of our dress, seeing we are obliged to have recourse to the most despicable animals for the materials of it, and to industrious mechanics,—to that class of people whom Pride is apt to despise.

At this season let us reflect on the state of the poor, who are at best but half-clothed, and can scarcely shelter themselves from the cold. Let the sight of these miserable people excite in us a lively sense of the Divine goodness, which has enabled us to provide so comfortably for ourselves; and let those who have clothing in abundance, remember them who can scarcely provide themselves a single garment. Oh, ye rich! it is your duty to clothe the naked, and to be unfeignedly thankful to God for the abundance he has given you.

[*Extracted from Sturm's Reflections, translated by Dr. Adam Clarke.*]

ON RELIGIOUS INSTRUCTION IN SUNDAY SCHOOLS.

Sir, *To the Editor.*

THE instruction of youth has justly claimed the attention of the truly benevolent; and by the means of Sunday Schools, with the great facilities rendered to that object by the new system of education, very great progress has happily been made within the last thirty years, towards improving the moral condition of the rising generation.

But it is a serious consideration, that a great proportion of the children educated in the different schools, have scarcely had sufficient time to acquire the knowledge of reading when they were removed and placed in various situations, when the more important advantages of religious instruction have been omitted or neglected. Perhaps they have frequently no parents; or such as, from ignorance or evil pursuits, feel no concern about the spiritual and eternal interests of their children.

It is well known, that in Scotland the utmost care is generally taken to instruct their youth in the leading truths of our holy religion; and during the summer, I had the pleasure of witnessing the valuable effects of their Sabbath Schools in this respect. Happily for that country, it is not necessary to appropriate the sacred hours of the Sabbath to instruct their children in reading:—they are sufficiently instructed in the day-schools which every parish affords. The object, therefore, of a Sabbath School, is to build on the foundation previously laid; and the evenings are wholly devoted to religious improvement.

By this measure young persons of both sexes, from 10 to 16 or 17 years of age, are preserved from profaning that holy day, and nurtured in the admonition of the Lord

Their instructions are commenced and concluded with praise and prayer, with a suitable address, which is frequently given by ministers and other serious friends. The time (about two hours) is employed in the following manner: —

Repeating the Assembly's Catechism, with others by Brown of Haddington, Watts, &c. till they are well imprinted on the memory. —Repeating portions of Scripture-lessons given them to learn at home during the week, and answering questions relative to the prominent features of those lessons.

Some classes are required to search for passages of Scripture descriptive of the names, offices, and mediation of Christ, the character of believers and unbelievers, with their future rewards or punishments.

Some are likewise expected to give notes of the sermons they have heard during the day.

It will be evident that such exercises will produce the most beneficial effects, and be the means of filling up a portion of the Sabbath (too frequently lost) to the greatest advantage. Children and youth just entering into the duties of life, will be thus led to consider the service of their Creator as the first of their concerns; and at the same time be preserved from those paths which have led many thousands to destruction.

These schools in the north flourish under the superintendence of one or two persons who are willing to devote a portion of their time to the work, with the assistance of monitors to the different classes; and the leaders will acknowledge that they are abundantly rewarded by the success of their labours.

I have only given a very imperfect and brief outline of those schools, concluding that it might be inconvenient to devote a large portion of your valuable work to this particular object. But as every object connected with the advancement of our Redeemer's kingdom comes within the design of the Evangelical Magazine, I trust there will always be found among your readers, persons who are willing to devote their time and talents to promote the means of religious instruction, and who will not be satisfied that our brethren in Scotland should always exceed us in their exertions. Besides, I am well persuaded, that those persons who are most likely to promote such schools, will readily understand all that is requisite; and will immediately perceive the great difference of character and conduct which may be expected between persons instructed carefully in the manner abovementioned, and those who idle or profane the consecrated hours of the Sabbath.

In the Paisley Report for 1814, a very clear account of the method of teaching in a Sabbath School is detailed; which I shall have great pleasure in transmitting to you, if you can afford sufficient room; and it is not very long. Now that the improved system of teaching is become very general among youth, and that adults are successfully taught to read, it seems only wanting, that the advantages of instruction should be improved in promoting the eternal interests of mankind; and thus making the knowledge acquired by reading, subservient to the gracious declaration of Jehovah, "that the knowledge of the Lord shall cover the earth."

I am, &c.

M.

ON MARRIAGE.

Sir, *To the Editor.*

Should you judge the following Letter worthy of a place in your Miscellany, I will thank you for its insertion. It was written to a young lady a few weeks previous to her marriage.

I am yours with respect,

J. Rees.

Rodborough.

"Miss M.

"SINCE the conversation which took place on our way to ———, I have often thought of you; and as you requested me to write to you on the subject of such conversation, I think it my duty so to do. Oh, may the Lord direct my heart and hand to write that which shall be conducive to your good, both for time and eternity! You are about altering your condition. Now, in every such change, three things will assuredly take place. These demand your serious attention:— *New Trials, new Comforts,* and *new Duties.*

"As to the first,—If we expect to find perfect happiness in any terrestrial good, we shall assuredly be mistaken. "Vanity of vanities, all is vanity," may be written on every thing we enjoy beneath the sun. Whatever exchange we make in this world, it is only one wilderness for another; so that your change of condition will not exempt you from trouble. This you must expect, — it will only be an exchange of trials, and those sometimes for the worse; this, however, should not dishearten you. As I told you before, so I tell you again, "He that hath God's call, need not doubt of God's help." When the way is made plain, whatever trials meet us, we find comfort in the consciousness of being in God's way. He sometimes leads by a rugged, but always by a right path. We should never expect a situation without its peculiar trials. I am sure, I can say for myself, that I have been so often disappointed in this respect, that I cannot look for a situation on this side of the grave, without being assailed by some particular trials. It is, however, no small comfort to me, and it will be so to you, to get this sentiment rivetted in the mind, that all our trials are dealt out by weight and measure by our heavenly Father's hand; and that we shall not have one grain more than weight, nor one inch more than measure.

"Whether you live married or single, you will find something to molest you. The whole course of man's sublunary life does not afford him a single draught of joy, without a mixture of wormwood in the cup. That which makes the draught peculiarly nauseous is, the consideration that our trials often come from a quarter we little anticipated. Where we expect the greatest comforts, there we frequently meet with the greatest crosses. Should this be your case, do not think your lot to be singular: we have found it so before you; and doubtless, in some things, you will find it so after us.

"As the head of a family, many things will occur that you are not aware of now: — peculiar circumstances to pain you,—peculiar tempers to perplex you, — peculiar affronts to ruffle you; — and these will happen sometimes from your inferiors in the house. Properly to bear these will require great grace. If you have grace to rule your own spirit, you will find a calm in the midst of all: "He that ruleth his own spirit, is better than he that taketh a city." Always think on this, — study your own temper in every thing, both towards God and man. *As it respects God,* murmur not against him; watch his hand in every thing; and, in every thing live under the force of this assertion, — "It is the Lord, let him do what seemeth him good." Keep up a thankful spirit in all your trials, that you may say with the poet, —

"Good when He gives, supremely good;
Nor less when he denies:
E'en crosses from his sov'reign hand,
Are blessings in disguise."

"*As it respects man,* be affectionate, kind, and lowly, —"For a meek and quiet spirit is, in the sight of God, of great price:" and I am sure, to you it will be great peace. Above every thing, live near to

God, yea live *in Him*; bear every trial in him; and respect him in every thing. Thus you will pass safely through this vale of tears; and if not free from troubles, yet you shall enjoy God in them. I am sure I speak by experience, that great trials, if the Lord be in them, are better than great worldly comforts without him. To conclude on this particular: — Expect trials, — prepare for them,—be submissive to the will of God in them,—and I am certain that, some day or other, you will thank him for them all.

"As to the second, The *new Comfort* which a married life will introduce you to. Here we are as prone to err as in the first case. There we expected less trials than we met with; and here we often expect more enjoyment than we really find. On our entrance into a new state of life, we should remember that the cup of creature-comfort is not very deep:—we soon come to the bottom of it, and unless we enjoy the Almighty in it, we soon exhaust it. We must remember, that there is no creature-comfort but what hath much mixture of nauseous ingredients in it; and that which makes the sweets of life doubly sweet, is the enjoyment of God in them; yea, I may say, that the presence of God makes the bitter sweet, and the sweet trebly so. As to the matrimonial state, I am sure that there is not a situation under heaven more comfortable, when help-meets come together in wedlock: the Lord thought it good when man was not miserable. An *help-meet* is full of meaning,—to suit our dispositions, —to sweeten the bitterness of life, —to strengthen when weak, — to comfort when sad, — to nourish when sick,—and to help forward in the ways of God. Happy will you be if you are thus favoured. It is the testimony of God, "that two are better than one." The gracious God has tempered the bitterness of life with so much sweetness, that, taken altogether, it becomes bearable, and sometimes palatable. If it were all bitter, we should get tired of life without seeing half of it: — if it were all sweet, we should make a home of this life; therefore, there is a happy mixture in the cup of Providence, that it is neither a state of slavery nor a bed of sloth. We may gather the honey of comfort from the bitterest flowers. "We rejoice in tribulation."

"I am far from thinking that the matrimonial state is a hindrance in the service of God. There is nothing more pleasant than two that are kindred souls in body and spirit, uniting before the throne of grace: they seem like one spirit. The godly Mr. Bolton used constantly to pray six times a day; twice by himself, twice in the family, and twice with his wife. If you wish to be happy in your state, 'go and do likewise.' It seems that this is the meaning of the Apostle, when he exhorts to love and peace, 'that your prayers be not hindered.' — Much depends on your first setting out. I might say more on this subject, but I must forbear; only remember, that every thing is to us what the Lord makes it, and no more. The misery that we are exposed to in regard of comfort is, that we sink into the creature instead of rising into the Creator; we look for that in the creature which is only to be found in God. May you and I look for solid comfort where it is to be found! O for grace to put created objects in their right place. You will find much difficulty in the course of your life in doing this; for our depraved hearts will give almost any thing the place of God. Husbands, wives, children, friends, possessions, will soon steal in and be very idols; but we may take this as an incontrovertible truth, That if any thing is put in competition with God, it will be torn from us, though it should be the darling idol of the heart; therefore, if we wish to

have our comforts continued, may we be enabled to keep them in their own place! — enjoy God in them, and bless God for them! and, like the church in the 12th of Revelations, keep the Moon of creature-comforts, where it ought to be, 'under our feet.' As it respects creature-comforts, expect them *sparingly*,—use them *subordinately*, — enjoy them *thankfully*,—and resign them *willingly*, that you may, with Job, say 'The Lord gave and the Lord hath taken away, blessed be the name of the Lord.' Ah, it is easy to advise; but I find it hard, indeed, to bless the hand of God when that hand strikes my greatest comforts dead. It requires great grace; but not more than the Lord hath given, and promised to give. May he help us to act as a people dependent on the hand of God!

"As to the third thing, Behold a multitude of new duties to attend to, that you are at present practically unacquainted with, in respect of your husband, your servants, and (if the Lord shall give you any) your children. In respect of your conduct towards your husband, be affectionate and submissive, remembering the testimony of God, 'That the man is the head of the woman, as Christ is the Head of the church.' By this we are not to understand that he is a head to tyrannize: God forbid; but a head to sympathize, to love, and advise. Be always glad of a word of advice. There are two things that you are particularly to guard against;—first, Not to consider every look or word as a proof of the want of affection. You may depend upon it, that the look will not be always equally pleasant, nor the words equally affectionate. Make up your mind to this; and let not a jealous mind find a place in you for a moment, or think he does not bear the same affectionate regard to you that he was used to do. If you nourish such thoughts as these, they will produce vipers in your mind, that will destroy all your peace. Be sure to make yourself always a pleasant companion to your husband, and always make home the most comfortable place that he can have; and then he will love home better than any place else. Guard against a fretful, peevish, discontented spirit. In this, many are a torment to themselves and others all their life-time. I am not sufficiently acquainted with you to know your temper, neither am I a sufficient physiognomist to read your countenance; but what I say, I am sure is needful for every one:—Beware of a fretful peevish spirit, for it will be a constant hell to you, and to every one that is near you. Let your conduct be always agreeable to your husband. If a cross word is uttered, do not magnify it, but endeavour to put the best construction on it.—I see it is in vain for me to write more. I have many things on my mind, but my time and paper will not admit of enlargement. Receive, my young friend, these spontaneous remarks, and if any thing be useful to you, I shall be abundantly satisfied:—and I beg you will, in return, remember me before the throne of grace. The Lord knows I stand in need of your prayers. May the Lord keep us from every thing that is sinful; and lead us to every thing that is right!"

GRATEFUL RECOLLECTION
OF
Disinterested Benevolence.

Sir, To the Editor.

ABOVE seven years ago, I was placed over a charge in the vicinity of London, where, like many of my brethren in the ministry, I had to pass through the furnace of affliction; which seemed on that occasion to be hotter than usual. In addition to other heavy trials, I was in perils among false brethren, I was also considerably tried in my

circumstances, and must have sunk under the weight of my sufferings, had not the arm of Omnipotence sustained me. One evening, a gentleman knocked at my door and left the following note: — "Mr. ——, as a Christian Brother, I feel much concerned for the many troubles you have at present to bear with. I sincerely pray that our great and gracious Saviour may support, and abundantly pour out upon you his Spirit of consolation and true peace, that you may possess an holy joy within, and be enabled to shew forth much patience and forgiveness, to the praise and glory of Him who hath redeemed us. The inclosed is freely at your service, for Jesus Christ's sake."—*8th Feb.*

The inclosed was *a Ten Pound Bank note!*—I could never conjecture who this "Christian Brother" was; nor have I the most distant idea to this day. But after the lapse of *seven years*, if he is yet among the living in this transitory world, and should cast his eyes upon these lines, it will afford him pleasure to know that his aid was *most seasonable*; and that *the grateful recollection* of his *modest boon* will never be effaced from the memory of him who received it. I venture, Sir, to indulge a hope that the life of this truly "Christian Brother" may yet be spared to enable him to read this acknowledgment; and that this expression of gratitude, added to this unostentatious example of benevolence, may not be recorded in the pages of the Evangelical Magazine in vain.

I am, &c.

V. D. M

MODERN TRADITIONS OF *THE DELUGE.*

To Scripture-testimony, fossil remains, the exterior appearance of the earth, ancient traditions and inscriptions, may be added Modern Traditions of the Flood. If unbelievers reject ancient tradition, &c. owing to the distance of time and place, surely they will not have the hardihood of persisting in their stubbornness, when proofs are brought to their own time, and to their own doors.

The inhabitants of Otaheite account for their origin, by saying, That the Supreme God having once been angry with the Earth and its inhabitants, dragged the earth thro' the sea; but their island was broken off, and preserved from destruction.

It is not improbable that these islands were first peopled from the south-east parts of Asia; that cluster which begins at the Indian Ocean lies in a south-east direction, and joins with those of Otaheite; and it is not unreasonable to suppose that one island would be peopled from another, and that there would be a similarity of manner of worship and belief. — As Asia had Shem, the son of Noah, for its lord and owner after the flood,—and as Shem had been taught the true religion, and that the Flood had been caused by despising it, it is beyond a doubt that the remembrance of the Flood would be deeply impressed upon the minds of his successors; yea, it would be the very last article of their religion which would be forgotten.

In the island of Cuba, in the West Indies, the inhabitants believe that "the world was once destroyed by water, by three persons;" which is evidently in allusion to the three sons of Noah. They also profess to believe, that an old man, knowing the Flood was coming, built a large ship, into which he entered, and took with him a great number of animals; and that he sent out from the ship a crow, which did not immediately return, but staid to feed upon the carcases of those which had been drowned; though it came in afterwards with a green branch in its mouth. Here is a very remarkable coincidence with the

Mosaic account. — This island must have been early peopled from the continent of America. The inhabitants of America, in all probability, have sprung from the Asiatics; for Dr. Robertson, in his History of America, endeavours to prove, that at an early period the natives of Asia crossed at Behringe Straits, as there is a remarkable coincidence of manners, shape, colour, religion, &c. between the inhabitants of either side of the Straits. Here we might again trace this tradition to Shem, the son of Noah, as in the case of those of Otaheite.

The natives of Terra Firma say, that there was once a universal deluge; by means of which the whole inhabitants of the world were drowned, except one man, who escaped in a canoe; and from him sprung all the human race afterward. Yours,

Knottingley. T. R——.

ORIGINAL LETTER

FROM THE CELEBRATED

JOHN HOWARD, ESQ.

Rome, May 22, 1770.

Dear Sir,

With great pleasure I received your obliging letter as I passed through Flanders. The esteem yourself and some of my friends have for me, humbles me to think what I ought to be. But, how mean and defective! yet, amidst all, a sincere love I hope I have to all who bear the impress of our divine Master.

Since I left Holland, and through all the southern part of France, and over the Appenine mountains into Italy, I travelled not a mile with any of our countrymen. Those mountains are three or four days in passing: for many, many miles, there is hardly a three foot road, with precipices into the sea, I should guess, three times the height of St. Paul's; but the mules are so sure-footed there is nothing to fear, though the road is also very bad. Through the mercy and goodness of God I travel pleasantly on. I have an easy calm flow of spirits. A little tea equipage I carry with me, with which I regale; and little regard if I have nothing else.

Florence being the seat of the arts, I visited the famous gallery many days, from whence I travelled to this renowned city. The amazing ruins of temples, palaces, aqueducts, &c. gives one some faint idea of its ancient grandeur; but comparatively now a desert. The description of them, as also of St. Peter's church and the Vatican, I must defer till I have the pleasure of seeing you. The Pope passed very close by me yesterday; he waved his hand to bless me. I bowed; but not kneeling, some of the cardinals were displeased. But I never can nor will to any human creature or invention, as I should tremble at the thought of the adoration I have seen to him and the wafer. My temper is too open for this country, yet an important piece of news of this court (expuls—n of the J-s-ites) that I now know I durst not commit to writing. That cruelist of all inventions, the Inquisition, stops all mouths.

I set out to-morrow for Naples. As I return to see the great procession on the 15th of June, I intend staying about a fortnight. Afterwards I am bound for Loretto, Ancona, Bologna, and Venice; at which last place it will be a great pleasure to receive a line from you. My thoughts are often with my Bedford friends. I beg to be remembered to Mrs. Symmonds, Mess. Neguses, Mr. Palmer, Mr. Odell, Mr. Wiltshire; and, as they know it is the divine presence and favour that makes every place happy and comfortable, my most grateful acknowledgements for any interest I have had in their sacred moments.

Thus, my dear friend, am I tra-

velling over desolate places of ancient grandeur, and felt it to overpower that selfish and vain principle that is rooted in my constitution, and humble the pride of one's heart! And when at other times I view in statues, paintings, architecture, &c. the utmost stretch of human skill, how should one's thoughts be raised to that glorious world, that heavenly city, the city of the living God,—where sin, sorrow, and every imperfection will be done away! Oh, the free, sovereign, unbounded grace of our Lord Jesus Christ! how thankful should we Protestants be for this glorious gospel which we have in our hands. The happiness we are exulting in, millions in this country are denied. But I must conclude that I remain with much esteem,

Dear Sir, yours, &c.

J. HOWARD.

AFRICAN COMMENTARY.

No. II.

Gen. ix. 2.

"*God said unto Noah*, &c. (and his sons soon after the deluge) *The fear of you, and the dread of you shall be upon every beast of the earth*," &c.

THAT this promise has been fulfilled to these original representatives of the new world, and, in in all succeeding ages to the present, I have no doubt.

The lion is called the king of beasts, because of his noble appearance, great strength, and boldness; yet the eye of man disarms him. So long as a man has fortitude to look direct in a lion's face, this animal is arrested, and will not advance; but should the person happen to look behind, to see if assistance be coming to him, the lion will advance. Repeated instances of this occurred during our journey in Africa: whence it seems not so much the human shape as the human eye that intimidates him. Some suppose that the lion's eye so magnifies the size of man, that he is afraid of him; but were this the fact, he would be equally afraid of a sheep or a cow; which he is not.

That none of us were devoured by lions, tygers, and other ravenous animals in South Africa, during a journey of nine months, could only arise from God's fulfilment of this promise. Frequently two or three of these were seen in a day; at one time, five were seen together, about two hundred yards from our waggons; and at another time we saw nine very near us in one day; yet, during all the journey, not one of us received the smallest injury. It is true that many persons have been torn to pieces by ferocious animals; but this may frequently have arisen from coming upon them suddenly, or when they were extremely pinched by hunger, or when they have been wounded but not disabled.

ON BAPTISM.

Sir, *To the Editor.*

IF, on perusal of the following remarks, you should think them likely to be of service to any of your readers, in assisting their judgment on a much debated subject, lately brought under public discussion, your insertion of them will oblige your constant reader and well-wisher, *

VERAX.

QUERIES *proposed and answered respecting the Christian Dispensation, and the orderly administration of its sacramental rites, Baptism and the Lord's Supper.*

Query I. How is the Christian dispensation *designated* in the New Testament?

Answer. It is sometimes called "The kingdom," as in Matt. iv. 23. viii. 12. ix. 35, &c. with evi-

* We do not pledge ourselves to the support of our correspondent's opinion; it may probably be more fully considered in our Review of Mr. Hall's Publication on this subject.

dent allusion to Dan. ii. 44, and vii. 14. By the Evangelist Matthew alone it is called "The kingdom of Heaven" in many places: and both by him and the other evangelists, "The kingdom of God," with reference to the ministry both of John the Baptist, and of our Lord himself; Mat. iii. 2. iv. 17; Mark i. 14, 15; John iii. 3; evidently meaning the spiritual kingdom of Christ, as it is published by the gospel among all nations. Sometimes, indeed, these phrases have an ultimate respect to the future state of felicity in Heaven; but, for the most part, their primary application is to the present state of the gospel-dispensation, or the visible kingdom of Christ in this world.

Q. II. Was the Baptism of John an ordinance of the Christian dispensation?

A. The following considerations seem to prove that it was: —

1. Because "the beginning of the gospel of Christ" is mentioned as *contemporaneous* with the commission and ministry of John the Baptist, Mark i. 1—3.

2. Because "the kingdom of God" is said by our Lord to have been "preached since the time of John the Baptist," Luke xvi. 16; *i. e.* plainly, from the time of his first public appearance and ministry.

3. Because, in describing the period of our Lord's personal ministry, particular mention is made of its "*beginning* from the baptism of John." Acts. i. 22.

4. Because "the preaching of peace by Jesus Christ" is said to have "*begun* from Galilee, after the baptism of John." Acts x. 37, compared with Mat. iv. 12—17.

5. Because the baptism of John and Christian baptism are spoken of as connected with "repentance for the remission of sins." Mark i. 4. Acts ii. 38. John also preached the same doctrine of *salvation by faith in Christ Jesus* as our Lord and his apostles inculcated. John iii. 35, 36, compared with v. 16—19.

6. Because our Lord and his immediate disciples received the baptism of John, and (with respect to himself at least) that only. Mat. iii. 13—16. John i. 37.

Q. III. Doth the New Testament represent Baptism as being of prior obligation to that of the Lord's Supper?

A. In support of the *affirmative*, the following considerations appear to have great force: —

1. Our Lord's own example, who submitted to and sanctioned the authority of Baptism as a divine ordinance, before he entered on his public ministry, and prior to his calling any into visible fellowship with himself.

2. Our Lord's doctrine to Nicodemus (John iii. 5.); where he seems clearly to speak both of Baptism as the outward sign of allegiance to his kingly authority,—and of spiritual renovation, as the inward and qualifying principle of holy obedience; and to inculcate the necessity of the former, in order to *visible connection with his church on earth*, — as well as of the latter, in order to *spiritual communion with himself*, and a final admission to the glories of his heavenly kingdom.

3. Our Lord's *commission* to his apostles after his resurrection; which was not the original institution of Baptism, but the authorized extension of the gospel dispensation among the Gentiles (Mat. xxviii. 19.): "Go ye, therefore, and (μαθητευσατε, βαπτιζοντες) *disciple* all nations, baptizing them," &c. whence it appears, that baptizing was the instituted method of discipling, or publicly recognizing the subjects of Christ's visible kingdom; and therefore, if the Lord's Supper is to be administered only to avowed and acknowledged *disciples* of Christ, the inference seems to be fair, that all such must have

been previously baptized, and thereby brought under a professed subjection to his regal authority; agreeably to Gal. iii. 27. "As many of you as have been baptized into Christ, have put on Christ."

4. Apostolic practice confirms this; as appears from Acts ii. 38, and following verses: — "Repent and be baptized every one of you, for the remission of sins," &c. "Then (verse 41) they that gladly received his word were baptized; and the same day there were added unto them (doubtless by the same ordinance) about 3000 souls;"— of whom it is afterwards said, "And they continued steadfastly in the apostle's doctrine, and fellowship, and in breaking of bread, and in prayers."

Q. IV. On what principles then may free or mixed communion between the members of Baptist churches and those of Pædobaptists be scripturally maintained?

A. 1. Not by relinquishing the obligation of Baptism as a New Testament ordinance; the permanency of which appears, both from our Lord's discourse with Nicodemus, and from the words with which he closed his commission to his apostles after his resurrection,— "And lo, I am with you always, even unto the end of the world. Amen!" As also, by analogy, from the conduct of the Pharisees, who, by refusing submission to John's baptism, are said to have "rejected the counsel of God;" *i. e.* the revealed method of his mercy, and the instituted mode of acceptable worship; which, consequently, now applies to all that contumaciously reject the obligation of Christian baptism.

2. Neither by giving up the prior obligation of Baptism to that of the Lord's Supper, in the order of their administration, of which good evidence appears in the answer to the preceding query. Therefore,

3. Consistently with the above, this practice must involve the *non-essentiality* of any particular mode of baptizing; and must regard it only under the generic idea of washing with water in the name, &c. for sacramental purposes, and with a moral significancy; which generic and comprehensive sense of the word *baptize* (even were it allowed that the primary import of Βαπτιζω is to *plunge*) well enough comports with the analogical use of other words in the New Testament: *e. g.* that of the word *crucify*, which properly and primarily signifies putting to *death* by suspension on a *cross*; but is often used in the sense of gradually promoting the death of sin, without any other correspondency to its literal and primary import: so likewise the word (Θυσια) *sacrifice*, which primarily and properly implies mactation of a victim, is frequently used by the sacred writers in the sense only of oblation to God.

4. The practice of mixed communion between Baptists and Pædobaptists, is to be grounded in their both equally acknowledging and reverencing the authority of Christ in the ordinance of Baptism, as well as in that of the Lord's Supper; their difference of judgment respecting neither the element itself, nor the moral intention of its application, but simply the external form of administering it; as to which, nothing but a claim of *infallibility* can deny that much may, with great plausibility, be pleaded on bosh sides; and therefore, as "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost," he that (in his submission to the divine authority of Baptism) "serveth the Lord Christ is acceptable to God, and approved of men." Rom. xiv. 17, 18.

5. The propriety of the practice is further justified by the obligation that is laid on Christian churches to overlook matters of doubtful disputation in admitting believers into their fellowship; which obligation the apostle ap-

plies with great earnestness in the 14th chapter of Romans, to a conscientious scruple about the lawfulness of eating *certain meats*; where, it is presumed that every man of intelligence and candour will admit, there was clearly as little room for variety of judgment as there is in the mode of administering Christian baptism.

On the whole, therefore, where any persons make a credible profession of "repentance towards God, and faith in our Lord Jesus Christ," with a practical submission to what they conscientiously judge to be the voice of His authority in the ordinance of Baptism, they appear to possess the scriptural qualifications for church-fellowship; and therefore may consistently hold communion together at the table of the Lord, without arraigning each other's faith as to circumstantial differences of judgment.

Obituary.

MR. FRANCIS BRAIDWOOD.

On April 3, 1815, died at Penzance, Mr. Francis Braidwood, of Edinburgh, aged 30 years; and very precious in the sight of the Lord was the death of this saint: — he was favoured with the presence of his God and Saviour in so high a degree, that his Heaven was begun below. His dying scene was most edifying and delightful; — it displayed so strikingly the blessedness of true Christian piety, and brought the heavenly world so near, that it was a great privilege to be present. There was such sweet peace and comfort reigning in his soul; — such serenity and lustre on his countenance; — such grace and praise dwelling on his tongue, as seemed to convert his chamber into a temple of light and glory. When I reminded him, some time before his death, that he had many companions in affliction, he replied, "My case hardly deserves the name of affliction, — I am so blessed with the presence of Jesus." March 28, after prayer, and on being told by a near relative that his affliction had been useful to her mind, he clasped his hands in an ecstacy, and raising his eyes, cried out, "God is too good; Oh, he is too good! — Oh! to be away to praise him!" and he made an effort as if he would have flown, and left his weak body behind him, while his eyes were filled with tears of joy. March 29, being asked if he felt the Lord present with him, he said, "Blessed be his name, — he never leaves me. I feel always ready to die in his hands." When asked if he had had all the temporal comforts he could have wished, he replied, "O yes; and a thousand times more!" And in the evening, after a relative had related to him some of her own experience, he said, "Oh, tell me more, my dear child; you make my heart glad!" and clasping his hands, while the tears ran down his cheeks, exclaimed, "O God, this goodness is too much! Oh that I had a tongue to praise the Lord! but I cannot praise him as I could wish!" April 1st, he asked his friends to sing "The hour of my departure's come;" and said his hour would soon arrive. April, 2, he seemed to think himself very near death, and told his relative not to be alarmed at whatever might happen; that all would be well; and whenever his change took place, to fall down on her knees, and thank God for his release. To the servant he said, "O Mary, give yourself up to Jesus; do not hesitate between two masters; — God will not have a divided heart. Do not delay to come to Jesus; He is a sweet Master." On her saying "We must all try to follow your steps," he raised his eyes, and said with much firmness, "Follow Christ; I am a great Sinner." When he thought himself very near death, he uttered a most fervent prayer for every individual in his family. — "O Lord, remember my dear parents! Hear the prayers of a dying sinner! Thou knowest how near and dear they are to me; my dear father and mother! O Lord, grant that they may join the choir above, singing the songs of Zion!

and, O Lord, hear me in behalf of my dear sisters and brothers, and of this dear, dear child, whom thou hast given me to sweeten my affliction, and smooth my passage to my heavenly Father's house:"—and to this relative he said, "If this be the last time I am to embrace you on earth, tell them how I would embrace them if they were present; and how good the Lord has been to me, and what sweet views he has given me of Heaven." He requested prayer; and being asked if he wished any thing in particular to be prayed for, he replied, Faith, patience, grace, thankfulness;" and after prayer was repeated at his request, he said; "Oh, sweet, sweet, sweeter than honey!" He then enquired of his relative if she were to sit up with him that night, and said, "I do not mean to keep you up; but if you are to be with me, I should like for the night to be spent mostly in prayer: you do not know what good a night of prayer might do us both. I wish I had an opportunity of spending a night in prayer with you, I should then think the end of my affliction better answered." Some time after this he grew worse, and said, "Oh, pray for me, that I may have patience to wait the Lord's time." On a jelly being offered him, he refused it, saying, "Why will you lengthen out the moments? Let the Lord's work go on." When suffering much, he was told of a pious lady who said in great pain,—that one moment in Heaven would more than repay all that;—and he replied, "O yes; they are sweet words; one moment in Heaven will more than repay all this. Jesus sent that sweet message by you to me." He then desired prayer; after which he said, "Praise, praise!" Being asked if he wished his friends to pray again, he said, "Praise, praise; I wish to die in the midst of praises!" Such was the blessed end of this servant of the Lord.—May the writer never forget the impressions which this event produced on his mind! and may he and all who read it be favoured with the presence of that Saviour who was so gracious to this our departed friend!

J. T.

Penzance.

MR. W. WHEELER

Was about 40 years deacon of the church of Christ in Salisbury, formerly under the care of Mr. Adams, now of Mr. S. Sleigh. It appears that he was brought to an experimental sense of divine things by the preaching of Mr. Whitefield, of whom he never spoke but with expressions of affection and esteem. As a Christian, his walk and conversation were such as became the gospel. He was a zealous advocate for the doctrines of free grace, untinctured with the too prevailing leaven of this Antinomian era. His attendance on the ordinances of religion was exemplary; but it was not formal. Religious duty was his element; he came, he would say, to gather the honey; and there were few opportunities in which he did not meet with something profitable to his soul.

As a deacon, he was cordial and uniform in his attachment to the minister in his support of the cause of religion; and he was a lover and promoter of peace and concord.—He was far advanced in life; he had recently committed to the grave the wife of his bosom; and, though in tolerable health, he saw, in the course of a few years, his end approaching. To his more intimate friends he had expressed his dread of the pains of dying; and he wished, if it were the will of God, his passage through the gloomy vale might be rapid and easy. His desire was remarkably fulfilled. On Monday evening, September 4, 1815, he attended, as usual at the meeting for social worship, and engaged in prayer, when he dwelt much on the pleasures of the preceding Sabbath; blessed God that it had been a day of sacred delight,—a foretaste of "that rest which remaineth to the people of God." He prayed for the church,—for the congregation,—for the young people in particular; and while enlarging on coming to God, and to the spirits of just men made perfect, the signal was given to summon him home:—he sunk down, and fell asleep in Jesus.

Those who were present will long remember the solemn and affecting scene, when his spirit passed the threshold of eternity; and in an instant exchanged the language of prayer for the hallelujahs of Heaven.

Miscellanea.

SOUNDING THE LAST TRUMPET.

'Are you not going to the Oratorio, to hear the Messiah? The last trumpet is to be sounded: how grand it will be!' "Ah! Madam," rejoined the woman, "how could you think that I would go to hear such a thing! We shall *all* hear the last trumpet without paying for it, and it may not be so *pleasing* to some of us."

CONVERSION OF A DEIST.

A DEIST, travelling through Canaan, used to make merry with the stories that the Romanist Priests entertained him with, as to the sacred places he went to see, particularly when they first shewed him the clefts of the rock of Mount Calvary. But when he came to examine the clefts more narrowly and critically, he told his fellow-travellers, that now he began to be a Christian; for, said he, I have long been a student of Nature, and I am sure these clefts and rents in this rock were never made by a natural or ordinary earthquake; for, by such a concussion, the rock must have split according to the veins, and where it was weakest in the adhesion of parts; for this, said he, I have observed it to have done in other rocks, when separated or broken after an earthquake: and Reason tells me it must always be so. But it is quite otherwise here; for the rock is split athwart and cross the veins, in a most strange and preternatural or supernatural manner; — and, therefore, said he, I thank God that I came hither to see the standing monument of a miraculous power, by which God gives evidence to this day of the divinity of Christ.—*Fleming's Christology.*

THE CONFESSION OF GROTIUS.

GROTIUS was a great man. His natural powers were such, that, at the age of 15, he had made a vast proficiency in polite literature; and he pleaded at the bar when only 17. At the age of 24, he was appointed Attorney General. He became a public ambassador, and was the companion of kings.

Towards the close of his life, at the age of 62, reflecting on his various pursuits and engagements, he left this testimony for the admonition of the learned:—*Ah! vitam prorsus perdidi nihil agendo laboriose;* that is, 'Alas! I have wasted my whole life in laboriously doing nothing!'

Lest the reader, at the end of his days, should be forced to make the same painful reflection, let him now remember what a greater than Grotius said—'One, thing is needful,' and let the care of the soul, according to the directions of the gospel, be his first, his chief concern.

JUVENILE DEPARTMENT.

MISS JANE PRIOR, OF KILKENNY.

THIS young lady had long been distinguished for more than ordinary seriousness. When a child, she was taught to read the holy Scriptures, and regularly attended the preaching of the gospel at St. Mary's church. At an early age she had a deep sense of her lost estate by nature: but under the teaching of the Holy Spirit, she was gradually led into the enjoyment of the love of God in Jesus Christ, and was enabled to prove the reality of her religion by walking uniformly in the path of duty. Filled with the unspeakable comforts which flow from a firm reliance on the blood and righteousness of the Saviour, she saw no charms in the vain amusements of the world. She esteemed the Bible as the best of books. Whilst other girls of her age spent their time in reading novels and plays, she employed herself in reading portions of the holy Scriptures, or some of those pleasing and useful tracts which have of late years been disseminated by the Dublin Religious Tract Society, and which are admirably calculated to convey instruction under the most pleasing and engaging form.

She delighted in the services of the house of the Lord. On every Sabbath day she was twice or thrice at St. Mary's church; and instead of being careless and fond of talking during the service (which always shews a thoughtless irreverent mind) she read her Bible and Prayer-book with the clergyman;—was very attentive to the sermon, and, on her

return home, not only wrote down the text, but the substance of what she heard, and endeavoured to imprint it on her memory. It would be well if parents would examine their children concerning what they hear in church, and shew, at least, as hearty a desire to enlighten and improve their minds as to preserve and adorn their persons.

She was a dutiful and obedient child: the commands of her parents were esteemed sacred; and one of the chief sources of her pleasure was, to make them happy. She was of a mild gentle temper, and whenever she was disappointed, instead of becoming peevish or passionate, she did what she was desired, and had no idea that she was wiser than those who were more advanced in years. She was fond of learning; but particularly of that kind which was calculated to make her holy and happy, as well as wise; and on her sick-bed, she acknowledged, with all apparent sincerity and gratitude, the advantages she derived from the admonitions of a pious female, who devoted a portion of every Lord's Day to the religious instruction of a few children.

The death of this little girl arrived at an unexpected moment, but she was not unprepared; for she had long known that Jesus Christ was the foundation of the Christian's hope. For a considerable time before her departure, she became much more spiritual than in days past: 'she grew in grace and in the knowledge of Christ.' In answer to her earnest prayer, all doubts and fears were completely removed; she was enabled to 'lay fast hold on the hope set before her.' She was attacked on Monday, May 6, 1811, by an inflammation in her bowels, which was succeeded by a mortification, that terminated life, on the Thursday morning following, at seven o'clock. When on her death-bed, she sweetly resigned herself to the Lord. Every wish was excluded from her soul, but that of obtaining the crown of glory, which she knew was laid up for her. Death had lost its sting, and she was far from being dismayed by his approaches. How true are the words of the Most High: 'They that seek me early shall find me!' The night preceding her dissolution, the following conversation passed between her and the Rev. Peter Roe, minister of St. Mary's, Kilkenny:—"Jane, are you ready to die?" 'Yes, I am willing to go now, if God were to take me.' "What makes you so willing to die?" 'Because I hope to go to Heaven.' "Is it because you were always good and dutiful that you hope to go to Heaven?" 'No; for I have committed a great many sins, and I do not deserve Heaven on that account; but Jesus Christ is there, and he died for me, and intercedes for me—I hope to be with him!' "What reason have you to hope this?" He says, 'That no one can come to the Father but by Him; and that he will not cast out those who come unto him.' On the following morning, Mr. Roe visited her at six o'clock, and found her struggling with death. As soon as she observed him, she grew very restless, and at last succeeded in getting out of bed. No sooner did she reach the ground than she fell on her knees, and said, with a distinct voice, 'Let us pray.' She was quietly placed in bed; all present united in prayer agreeable to her desire, and commended her soul into the hands of her merciful Saviour; and, in about half an hour, her spirit departed from a frail body and an evil world, to join its kindred spirits above in that happy kingdom, where the wicked cease from troubling, and the weary are at rest.

Thus died Miss Jane Prior, in the *fifteenth* year of her age. Surely, it is well with them who fear the Lord; and the earlier we are snatched from the evils of a wicked world the better. Let children remember that, though they are young, Death is at the door; that they may be cut off in the midst of their gayest hours; and if they are not reconciled to God, through the Lord Jesus Christ, they will be undone for ever.—May all who read these lines, be brought, by the grace of God, to rejoice that there is such a Saviour for such sinners; and that by his obedience unto death, even the death of the cross, he 'has become the author of eternal salvation unto all them that believe in his name!' 'The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.'

Dublin. ADOLESCENS.

Review of Religious Publications.

The Restoration of Israel. *By* R. J. Crooll, *Teacher of the Hebrew Language in the University of Cambridge, &c.; and an* Answer, *by* T. Scott, *Rector of Aston Sandford, Bucks.* 8*vo.* 10*s.*

We confess our expectations were much raised in the anticipation of a contest between the Hebrew teacher at Cambridge, and the venerable expositor at Aston Sandford. We particularly expected much original Hebrew criticism from the Rabbi, and much learned discussion from the Divine; but we are indeed much disappointed. The objections of Mr. Crooll are trifling, jejune, and mystical, much in the style of the Cabbalists; and betray, in some instances, a gross ignorance of his own language, and of the Hebrew Scriptures. For instance, he tells us (p. 57) 'The noun Israel consists of two words: *yoshor*, signifies *righteous*; the 2nd, *El*, signifies *God*; and both words together are pronounced *Israel*; and signify *the righteous of God*:' so it seems Joseph is wiser than Moses his master, or even than the angel who imposed the name, — for he said, 'Thou shalt no more be called Jacob, but Israel, for as a *prince* hast thou power with God,' &c. (Gen. xxxii. 28.) evidently deriving the name from שרה *to rule*, and אל *God*.

Of his mystic learning we give the following delectable specimen, in his explanation of the name Adam:—

'In the original, this name consists only of three letters, viz. ADM. In this name is represented the beginning of the world, also the centre, and the end. The letter A denotes *Adam*, the letter D is *David*, the M is the *Messiah*.

'In the year of the creation, 2854, David was born; and so long as it is from Adam to David, even so long, or near it, will be the time of the coming of the Messiah; but never before. By this account it appears, that the time of the appearance of the Messiah is near at hand; for if we add 2854, then the coming of the Messiah will be in the year of the creation, 5708. This present year (1814) we count 5571; and we find that there are yet 137 years to the time of his coming; but we know that this time will be shortened; and, according to the opinion of one great and eminent Rabbi, there are only 29 years more to the time of his coming, and when we shall begin to count 5600, all things in this world will be settled.

'Thus far goes our observation on this grand point, that Adam was in the beginning, and David in the middle, and the Messiah near the end.

'Further, it ought to be observed, that it cannot be said to shorten the beginning, neither can the centre be shortened; but the end of any thing may be shortened.'

'We also know that Christ was born 910 years after David. This short number will not balance the length of 6000 years; here we shall draw a line of 6000 cubits: — a——d——m. From the letter A to the letter D, is the half or the middle, and from D to M must be the same distance. A and D cannot be shortened; but the M, as it is the end, may be shortened; but if we consider the coming of Christ, the letter M will be a long way from the end. And here again, we will bring the length of this word a——d——^{m}, thus far can only be brought the distance between David and Christ, and 910 years are no more than a third part of 2854 *; and if we only consider well, it must be an equal distance in these three letters ADM. As to the rest, I leave it to you to finish.' P. 48.

Now what can Mr. Scott say to this? or the university of Cambridge? or the bench of bishops?—Truly, nothing. A man who can talk such nonsense as this, is secure enough from being answered; and we are grieved to see the children of Israel so sunk in ignorance that, even their champion, cannot write common sense. As to his method, 'if *method* it can be called,' it is most incomprehensible; and the style is not only mean but ludicrous. *Ex. gra.* 'The Lord said unto Satan, Thou hast deceived the man, and thou, Adam, thou hast followed his advice; *get you both out together, fight it out*; and he who shall overcome Satan, him will I make great in the last day.' (p. 49.) Again,

* There are two blunders: 910 years are more than a third of 2854, by 124. David died at least 1010 years before Christ. Here is an error of another 100 years! What an admirable calculator is Mr. C.!

(same page) Adam began to wander, and Satan *at his heels*,' &c.

P. 72, and seq. Mr. Crooll boldly charges St. Paul with corrupting the text of Deut. xxvii. 26,—quoted Gal. iii. 10:—'Cursed is every one that continueth not in ALL the things which are written in the book of the law to do them.' Now, it is admitted that the word *all* is not in our present printed Hebrew copies, but it is evidently implied; for, surely, Moses did not mean to give the Israelites a licence to break one half of the commandments. The word, however, is literally found in the Septuagint, from which the apostle evidently quotes; beside which it is preserved in the Samaritan, in ten of the Hebrew copies of Kennicott and De Rossi, and in several copies of the Chaldee Targum: and St. Jerom charges the Jews with purposely suppressing the word in their copies. (*See* Dr. A. Clarke *in Deut. and* Dr. M'Knight *on Galatians.*) We are surprised, therefore, that Mr. Scott (p. 227) so readily gives up the word, though he justly contends the sense is not materially affected.

P. 281, Mr. Scott says, 'It has been publicly asserted, and it remains, I believe, *un*contradicted, that the Jews are forbidden by their Rabbies to read the 53d chap. of Isaiah.' But this *is* contradicted by Solomon Bennett, a Polish Jew, in his late work, called 'The Constancy of Israel;' though we recollect that Mr. Frey mentions, in his narrative, that this chapter is skipped over in reading the Prophets. The practice may possibly not be uniform; but it is of little consequence what the Jews read, while they are not allowed by their teachers to exercise their understandings, even on its literal import.

We are certainly much obliged to Mr. Scott for his labours; but are sorry to see them thrown away on so contemptible an antagonist.

Voyages *to and from the Cape of Good Hope, for the Entertainment of Young People. By* J. Campbell, *Kingsland, Author of Travels in South Africa.* 18*mo*, 2*s*.

Mr. Campbell has employed his well-known talents for the instruction of young people, in this little volume, by relating such circumstances in his voyages to Africa and back again, as may inform and gratify the youthful mind, and such as he purposely omitted in his volume of Travels, reserving them for his younger readers. A good deal of information is compressed in a small compass, interspersed with occasional observations of a pious nature, designed to render the book useful as well as amusing. His observations on the island of St. Helena (of which there is a view) will render it peculiarly interesting at this time. There are also neat cuts, representing Hottentot Square, in Cape Town, and the island of St. Jago.

A Father's Letters to his Children: *in which the Holiness, Justice, and Mercy of God are shewn to have ever existed upon the same Foundation of Wisdom, Truth, and Love; and the Messiah the only Saviour of Gentiles, Jews, and Christians, from the beginning of the World. By a* Country Gentleman. 18*mo*.

We have copied this long title-page as a sufficient index to the little volume now on our table. The Preface is sensible, and in truth led us to expect a more able performance. It gives a slight sketch of the leading truths that relate to the person and work of Christ; yet it is deficient in practical utility. But it may be beneficial to young people,—to persons ignorant of many truths of the Christian Religion—and to Jews especially, for whose use in part, and for whose pecuniary advantage, if any is derived, the treatise is made public.

The Duty of giving an immediate Diligence to the Business of the Christian Life; *being an Address to the Inhabitants of the Parish of Kilmany. By the Rev.* Thomas Chalmers, *one of the Ministers of Glasgow.* 8*vo*, 1*s*. 6*d*.

We have read, with deepest interest of heart, St. Paul's parting address to the elders of the Church at Ephesus. What a picture of ministerial tenderness, fidelity, and fortitude! Were the preachers of the gospel to read that address every Lord's Day morning, what a heavenly glow it would diffuse through all the services of the day! Men would

preach as if the holy apostle, or his divine Master himself, were at their elbow. What Cicero said of him who was pleading on the other side of the cause, [illegible] aws deeply against cold-hearted advocates of the gospel: 'It is evident, Conscript Fathers, that my antagonist does not honestly believe the goodness of his cause, from the cold manner in which he pleads it.'

We are led to these observations by reading this warm, frank, and faithful address of Mr. Chalmers. He feels his subject more and more as he proceeds, and closes his fatherly counsels and cautions with the animating 'last words of his last sermon' to his late parishioners. But as a specimen of his manner, and for the sake of the invaluable sentiment which the passage contains, we select the following extract:—

'And here I cannot but record the effect of an actual though undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time, I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable arts of calumny. In a word, upon all those deformities of character, which awaken the natural indignation of the human heart against the pests and the disturbers of human society. Now could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his deviations from truth, I would have felt all the repose of one who had gotten his ultimate object. It never occurred to me that all this might have been done, and yet every soul of every hearer have remained in full alineation from God; and that, even could I have established in the bosom of one who stole, such a principle of abhorrence at the meanness of dishonesty, that he was prevailed upon to steal no more, he might still have retained a heart as completely unturned to God, and as totally unpossessed by a principle of love to him as before. In a word, though I might have made him a more upright and honourable man, I might have left him as destitute of the essence of religious principle as ever. But the interesting fact is, that during the whole of that period in which I made no attempt against the natural enmity of the mind to God, while I was inattentive to the way in which this enmity is dissolved, even by the free offer on the one hand, and the believing acceptance on the other, of the gospel salvation; while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way, as stripped him of all the importance of his character and his offices, even at this time I certainly did press the reformations of honour, and truth, and integrity among my people; but I never once heard of any such reformations having been effected amongst them. If there was any thing at all brought about in this way, it was more than ever I got any account of. I am not sensible, that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners; and it was not till I got impressed by the utter alineation of the heart in all its desires and affections from God; it was not till reconciliation to him became the distinct and the prominent object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness, through the blood of Christ, was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediatorship to all who ask it, was set before them as the unceasing object of their dependance and their prayers; it was not, in one word, till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interest with God, and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I afore-time made the earnest and the zealous, but I am afraid at the same time, the ultimate object of my earlier ministrations. Ye servants, whose scrupulous fidelity has now attracted the notice, and drawn forth in my hearing a delightful testimony from your masters, what mischief you would have done, had your zeal for doctrines and sacraments been accompanied by the sloth and the remissness! and what, in the prevailing tone of moral relaxation, is counted the allowable purloining of your earlier days! But a sense of your heavenly Master's eye has brought another influence to bear upon you; and while you are thus striving to adorn the doctrine of God your Saviour in all things, you may, poor as you are, reclaim the great ones of the land to the acknowledgment of the faith. You have at least taught me, that to preach Christ is the only effective way of preaching morality in all its branches; — and out of your humble cottages,

have I gathered a lesson, which I pray God I may be enabled to carry with all its simplicity into a wider theatre, and to bring with all the power of its subduing efficacy upon the vices of a more crowded population.

Sermons *on the Leading Doctrines of the Gospel.* *By* George More. *Vol. II.* 12*mo*, 2*s.* 6*d.*

This volume redeems the pledge which the Author gave in 1810, when he published the first volume. 'Having now completed his design, to exhibit in a connected view, the leading doctrines of the gospel, as they appear in the sacred volume, he cordially submits the whole to the judgment of a candid public. The clear profits of this volume are, as were those of the former, destined in aid of the funds of the British and Foreign Bible Society.'

The modesty, gratitude, and beneficence of the Advertisement led us to think favourably of the work itself; and if, after a careful examination, we discover but little novelty of matter and manner—if also we meet with a few Scotticisms, and some obscurities of style, and redundancies of expression, we were abundantly compensated by the uniform soundness of sentiment—the experimental unction and practical truths that pervade these discourses. As such they shall pass from our ordeal with a due share of approbation, remarking only that they are better calculated for private perusal, than for family instruction.

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.*

If simplicity, plainness, and good sense, without any affectation, either of originality or eloquence, be sufficient to secure the approbation of his readers, Mr. T. is sure to be successful. After the two first sermons; on the Inspiration and Duty of searching the Scriptures, all the remainder, thirteen more, are on subjects that embrace the leading doctrines of the gospel. The affectionate and practical manner with which Mr. T. enforces most of his sermons, entitles him to our sincere commendations. To young preachers of *flighty* imaginations, the perusal of this small neat volume might be very serviceable; not indeed to repress, but to direct their ardour, but to teach them how to address their hearers, with 'a gravity, sincerity, and sound speech, that cannot be condemned.'

The Pagan Temple, *or Missionary Idolatry detected; containing Sketches of the Interior of some Chapels in the Metropolis at the Missionary Meeting*, 1815. *By* the Author of the Village in an Uproar. 12*mo*, 2*s.*; *fine*, 2*s.* 6*d.*

The title of this little work is so mysterious, that few of our readers, if not informed of its true object, would expect to find in it a sequel to that popular pamphlet 'The Village in an Uproar,' by the same lively and humourous pen. The arrangement is as follows:—Mr. Harmer, a young gentleman from Devonshire, being on a visit to Mr. Courtly, a merchant in London, intended, in company with Mr. Courtly, jun. to visit the exhibition at Somerset House. By an unexpected occurrence they were prevented. In that disappointment, the following dialogues are supposed to originate:—

Young Mr. Courtly, an Arian dissenter, is persuaded by his country friend to turn into Surry Chapel, which he calls A Pagan Temple, because Jesus Christ was honoured in it; and Mr. C. there makes a variety of sketches, which he shews to the family at night, displaying his wit at the expence of sincere religion. A variety of speakers is introduced, between whom many interesting dialogues take place, in which their opposite characters are strikingly displayed, and the excellence of true evangelical religion well supported. The issue of the whole is represented as highly favourable.

The author is aware that some grave readers would think him at times too gay and playful; he therefore says, in his Preface, 'Should some parts be thought too lively, by turning over the page, observations of a more serious nature will be found. If character be thought too strongly marked, the sketch may, on reflection,

be probably found more correct than Christian affection would desire, &c.

We are fully satisfied of the purity and benevolence of the author's intentions; and we hope that some persons, who would not be disposed to read a grave treatise in a sermon, may be induced, by the novelty and sprightliness of this work, to peruse it to their spiritual and eternal advantage.

The Duty of Churches and Congregations towards the Rising Generation: *a Sermon, preached at Hertford before the Associated Ministers, by* William Thomas, *of Enfield.* 8vo, 1s. 6d.

The text chosen, is that beautiful description of a happy family, contained in Psalm cxliv. 12, 'That our sons may be as plants sprung up in their youth,' &c. The preacher proposes to inquire,

I. Into the special claims of the rising generation.

II. The duties to which those claims refer.

III. The invaluable benefits which may be looked for, from a proper and constant discharge of those duties. Under the last of these heads, Mr. Thomas observes, that hereby we shall please God; that we shall have comfort and satisfaction in our minds; that we may hope for extensive success—for the blessing of God on our own families—for a general revival of religion, and for a powerful influence on the character and on the destinies of our beloved country.

The discourse displays much good sense, and a lively solicitude for the best interests of youth.

The Cause of the French Protestants *defended against the Attacks of the Christian Observer. By the Rev.* Ingram Cobbin. *Price* 1s.

Mr. Cobbin complains of what he deems *illiberal* remarks on his Statement of the Persecution of the Protestants in France, particularly of an intimation that 'the partizans of *Jacobinism* would leave no means untried to bring the Bourbon race into general discredit;' and that the introduction of his book was 'a striking exemplification of the usual artifices of the Jacobin school;'—that the clamour is intended to 'serve the cause of Jacobins and Revolutionists;'—that even the benevolent individuals who have seen it their duty to publish a series of Resolutions on this *delicate* subject,' have lent themselves, without due consideration, to the designs of those who have only factious and party purposes to serve,' Mr. Cobbin expresses pretty strongly his indignation against these false charges, and retorts on his accusers the crime of being 'the apologists of the persecutors, and the slanderers of the persecuted.' The public will, however, form their own judgment on the facts which, through the collision of the parties, will soon be fully investigated.

Mr. Cobbin has also just published a third edition of his 'Statements of the Persecution of the Protestants in France,' with some important additions.

A Refutation *of the False Assertions against Dissenters, as connected with the British and Foreign Bible Society, advanced by the Rev.* H. Woodcock, *Rector of Michelmersh, Hants. By* John Bullar, *one of the Secretaries of the Southampton Branch Bible Society. Price* 1s. 6d.

The assertions of the Reverend Calumniator are contained in the following *finely* written passages:—

'We are ready to go hand in hand with them (that is, Dissenters) in any work that we consider really beneficial; but we cannot co-operate with them in any thing that we conceive to have even a remote tendency towards the destruction of our civil and ecclesiastical establishment. We will promulgate and spread abroad, as Christians, the word of God; but we must, as men, endeavour to secure our interests in the constitution of our Church and State. We think, and sorry are we to be obliged to think, that those persons (that is, Dissenters) are using the Bible as the means of carrying on evil designs against them (that is, against the Church and State); that the religious object (that is, the distribution of Bibles) is artfully made to conceal the political (that is, the destruction of Church and State); but that the real point of the conflict is as to the latter (that is, the destruction of Church and State); that the Bible is the watch-word only, and though it is natural enough that it (that is, I suppose, the Bible) should be called for from us, by those who are our enemies, yet we feel that it is somewhat unfair, that it (that is, I suppose, the

Bible) should be insisted upon by those who are our friends, who cannot doubt us, who have unquestionably themselves, as we have also, the utmost abhorrence of all the intentions to which I have alluded, and are totally free from the most distant idea of making the sacred book subservient to any such purposes. (*Pages* 5 and 6).

'If then some of those, who are undoubtedly hostile to those objects of our dearest interests, avail themselves of that great magnet which must work upon all alike; and if, by its attraction they draw some of our friends to countenance proceedings totally distinct from all its own purposes, and which we cannot approve, whilst we too admit its native power; yet, seeing it so directed, we must prevent our own collision in that particular manner, lest we also should seem to sanction mischief, which, most strange to say, may, in these times, be made to arise from that blessed source of all joy and peace, happiness and salvation;—mischief never of itself, in the remotest degree, springing from that source, but made to arise from it by the measures that are carried on by artful men, under its most pure and sacred veil.' (*Pages* 6 and 7.)

To these serious charges Mr. Bullar, in the name of all his dissenting brethren, pleads, *Not Guilty;* and declares that 'they are as remote from truth as light is from darkness.' Mr. B. gives an historical account of the formation and progress of the Southampton Society, and of the part which he had taken in it; and calls upon the accuser to prove his charges. The following passage is a specimen of the spirited and manly tone assumed by the author:—

'Draw no more your bow at a venture. Hear us, Sir, as men; treat us as men. We breathe, articulate, rejoice, and weep as you do. We are no aliens from our kind, no outcasts from our species, although we do not worship between the same walls as you do. We are no strangers to the charities and sympathies of life. We have our altars, our hearths, our wives, our children. We have a country, Sir, as well as you. Large is our stake in that country, and large our interest in her welfare. Our industry swells her capital, aids her revenues, diminishes her burthens, helps her charities. Her laws, her liberties, her throne, are our attachment, no less than they are yours.

Non obtusa adeo gestamus pectora Pœni;
Nec tam aversus equos Tyria Sol jungit ab urbe.

Barred out, by tenderness of conscience alone, from many of your avenues to power and wealth; banished from the advantages of one of your seats of learning, and from the academic honours of both; we are yet neither strangers nor enemies to the innocent amenities of life, to its social and domestic enjoyments, nor, amidst many disadvantages, to the pursuits of the theological, biblical, and classical literature, and the liberal culture of refined and exalted intellect. Public confusion could do us no good. We have far more to lose than to gain in any general scramble. Although firmly attached to our civil and religious rights, and disposed to hold them with our firmest grasp, as a most valuable part of the British constitution, we are moreover, men of peace; and we deserve so to be esteemed.

'Meet us, Sir, in that career of truth and charity, which the Bible Society is running; and if, in any way, in promoting the interests of that institution, we can show you marked respect and deference, as an English clergyman, we shall assuredly do so: cheerfully conceding the post of honour and influence; happy to co-operate in any way, so that the work be fully and effectually done: not aspiring to be the head of the body, but content, amply content, to make ourselves useful as the active hands, or the laborious feet.'

We have not room to follow Mr. Bullar through this excellent and well written pamphlet; but we warmly recommend the perusal of it to our readers.

The Judgment of Archbishop Cranmer, *concerning the People's Right to, and discreet Use of holy Scripture; together with a Comprehensive Manual of Directions for a profitable Reading of the same. By* Professor Frank. *Price* 1*s.*

It is no small reproach to the 19th century, that there should be any *occasion* to re-publish the judgment of Cranmer on the right of the common people to read the Scriptures; but the relicts of Popish priestcraft having been lately exhibited, even by Protestant divines, in opposition to the noble exertions of the Bible Society, the repetition of the good archbishop's opinion is rendered very seasonable and judicious. It is taken from his Preface to the Bible; but was also printed separately in 1689 (should it not be 1589?) It contains a long and admirable quotation from

a popular sermon, by Chrysostom; and another from Gregory Nazianzen.

The Directions (never before published in English) are worthy of the pious author, and strongly recommend prayer and meditation, with pleasing specimens of both.

LITERARY NOTICES.

The Rev. O. A. Jeary, after labouring, for several years, with great acceptance, in the Ministry, was seized with a nervous, or muscular debility, which renders him totally incapable of moving himself without assistance. In this state of suffering he has languished between three and four years: and is thus, in the prime of his life, disabled from making any exertion for the support of himself and a family of four children. Upon being compelled, by affliction, to resign his Charge at Rodborough, his friends at that place generously exerted themselves to make some provision for him; and it is only to be lamented, that their ability was too slender for the accomplishment of their wishes.

In these circumstances, Mr Leifchild, of Kensington, and Mr. J. N. Goulty, of Henley, have undertaken to edit a volume of the Author's Sermons, which they conceive will be found not undeserving public attention, independent of the benevolent design of the publication.—Subscriptions, One Guinea each, will be received by the Editors, and by the Booksellers named upon the Cover of this Magazine.

A Cambridge Correspondent (J. A.) laments, that no Memoir has appeared of the late Mr. Lavington, author of two volumes of Sermons: and hopes some of his friends will favour the public with one, through the medium of this Magazine.

Rev. Dr. Colquhoun means shortly to publish a Treatise upon the Law and Gospel.

A volume of Sermons, by the Rev. D. Wilson, late Minister of the Associate Congregation, Bow-lane, is designed for the Press, being prepared by the Author.

Gaelic Translations are in the Press, of the Westminster Confession, and Mr. Brown's Short Catechisms,—through the benevolence of some Christians in London, Edinburgh, and Glasgow.

We have the pleasure to learn, that a large Painting (130 feet by 13) is preparing, by a respectable Artist, of the Scite of Jerusalem and the adjacent country, as now seen from Mount Olivet. The Painting is from original drawings taken on the spot, about four years since, by the author's son; and will be exhibited a short time, preparatory to a series of engravings from it.

The second edit. of 'Scripture Illustrated,' in the Departments of Natural History, Geography, &c. by the Editor of Calmet, which has been some time waited for, is now in the course of delivery. —— The same Editor has in the press, three additional Letters to a late Deacon of a Baptist Church (Numbers 4, 5, 6); in which are considered the History of Adult and Infant Circumcision, and the Practice of the Churches on Baptism; also two additional Letters to the Editor of the Baptist Magazine. ——A third edition of Sabine's Church History, 8vo and 12mo, is in the press.

SELECT LIST.

The leading Heads of 27 Sermons, preached in Northampton, in 1749, by P. Doddridge, D.D. Taken in short-hand by a Lady, and transcribed by the Rev. T. Hawkins, of Warley. 8vo, 5s.

The Evil of Separation from the Church of England considered; in a Series of Letters, addressed chiefly to the Rev. Peter Roe, Minister of St. Mary's, Kilkenny, &c. 8vo.

A Plea for Primitive Christianity; in Answer to a Pamphlet by the Rev. P. Roe, &c. By Tho. Kelly, 12mo, 2s. 6d.

The Savoy Confession. A new edition, 8vo, 2s. 6d.

Lectures on the Principal Prophecies of the Revelation, by Dr. McLeod, of New York. 8vo, 10s.

Baptism a Seal of the Christian Covenant, by T. Biddulph, A. M. 8vo, 5s.

Resolutions and Statements relative to the Persecutions of the French Protestants. Extracted from the Proceedings of the General Body of Dissenting Ministers. 8vo, 6d.

An Enquiry into the Causes of the Increase of Pauperism, by W. Clarkson, Esq. 3s. 6d,

Directions and Persuasions for preventing Miscarriage in Conversion. By R. Baxter. 4s. 6d.

The Doctrine of the Trinity, as contained in the Scriptures, by J. Sloss, M.A. formerly of Nottingham, 8vo, 12s.

An Enquiry into the Freedom of the Will, by Pres. Edwards. New Edition, 8vo, 9s. 6ds.

Institutes of Christian Perfection. Translated from the Greek of Macarius, by Gr. Penn, Esq. Small 8vo, 7s. 6d.

The Pleasure of God in the Salvation of his People: a Sermon, by J. Stevens. 1s. 6d.

Perfect Religious Liberty the Right of every human being: a Sermon, for the benefit of the persecuted Protestants in France, by J. Lidden, 8vo, 1s.

RELIGIOUS INTELLIGENCE.

Extracts from the Periodical Accounts of the United Brethren. No. 75.

UPPER CANADA, *December*, 1814.

A lamentable occurrence happened lately, when several Indians, on a hunting party were murdered by evil-minded white people. Among them was a youth belonging to us. His mixing in company with the heathen has been his ruin; and we are rather in doubt respecting his soul's salvation, as he was always addicted to sinful practices, without showing any remorse, and in that state was suddenly snatched away.

GREENLAND.

IN Dec. 1812, a party of Christian Greenlanders came from one of the out-places (where they are obliged to live at a distance from the settlement, by an order of government, meant to further the interests of trade) to celebrate Christmas with the congregation. They were desirous of returning to their families in January 1813, and set out in their skin-boat (*Umiak*, or woman's boat) though the state of the weather made it very unadvisable to go to sea. The whole of that winter was uncommonly severe, with a vast quantity of snow and ice; and all their friends begged them rather to wait for a more favourable season; but no remonstrances or entreaties were of any avail. They set off when the thermometer was twelve degrees under Reaumur's freezing point, and soon had to encounter the floating ice, by which their boat was crushed to pieces. The party escaped upon a large field of ice, and drove about for four-and-twenty hours; when, in the night, a violent storm arose from the north, and carried them out to sea. There they must all have perished, since nothing more has been heard of them. They were seventeen in number, old and young, all baptized members of the congregation, whose loss we and our people very greatly deplore.

EDINBURGH.

ON Tuesday, August 29, a Meeting was held in Thistle street Chapel, Edinburgh, for the purpose of adopting some plan to aid more effectively the Glasgow Theological Academy; when several resolutions were unanimously adopted, and a Committee of 12 were chosen to procure subscriptions. Mr. G. Payne, President; Mr. G. Yule, Treasurer; Messrs. R. Kumiburgh, and W. Swan, Secretaries.

This institution was begun about five years ago, and placed under the direction of a Committee of Management, consisting chiefly of the pastors of the different churches. Messrs. Ewing and Wardlaw, of Glasgow, were appointed Tutors, and have continued in that situation ever since. Its design is to give to pious young men, who are desirous of devoting themselves to the ministry of the gospel, a good education, preparatory to their entering upon the duties of that important work; and although the Academy be especially intended for those who have it in view to labour in the gospel in Scotland, yet it is understood that the students have full liberty to go forth as Missionaries to the heathen, or to enter upon such a field of usefulness as the providence of God may direct. The funds of the Institution have been hitherto very limited, and scarcely been adequate to preserve it in existence, far less to allow of any extension of its benefits, for which there is the most ample scope. At present there are only four students in the academy; two having lately completed their course, whose places have not yet been filled. Within the last two years, several young men have sought admission; but the state of the funds compelled the Committee, however reluctantly, to reject their application.

Revival in the Isle of Cole, Argyleshire.

THE young people and others in this island, have of late been roused

to a great concern for Christian knowledge. Several are employed in teaching them the principles of religion: they greatly desire to read serious books, either in English or Gaelic. Some kind friends, have sent a portion of these, which are most gratefully received:—still their wants are not fully supplied. Any benevolent Christian, whom this hint reaches, will do an eminent service of charity, in sending a few small books and tracts to them. These may be directed to the Rev. Mr. Corment, Glasgow.

FRENCH PROTESTANTS.

In the year 1750, a furious persecution of the Protestants in France took place, under Louis the 15th, attended with circumstances of cruelty similar to those which characterise the present persecution in the south.

Two sermons, preached by the late Dr. Gibbons, in aid of the funds raised at that time by the dissenting body, towards the relief of the unhappy sufferers, now lie before me. — The text is from Amos vi. 6, 'They drink wine in bowls, and anoint themselves with the chief ointments; *but they are not grieved for the afflictions of Joseph.*' Your inserting the following passage from the same, which I think calculated to rouse the sympathies of the Christian public, will oblige your constant reader,

A. B.

"I am afraid there has been but little prayer, considering the vast extent, the long duration, and sharp extremity of the persecutions of our brethren; and I fear that the petitions that have been offered, have been languid and formal; whereas, the exigency of the case demanded an holy constancy and violence. An eminent divine, not long since removed from our world, says, in a letter upon this subject, 'I remember my faults this day:—I have read and heard a great deal of the sufferings of our Protestant brethren in France. I have conversed with those who saw their assemblies dissolved, and their temples ruined, and their dead bodies torn out of their graves, and given to the fowls of the air. I have read letters of their pastors, and those of their martyrs, and the incomparable letters of *Superville* and *Saurin*, which so pathetically represent their sufferings. And yet, alas! I have, in a great measure, forgotten the afflictions of Joseph. Now and then indeed, I put up a transient prayer for them, telling their sad sorrows with a few tears.' But, are there not some among us, who have hardly ever prayed at all for our afflicted brethren; and notwithstanding the cruel havoc that has been made among them, have scarce ever dropped a tear over their bleeding wounds! O what an energy, an unceasing and unremitting energy, should from henceforth be infused into our supplications! Let us pray that these pious sufferers may obtain mercy of the Lord to be found faithful: That, as their sufferings abound, their supports and consolations may abound also: That the needy may not always be forgotten, nor the expectation of the poor perish for ever: That Babylon may come up in remembrance before God: And that the voice of the Archangel might be heard in our world, Babylon the great is fallen, is fallen!—Rejoice over her, thou Heaven, and ye holy apostles and prophets, for God hath avenged you on her!"

There is a foot note to the sermon, stating, that, out of the sum of £2144 13s. 9d. received by the exertions of the dissenting body, they had expended £1924. 1s. 10d. in the relief of 389 persons, most of whom were settled in England; and calling upon the religious public to continue their exertions, 'not doubting, but the zeal for the glory of God, and our common faith—the duties of Christianity—the sense of our brethren's sufferings, will again exert itself in so moving a circumstance, and produce the most pleasing fruits, highly redounding to the honour of our holy religion, and the comfort of so many souls.

PROVINCIAL.

RIOTS AT PRINCES RISBOROUGH, BUCKS.

In our Report of the proceedings of 'The Protestant Society,' inserted in the Magazine for June last, we stated, that the Baptist congregation, assembling in the Meeting-house, at Longwick, in the parish of Princes Risborough, had been repeatedly alarmed and disturbed, by external clamour, and by bricks and

stones thrown against the windows and the door; and that, by the advice of Lord CARRINGTON, the Society had directed a prosecution against George Stevens, the offender. After repeated delays on behalf of the delinquent,—great exertions on the part of some of the magistracy, to prevent his conviction and punishment, and an application in his favour to the Court of King's Bench, he was tried, and convicted, at the Quarter Sessions, held at Aylesbury, in Oct. last; and was sentenced, on January 12th, at the last Sessions, to pay the fine of £40. imposed by the New Toleration Act, which increased the penalty from £20. to that amount, and justified the prosecution for those external disturbances, against which the Act of William and Mary did not provide.

THE First Annual Meeting of the Wiltshire Sunday School Union was held at the Baptist Meeting, Trowbridge, Nov. 13th. The Report was read by Mr. Elliot, of Devizes. During the first year of the Society's operations, several flourishing schools have been formed, and an extensive field is opening itself for benevolent labours among the *poor*, in the unenlightened hamlets and villages of the county. An Auxiliary Union has also been formed at Trowbridge, where 50 persons from the different denominations in the town, take their turns every Sabbath, in visiting the destitute villages in the neighbourhood. By their united exertions, three schools have been established, and 250 children are receiving instruction. This example, it is hoped, will lead the way to similar unions, in every populous neighbourhood in the county; from every part of which, the Committee are anxious to obtain information respecting the moral condition of the poor, and the practicability of commencing their labours.

Communications may be addressed to either of the Secretaries:—Rev J. Berry, Warminster; B. Kent, Trowbridge; P. Bourne, Melksham; or J. Dunn, Trowbridge.

ORDINATIONS.

NOV. 15, 1815. The Rev. William Coombs (late student at Axminster) was ordained at the Grove Meeting, Bradford, Wilts. Mr. East, of Frome, explained the nature of a Christian Church, and asked the usual questions; Mr. Stevenson, of Trowbridge, presented the ordination prayer; Mr. Thorp, of Bristol, gave the charge, from Num. xxvii. 15—23; Mr. Elliott, of Devizes, preached to the people, from Acts xv. 13; Mr. Sibree, of Frome, preached on the proceeding evening, from Ps. cxxii. 6—9.—This Society was formed by a separation from the old Independant Meeting, at Bradford, in consequence of the Trustees being invested, by the form of the deed, with a power to appoint or dismiss their Minister, without consulting the people. We are happy to find that Mr. Coombs is labouring with success, and that the prospect before him is very encouraging.

JAN. 3, 1816. The Rev. T. S. Brittan, was set apart over the church of Christ, in Artillery-street, London. Mr. Collison introduced the services of the day, by reading the Scriptures and prayer; Dr. Winter delivered a beautiful discourse, on the nature of a Gospel Church, and asked the questions; Mr. Mark Wilks offered up the general prayer; Dr. Collyer then preached a most solemn sermon, from Ephes. vi. 18, 19, and 20; and Mr. Wilks, sen. concluded with prayer.

LONDON.

GUARDIAN SOCIETY

For the Protection of Public Morals, and removing Prostitutes from the Streets.

THE first public Meeting of this Society was held on Wednesday, Dec. 13th, at the New City of London Tavern, Bishopsgate-street, attended by a very numerous and highly respectable assemblage of both sexes.

The Dukes of Kent and Sussex, having been unavoidably prevented attending; Dr. Collyer introduced the business, by apologizing, with his usual urbanity, for their absence, and observed, that if any thing could diminish the regret felt at this disappointment, it would be the very lively interest which both those illustrious personages were pleased to take in the object of this Society, which would sufficiently appear from their letter, which he read;—and then concluded by moving, that T. Bell, Esq. Sheriff for the city, and Vice-President of the Society, be requested to take the chair.

The Sheriff, acceding to the request, assured the company of his concurring most heartily with the objects of the Meeting, and disposed to forward its interests with the warmest zeal.—He observed, that he had the honour of being a Member of that Select Committee appointed by the Corporation, for the express purpose of clearing the streets of the metropolis of evils so awfully prevalent and destructive; but he regretted the want of suitable places for the reception of the females. It was well known that houses of correction had become houses of wickedness, and that women had been dismissed from temporary con-

finement in them, worse than when they entered;—but when proper asylums, like those proposed by this valuable Society, were provided, where the poor girls might be employed and instructed, and not dismissed without satisfactory marks of reformation, then the most beneficial results might be expected to ensue.

Rev. H. G. Watkins, then read the Report, detailing the Proceedings of the Society rom its commencement, stating many interesting cases in which the efforts of the Society had been successful, and presenting the most flattering prospect. The whole Report formed such an appeal to the understanding, and best feelings of man, as deeply interested the hearts of all who heard it.

Rev. J. Mann then moved, That the Report be adopted and printed, under the direction of the Committee, expressing his anxious wish that *that* Report might obtain a reading in every family, and be recommended, especially to the perusal of servants and young people.

Rev. J. Clayton, jun. in a truly eloquent speech, seconded the motion.—He observed, That perhaps it was particularly incumbent on him to come forward, and plainly state his sentiments on the subject of this Society, as he had for a considerable time sided with those gentlemen in opinion, who thought all institutions of this nature rather tended to aggravate, than diminish the evil; that while it was the part of integrity to hold with a firm and unyielding grasp, whatever an individual knew to be true and right, it was equally so, to acknowledge whereinsoever he conceived his judgment had erred, or his statements had been incorrect.—And further observed, That, after most mature deliberation, he was perfectly convinced that, under proper management, this Society would prove one of the most important remedial means, if not of wholly eradicating the evil lamented, yet of most materially abating it.

Dr. Collyer then rose to move the Thanks of the Meeting to the Dukes of Kent and Sussex, for their ready acceptance of the office of Joint-Patrons of the Society. He reminded the Society of the early patronage which the Duke of Kent had afforded the Society; That when there was only one individual, in whose breast this project rested, that one mentioned it to the Duke, and he desired him to go forward with his name in the front. He entered feelingly into the distinguishing excellencies of the Society, as comprehending more than by any other that had ever been proposed to the public.

J. W. Freshfield, Esq. in a neat and appropriate speech, seconded the motion.

The Rev. R. Hill then brought forward a motion of Thanks to the Lord Mayor, Aldermen, and Common Council, &c. and observed, with an innocent pleasantry, that the gentleman who spoke last, had dropt a hint as though some people might suppose this to be the scheme of a set of mere enthusiasts. "Hail! (said he) that day which hails the Lord Mayor, Aldermen, and Common Council, as a set of enthusiasts! To be enthusiasts in the abolition of such an evil, certainly was not to their disgrace." He observed, that his mind had been often pressed with difficulty, in reference to the success of the object from the lax state of the laws, respecting the evil deplored;—but while so many magistrates of the city, and other highly respectable characters, seemed eager to join the enthusiastical phalanx, there was great probability we should obtain the aid of the legislative body, in strengthening and enforcing the laws, and then the suppression of this abominable evil would the more easily effected. He concluded by saying, it was his intention to put himself down a Life Governor to this Society: That, *that* was but for old men;—he would have all old men, who could not expect to live long, to be Life Governors; and all young men, Annual Subscribers.

Rev. C. Hyatt, in seconding the motion, related in a most impressive manner, three interesting facts which had come under his own observation, calculated to prove the beneficial effects of the Society's operations.

The Lord Mayor, who had just entered and taken the chair, then rose to express his pleasure at witnessing so large a Meeting, and his regret, that he had not been able to attend earlier; observing that an Institution like this, not only ought to command the attention of the chief magistrate, but of every magistrate: That it was their bounden duty to lend their united influence to a Society, which had for its object the suppression of immorality and prevention of crimes. The more effectually to accomplish the object of the Society, he would see to it, that officers were appointed to watch the streets by day as well as by night. He concluded, by recommending a general application to the legislature, for their countenance and support.

Our limits will not allow us to report the several excellent speeches, afterwards delivered, by the Rev. D. Wilson, J. Pugh, Esq. Rev. D. Ruell, Rev. G. Clayton, and Dr. Collyer.

The collection made on the occasion, amounted to nearly £200.

SURRY CHAPEL, POOR'S RATES

Our readers will recollect several successive attempts made to compel the assessment of SURRY CHAPEL to the Poor's Rates, for the parish of Christ Church, Surry, in which it is situate;

and that by the assistance, and at the expence of 'The Protestant Society for the Protection of Religious Liberty,' these former attempts were successfully resisted by various preliminary objections to the proceedings of the appellant, who had neglected to observe the forms which different Acts of Parliament require. These attempts have not been made by the officers and vestry of the parish, who respect the Rev. Rowland Hill, for his disinterested and useful exertions, during thirty years, not only for the souls, but for the bodies of the poor inhabitants of that vicinity. As these originated with an individual or party, whose reasons it might not be difficult to explain, it was hoped, that his successive failures would have prevented a renewal of his attempts.

But, contrary to these expectations, the same person gave notice of another appeal in December last. Upon this occasion, he announced his determination to succeed. A false statement of the receipts and payments, on account of the chapel, was published in a newspaper, for the purposes of exciting delusion and prejudice. The ablest counsel, who had been previously employed for the parish, were retained by the appellant; and he appeared to have adopted every means to ensure his meditated triumph. The Protestant Society and Mr. Hill, were, on the contrary, prepared to resist the appeal on principle, and to contend, that as all the proceeds from the seats in the chapel were appropriated to the NECESSARY expences of carrying on divine worship, exclusive of a large sum distributed in charity, the chapel afforded no profit,—was not liable to assessment,—and that no poor's rates could be legally required. Providence again disappointed the appellant, and he was defeated on January 10th, at the Surry Sessions, for the FIFTH time, without any discussion of the real law or facts connected with the case.

The original copy of certain notices, required by law, to be served, and which he had left for Mr. Hill and Mr. Webber, was not addressed to them,—and as the Court decided, that the address was essential to the notice, and that the omission, on the original copy, could not be supplied by parole testimony, the appeal was rejected, and the resistance of Mr. Hill and the Society, was again attended by success.

Although our satisfaction is not so great as it would have been, if a favourable and final decision had been obtained on the great question of liability to assessmen, we are gratified with this result. For in proportion to the difficulties which obstruct such assessments, and the firmness with which they continue to be resisted, will be the disinclination of parochial officers to make experiments, which will produce little but trouble and expence. Their attention to the subject, which has been recently awakened by the discussions on the case of the King and Agar, will thus gradually terminate, and congregations and ministers will continue to be exempted from an additional burden, which we know, and regret, that most of them are very unable to support.

HOXTON ACADEMY.

IT will be gratifying to the friends of Zion to be informed, that during the past year, two of the Students have been sent to Ireland; and are now preaching with considerable acceptance in Dublin and Sligo.

At the present time, there are thirty-four Students in the house, and six under preparatory instruction.

It is hoped, that as there are so many pious and gifted young men, offering themselves to the service of the sanctuary, that the religious public will exert their united efforts in support of our seminaries of religion and learning; especially at a time when knowledge among all classes in society is rapidly advancing.

The expences of the above Institution, are upwards of £2000. per annum, and there is a debt contracted of £500.

A GENERAL BILL OF CHRISTENINGS AND BURIALS
from December 15, 1814, *to December* 12, 1815.

Christened in the 97 Parishes within the Walls, — —	990	Buried, 1085
17 Parishes without the Walls, — —	4990	Buried, 3864
23 Out-Parishes in Middlesex and Surry,	12210	Buried, 9685
10 Parishes in Westminster, — —	5224	Buried, 5226

Christened.		Buried.	
Males 12231	In all 23414	Males 9832	In all 19560
Females 11133		Females 9678	

Whereof have died

Under two years of age —	5200	Between fifty and sixty — —	1886
Between two and five —	1916	sixty and seventy —	1621
five and ten —	870	seventy and eighty —	1261
ten and twenty —	677	eighty and ninety —	674
twenty and thirty	1425	ninety and an hundred	167
thirty and forty —	1824	An hundred and above — —	4
forty and fifty —	2075		

Decrease in the Burials this year, 223.

This List does not include children baptized by the various classes of Dissenters,

BRISTOL MONTHLY LECTURE, 1816.

TIME.	PLACE.	SUBJECTS.	PREACHERS.
Jan. 9, *Tu.*	Bridge Street..	*The Glory of the Sanctuary,*	Mr. Thorp
Feb. 14, *W.*	Tabernacle....	*The Love of the Spirit,*.....	Dr. Ryland
Mar. 14, *Th.*	Broadmead....	*On Humility,*.....	Mr. Lowell
Apr. 18, *Th.*	Castle Green ..	*The Choice of Moses,*	Mr. Roberts
May 15, *W.*	Counterslip. ..	*Preparation for the Heavenly State,*	Tab. Minister
June 13, *Th.*	The Pithay ...	*On the Forgiveness of Sins,*.....	Mr. Holloway
July 18, *W.*	Broadmead....	*The Good Fight of Faith,*	Tab. Minister
Aug. 14, *Th.*	Tabernacle....	*Pilate's Question, What is Truth?* ..	Mr. Page
Sep. 12, *Th.*	Castle Green..	*Christ a Foundation-stone to some, and a stumbling-block to others,*	Dr. Ryland
Oct. 17, *Th.*	The Pithay....	*Connexion of the Knowledge of the Trinity with Christian Experience,*.....	Mr. Thorp
Nov. 13, *W.*	Counterslip....	*Distinction between Justification and Sanctification,*	Mr. Lowell
Dec. 14, *Tu.*	Bridge Street...	*The Conversion of Saul,*.....	Mr. Roberts.

UNITED MEETING OF PRAYER,

For the Success of the Gospel, to be held in BRISTOL *for* 1816.—*To begin at Seven.*

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

MISSIONARY INTELLIGENCE.

[*The following Articles were unavoidably omitted in the Chronicle, which went to press before this half-sheet.*]

SOME Persons, who are disposed to support the Missionary Society, not knowing to whom their Donations or Subscriptions should be sent, are respectfully informed, that their office is at No. 8, Old Jewry, Cheapside, where one of the Secretaries attends every day from Eleven to Three. Letters may be addressed to the Treasurer or Secretaries at that place.

WE are concerned to state the death of Mr. John Steven, a promising young man, one of the Missionary Students at Gosport. He departed this life on Wednesday the 10th of January.

AFRICA.

Dear Sir,

THE following are extracts of letters from Mr. J. Evans, the Missionary in Africa, to his Aunt and other friends at Carmarthen. By inserting part, or the whole of them, in the next Evangelical Magazine, you will highly oblige a large circle of friends, with

Sir, your obedient servant,

Carmarthen. DAVID PETER.

George Drosdy, Aug. 25. 1815.

My dear Aunt,

WE had what we call a dangerous passage. We were fired upon by an American Privateer, but received no damage. We were in several severe storms, and had at one time six feet water in the hold, and threw about ten ton of our cargo overboard. But, the God who had protected me in England and Wales, watched over me on the mighty ocean, and brought me safe to land. We landed safe at the Cape on the 22nd of May; and during our stay there, had a comfortable lodging at the house of Jacobus Beck, Esq. a Dutch gentleman, and were at no expence to the Society. On the 19th of July, we left Cape Town, and commenced our journey to the interior. I have a small waggon to myself, which is drawn by oxen. For our sustenance, on our journey, we have bread, flesh, &c. but I expect to be deprived of bread, at least for some time, after we shall have arrived at the place of our destination. August 5, we arrived at, Hooge Kraal, a small Missionary station,—paid a visit to the Landrost, or Governor of the district, who kindly invited Mrs. Evans and myself to his house, to live with him during our stay at the kraal. This place is about 260 miles from Cape Town. Thus far we are come safe; but when we are going out of the colony, we shall be exposed to far greater dangers, and shall experience many travelling privations.

But there is no sacrifice too great for me to make in the glorious cause in which I have the honour to be engaged. I am fully persuaded, that a faithful Missionary in the cause of Christ in Africa, shall receive a crown of glory that will never fade away! I spontaneously left my native country, which was dear to me in many respects, and have many times since experienced the fulfilment of that gracious promise made by my dear Redeemer, 'Lo, I am with you alway, to the end of the world.' Please to remember Mrs. E. and self to my relations and friends. Mrs. Evans's health at present is but indifferent; mine is good. This country, for the most part, is in a state of nature, and very thinly inhabited. The inhabitants of the colony are mostly Dutch, and are very hospitable. Their servants are Hottentots. Many of them have slaves, which they have purchased for life. They have wheat for bread; but not very plentifully. They grind it as we do barley for pigs in Wales, and make bread of it without sifting it. Cheese and butter are very rare things: their cows give very little milk, on account of the grass being rough and generally dry. Their common food is flesh, bread, pumpkins, and fruit in great variety. Their beverage is milk and coffee. We expect soon to be on our journey to Bethelsdorp, which is about 14 days journey at the rate we go. Innumerable are the blessings of Wales, in comparison to Africa! O may the Lord of Heaven and earth give you wisdom and strength to acknowledge him for the same, especially for the blessings of the gospel. In a letter to brother Howells, he says, 'I am now in the wilds of Africa, on my journey to Latakoo. The more I see of the inhabitants of the world, and their different manners of living, the clearer I perceive the existence of an all-wise and powerful God, and the total depravity of human nature. This place is of Lord Caledon's choice, which he fixed upon in 1811; and out of respect to the King, was called, George Drosdy. There are now about 20 decent houses built, and many now a-building. It is about eight miles from Mossel Bay, and about a quarter of a mile south of the forest, at the bottom of a range of mountains running east and west. The Landrost is now making a road over these mountains, to enable the farmers to the north of this place, towards Elephant's River, to bring their corn for sale here, or at Mossel Bay. The population of the place is daily increasing, and civilization gaining ground. During my residence at the Cape, and on my journey to this place, it often occurred to me, that it would be comparatively but little sacrifice, for well meaning religious mechanics from Wales and other enlightened countries, to come out and live here and at other places in the colony. They would be fully employed, and well paid; and at the same time have more cattle than many a Welch farmer. They could also sow the seed of the heavenly kingdom in this barren wilderness. You cannot feel for the poor Africans in Wales as I do! However, I shall not despair, for God will take care of his cause, and the holy seed shall be gathered from every tribe and nation to the heavenly kingdom, and all the work completely finished. July 25th, half-past ten at night, Mr. Albrecht, a Missionary, died at the Cape. I did not see him, as I had left a few days before his arrival from Namaqua Land. He came to the Cape for medical advice. He was not then supposed to be so near his dissolution, for he went about the town, transacted business, preached, and visited the grave of Dr. Vanderkemp; in which doubtless he is now interred. O happy brother, he came from the field of labour, while I am on my tedious journey thither, to lay down his wearied body in the tomb of Vanderkemp! This gloomy dispensation has a double voice, and shall it not be heard? It loudly calls for my faithfulness, diligence, and perseverance in well-doing, whilst I shall be left; and it reminds the sincere friends of Christ, that many more labourers are wanted to Africa. While I was at the Cape, I met Capt. Money, returning from Bombay to England. Much to his honour, he presented our Mission with 200 rix-dollars; and his lady presented our sisters with a medicine chest, worth 100 rix-dollars; and the Captain's brother gave us 100 rix-dollars. We have received no letters from England or Wales, nor any account of the ship Alacrity, in which my Missionary brethren expected their tools. We must wait at Bethelsdorp till they arrive. Mrs. Evans joins me in Christian love to the church in Lammas Street; Mr. and Mrs. Peter, Mr. D. L. Jones, and all the Students. If God will bring me safe to Bethelsdorp, I shall write to some of the friends. I am anxious to know the success of the Missionary Meeting at Carmarthen. I expect to hear something very encouraging for me from Wales, my native country. Now may the love of the Father, Son, and Spirit, be with you all! This is the sincere wish of your unworthy brother in Christ,

JOHN EVANS.

Missionary Chronicle

FOR FEBRUARY, 1816.

SOUTH SEA ISLANDS.

FROM the last communications from the Missionaries at Eimeo, published some months ago, we could not but conclude that a work of divine grace on the hearts of many of the islanders had commenced, which there was reason to hope would become more and more extensive. The following Letter, written about four months after the former, abundantly confirms the expectations we had indulged. The desire of the natives for instruction is still increasing, and the school at Eimeo, composed chiefly of adults, contains nearly 300 persons. Nor is it in Eimeo only, but in Otaheite, Raiatea, and several other islands, the same desires are manifested; so that the natives leave the places of their abode to visit the spot where the Missionaries reside; and it is remarkable, that in several islands, the CHIEFS themselves are earnestly desirous that Missionaries may be sent to instruct their people. The total number of persons who have openly renounced idolatry amounts to at least FIVE HUNDRED! How encouraging is this appearance! and what abundant cause of thanksgiving does it furnish to all the Members of the Missionary Society!

Extract of a Letter from the Missionaries, dated Eimeo, Jan. 14, 1815.

Honoured Fathers and Brethren,

THE last letter we received from you was dated March 11, 1813; and our last to you, September 17, 1814; a duplicate of which accompanies this. We have heard that there are letters for us in the colony; but when they will reach us is uncertain. We are again favoured with a conveyance to the colony of New South Wales; and shall therefore briefly relate what has been most remarkable since the date of our last, as to ourselves and the Mission.

As to ourselves, affliction of one kind or another has often been our portion. Most of us complain of the want of health; and during the past three months we have been repeatedly hindered from following our several avocations, and confined to our beds, through severe illness; yet, in much mercy, and the enjoyment of many privileges we are unworthy of, we have been brought to the end of another year, and to the commencement of a new one; and it is our united prayer, that, if the Lord be pleased to prolong our days, so that we may reach its close, it may be spent more profitably, and more to his glory than those that are past.

At the time our last was dated, brother Wilson was absent; but the cause of his absence was not stated, for fear of causing an uneasiness which might continue long after the occasion of it had ceased. The case was this:— A brig from India, called Matilda, Capt. Fowler (last from New South Wales) was endeavouring to get into our harbour on Sept. 3, and brother Wilson, Mr. G. Bicknell, S. Henry (brother Henry's son) the king, the young chief of Huaheine, and about 23 others, mostly our people, got on board, to give assistance, as the vessel was almost on the reef, and expecting to get in in the evening; but instead of that, a fresh breeze from the land springing up, they were carried out to sea; and nothing was seen, nor heard of them for about three months. This caused us and the natives much uneasiness and anxiety of mind; and we ceased not to pray for their safe return to us, which the Lord mercifully granted; for, December 2, the vessel returned; and they were all restored to us in good health. The vessel had drifted to the Leeward Islands, where, viz. at

Raiatea, Tahaa, and Huaheine, they had been lying wind-bound, after some attempts to get up here. At those islands they were kindly entertained, and brother Wilson informs us, that those Raiateans, whose names were recorded here among the worshippers of the true God, are still keeping up their profession; and that they, and many others, the chiefs in general, are exceedingly desirous that some of the Missionaries should reside among them, to teach them the word of the true God, and how to read it.

Here, at Eimeo, our congregation increases apace,—several coming over from Taheite from time to time for the purpose of obtaining instruction. Our constant hearers are about 300, but sometimes many more; so that the house cannot contain them. The number of those that attend school is, at present, 258, mostly adults; and those who have, in a more particular manner, requested their names to be written down as the professed worshippers of the true God, have increased to 204, exclusive of some who have left us. Of the above number, three men and one woman, died lately; of each of whom we had some ground of hope. They all acknowledged their sinfulness and need of pardon, and professed to make Jesus Christ and his atonement their only ground of hope; and appeared to pray earnestly that the anger of God might be appeased, and their sins pardoned, for the sake of the great atonement.

But beside our congregation here, where we reside, which is composed chiefly of strangers from Taheite, Raiatea, and other places, there are numbers at Taheite in different places, who have publicly renounced idolatry, observe the Sabbath, and meet together to worship the true God, and are known by the common appellation *Bure Autua*, or praying people. There are some also of this description at the little island Tapuamanu, a number at Huaheine, and also at Raiatea; so that the number of those who have renounced idolatry in these several islands, cannot be less than between 500 and 600, including most of the principal chiefs. Some of these people have lately met with a considerable degree of persecution at Taheite. The house where a number of them used to meet for worship was burnt down, and some other houses; a number have been banished from their land; and one man has been pursued with the intention of killing him, and offering him a sacrifice to Oro; and all this because they were *Bure Autua*, yet several of the Ratiras of Taheite, who are still professed idolators, have taken their part, saying, They were innocent people, and ought not to be ill used.

The case of Pomare, the king, also grieves and perplexes us. He wishes to be baptized, previous to the baptizing of any of his people; but we are far, very far from being satisfied that he is a proper subject. He has an extensive knowledge of the doctrines of the gospel; but is a slave to drinking. We have repeatedly warned him and spoken very plainly, and faithfully to him but with little success. Thus are we, and a number of our poor people who may be fit subjects, kept in a sort of disagreeable delay and suspense.

We again wish to remind our honored Directors, that they should take the state of this Mission into serious consideration. Were all possessing a state of uninterrupted health, and were we endowed with zeal and abilities which we dont possess, yet still, in these islands, the harvest would be truly great, and the labourers few, very few, if local circumstances are duly considered and weighed; but as it is, being almost all infirm, and in a very precarious state of health, the urgency of the case is still the greater.

We are, hon. Fathers and Brethren, yours in the bonds of the gospel,

HENRY BICKNELL
JOHN DAVIES
JAMES HAYWARD
W. HENRY
HENRY NOTT
WILLIAM SCOTT
CHARLES WILSON
SAMUEL TESSIER.

To the Directors of the Missionary Society, London.

P. S. Brother Wilson, while in the islands below, spoke to crowded audiences on the Sabbaths, and Wednesday evenings; and at Raiatea, by the request of the people, and wrote down 39 names, as the worshippers of the true God, including most of the Chiefs; and since the above letter was written, a large party has arrived from Taheite, for the purpose of joining the school, &c.; and the number of scholars this day (Jan. 17, 1815) is 295.

JOHN DAVIES.

Extract of a Letter from Mr. Eyre, at Paramatta, New South Wales, to a Friend in London, dated April 7, 1815.

THE Otaheitan Mission bears a very encouraging aspect; and, in all probability, in a few generations more, Christianity will become the prevailing religion of the Society Isles. Mr. Marsden has lately visited New Zealand, in company with some Missionaries, to assist them in forming a new settlement. Three married families, and some useful mechanics, are now settled there, with the most ready acquiescence of the natives; and I think there is no room to fear their safety, while they conduct themselves with propriety. The natives have been greatly insulted, injured, and provoked by masters of vessels and seamen.

The vessel Mr. M. sailed in to New Zealand, he has purchased for Missionary purposes: she is now on her third voyage. He has thoughts of sending her to Otaheite. Our beloved brethren there are building a fine vessel, which we hope will be here in a few months, if they can obtain assistance to launch her, and a person to command her.

We have it in contemplation to establish an Auxiliary Missionary Society in this place.

A Letter from the Rev. Mr. Marsden, dated June 9, 1815, says,

THE vessel is gone a third time to New Zealand; when she returns, I intend her to visit the brethren at Otaheite:—I hope about August next.

The brethren there have been labouring hard to build a vessel for themselves, which is almost completed. During the time they have been employed about it, the work of the Lord appears to have prospered very much, far beyond all expectation.

How the brethren will employ their vessel I cannot say; but I suppose they intend to visit all the different islands, and preach to the natives as they pass along. If they can take with them articles for barter, such as the natives want, they will be welcomed; and there will be no impropriety in the natives giving them any thing in return for axes, hammers, hoes, &c.

JAVA.

MR. Supper, now one of the ministers of the Dutch church in Batavia, has been very diligent in the distribution of Bibles and other good books. In a letter lately received, he says,

'I received from Mr. Milne, at Macao, some tracts, the outlines of the History of the Bible, and the Divine Songs, in the Chinese language. The Chinese received them with unspeakable gratitude; some kissed the books, and bowed before me to the ground. The Arabians, as well as the Chinese, say, 'We want teachers to explain these writings to us.'

'When I was just finishing my letter, hundreds of the Chinese were passing my house, returning from their very extensive burial-ground, where they had been paying their usual homage to their deceased relations. I placed myself at the gate of my garden in the high road, and distributed among them many of the tracts. With what joy and gratitude they were received, I am unable to express. One must personally witness such scenes as these to be able to form an adequate idea of them. I must say, that the awful superstition and idolatry of such people on the one hand, and their eagerness after, and gratitude for, the word of God on the other, must either excite the warmest Missionary zeal, or miserably harden the heart.'

Extract of another Letter from Mr. Supper, dated Batavia, June 27, 1815.

'BLESSED be God, I have hitherto enjoyed a very good state of health; and, by his grace, I can say, that I labour with great delight in his service, and have already the pleasure to see that my humble exertions are not in vain in the Lord. O that I had a thousand tongues to make known to my fellow-men the precious gospel of salvation!

Here is much, very much to be done, and great opportunities of being useful. I have been lately travelling in the island, and find that the field is very extensive and ripe for the harvest. I have conversed with Mahometan priests and their people, and I can assure you, that they seem to be ready to receive a better religion than they have hitherto professed. I believe

that if the gospel were preached to them in its purity, they would in a short time receive it. I repeat therefore my request, that well-educated Missionaries may, as soon as possible, be sent out to them; and I sincerely hope, that some Dutch evangelical ministers may soon come hither; and then I shall gladly give place to one, and devote myself entirely to Missionary employment.

I have just received a letter from Mr. Milne, dated Malacca, 22nd May, where he arrived after a voyage of 35 days from China. Mrs. Milne was delivered of twins on the voyage; all well. He is coming here soon.

CHINSURAH, &c.

We have formerly expressed our earnest desire that schools might be established among the natives of India, according to the benevolent suggestions of the late excellent Dr. John, of Tranquebar. We are happy to find that Mr. May has already been very successful in establishing a number of schools, which succeed beyond expectation; and that he has published at Calcutta, a little volume, entitled 'Lectures to the Young,' which are well calculated for usefulness.

Mr. May has established and superintends several schools, at different towns and villages, particularly in Chinsurah, Chandernagore, Sahagange, Boodesa, Bansbaria, and Hadgenagore. In these schools he is assisted by native teachers; some of whom are Bramins, and by some clever native boys who are useful monitors.

Children in the Free Schools - 100
————Native Free Schools - 338

Total 438

I have now, says Mr. May, in a letter dated Calcutta, Feb. 22, 1315, seven schools under my charge, and hope to have as many more soon. I shall exert myself to the utmost to get the Christian friends in India to contribute towards their support. I think I could establish twenty schools within a day's journey, on each side of Calcutta, in very populous villages; but I believe that, until I can get some one to assist me in their superintendance (a thing of the first importance) I must be contented with ten. I have added *four* to the one already established at Chinsurah, and the number of native schools is five. I visit those in the villages round Chinsurah once a week; and when I cannot go myself, I send either my head monitors, or two Christian natives, who assist me, so that they are visited every day, or every other day at farthest; well knowing that, unless I keep a watchful eye both upon teachers and children, the one will be wanting in activity, and the other in improvement.

The children generally meet in the open air, under the shade of a tree, which saves the great expence of building school-rooms. I sit down in the midst of the children, and then bid them shew me their writing, which they read to me, and afterwards they repeat their tables and lessons. I then speak a few words to them as well as I can.

Lately, a Bengalee woman, who observed my attention to the children, wept, and said 'The Bengalee rich men neglect the children, and show no love to them; but here (said she) is a Sahib, come from a far country, and see he loves our children!'

I hope the Society will not only send more Missionaries to this part of India, but also some person to assist me in the superintendance of the schools. Twenty very large schools may be established in the vicinity of Calcutta; and the places being very populous and near the river side, they may readily be visited.

I am preparing, at the request of a friend, a brief account of the plan on which our native school at Chinsurah is conducted, with the improvements I have introduced; a copy of which I will forward to the Directors.

Extract of a Letter from a Soldier at Bellary, dated April 26, 1815, to his Wife at Nottingham.

——'About a year ago, I was taken to the hospital, senseless, having been in convulsions a day and a night. At times, when restored to my senses, a dreadful scene presented itself to my view.—Eternity, and an angry God before me; a life spent in sin, crying for vengeance behind me. As I got better, it went off in some degree, but I was never after easy in my mind; but felt as though some change awaited me, and a secret hope that I should,

ere long, be within the reach of the Missionaries; for I had not heard the word of God preached for nearly five years. It pleased God, whose ways are indeed mysterious, to direct our regiment to Bellary, where, the very first Sunday evening, I had the unspeakable pleasure of hearing the Rev. Mr. Hands, one of the Society's Missionaries, exactly describe what I wanted,—"Salvation is of the Lord," (Jonah.) From that time it pleased the Almighty to unfold to me the mysteries of his love; and, in about a month, I found that 'peace which passeth all understanding.'

In British India, there are more than fifty millions of people in ignorance and idolatry. Books we can scarcely get at all. I lately paid about ten shillings for a Bible.

The Lord is doing wonders among the soldiers in India. Societies have been formed in the 56th, 69th, 84th, and 89th regiments, and almost all at the same time, without each other knowing it. Though some of them have been obliged to meet in the open air, and though many hundred miles asunder, yet now we correspond;—and, even under the scorching sun, the Missionaries, to their eternal honour, have spared no pains in preaching to the people. The names of Carey, Thompson, Hands, and Smith will be joined with the venerable society, &c.

J. W.

Arrival of Messrs. Fyvie, Skinner, and Thompson, at Bombay.

Extract of a Letter from Dr. Taylor, of Bombay, to the Rev. Dr. Waugh.

Bombay, August 22, 1815.

'I WAS favoured a few days ago with your letter of the 8th April, introducing to my acquaintance the Rev. Messrs. Fyvie, Skinner, and Thompson. They came to me immediately on landing; and I had the pleasure to introduce them to the Governor.

'Mr. Thompson had already procured a passage to Prince of Wales's Island, in a Company's cruiser, called the Psyche; they will probably reach Penang in 15 or 20 days. A passage to Surat is also promised to Messrs. Fyvie and Skinner, in a cruiser which will sail in 10 or 12 days.—They will have letters to several gentlemen there; and I hope they will meet with a kind reception.

'Dr. T. has furnished them with a manuscript copy of a Guzerattee grammar, which will, no doubt, be of great use to them. He has begun a kind of dictionary or large vocabulary of that language. He is at present engaged in translating a Shanscrit treatise on arithmetic and geometry, and has in contemplation a Guzerattee version of the New Testament.'

Extract of a Letter from the Rev. Gordon Hall, one of the American Missionaries, at Bombay, June 19, 1815.

WE wrote to you Dec. 30, 1814, since which, we have continued to apply ourselves to the study of the native language, and are now beginning to communicate to the Heathen the knowledge of Christ in their own tongue.

The field around us is so great, and the labourers are so few, that the discouragement would overwhelm us, were it not for the consoling assurance that Christ will yet take to himself the Heathen for his inheritance.

How many young men *might* come if they *would!* How many churches *might* send if they were so *disposed!* We hope the happy peace will bring more of our brethren from America. We have been eagerly looking for the arrival of Missionaries from *your* Society.

Brother Nott leaves us for America in the ship that carries this letter. This is on account of his health. His departure is a great trial to us. O that it may be a sanctified affliction! Brother Newel unites with me in expressions of Christian love and esteem.

AFRICA.

Extract of a Letter from Mr. Reid, dated Bethelsdorp, Oct. 4, 1815.

WE have had a most glorious revival of religion at Bethelsdorp, and the neighbourhood, this last twelvemonth; more than *three hundred souls* have been added to the church, who, with very few exceptions, have been walking as yet, before the Lord, blameless. The knowledge of Christ is increasing in every direction, and although the door to the poor Caffres has hitherto been kept shut, yet the Lord has found means to enter. There

seems to be an anxious desire amongst them for Missionaries. I have made known their wishes to the Governor, and have solicited permission to take a journey thither, and expect an answer daily.

We are glad to find, that, previous to the date of the above letter, the Missionaries intended for Latakoo, had arrived at Bethelsdorp, where they were joyfully received by the congregation.

REYNIER BECK, Esq. of Cape Town, has generously transmitted to the Missionary Society, the sum expended at that place for the use of the Missionaries, on their route from thence to Latakoo, amounting to £67.

RUSSIA.

Extract of a Letter from the Rev. Mr. Paterson, Petersburgh, Oct. 24, 1815.

I HAVE received orders from the Committee (of the Russian Bible Society) to forward to you copies of the different editions of the Scriptures already printed at their expence. With this you will receive the *Finnish*, the *Darpatian*, the *Esthonian*, the *Armenian*, and the *Slavonian* New Testaments, together with the gospel of Matthew in the *Calmuc* language.—Next spring you will receive as many more, and some copies of the whole Bible.

Many thanks for Campbell's Travels; it is a most interesting book; and has been read with much interest by several here.

I have requested a friend in Sweden, to get your Report (the Report of the Missionary Society for 1815) translated and printed in the Swedish language. All the Missionary Reports have been abridged and translated into the Russian, and will soon be put to press. I hear that Mr. Jænicke, of Berlin, has translated your Reports into German. Mr. Henderson, will be the best person to get it translated into Danish, for Denmark, &c. Thus the north of Europe will be made pretty well acquainted with your proceedings, and I hope a greater interest excited in the cause of Missions.

I hope you have long before this, decided in regard to the proposed mission; and that at least two of the young men you speak of, will be sent out as soon as possible, and, at latest, next spring. Things begin to wear a favourable aspect among the Calmucs. We have received a long journal to forward to you; and the last letters mention their finding some entrance for the gospel among them. We are now sending off the gospel of Matthew for distribution among them; and we hope this will assist them mightily in their work. We wish to get some tracts translated and printed in this language. The matter has been mentioned to the Minister of Religion, who has promised every assistance, &c.

CHURCH MISSIONARY SOCIETY.

THE First Anniversary of the Birmingham Association was held Nov. 21, 1815, at the Shakespeare Room,—C. C. Adderley, Esq. (in the absence of Lord Calthorpe) in the chair. The Rev. D. Corrie narrated facts, which had fallen under his own observation in India, with great effect, and which shewed both the *necessity* and *practicability* of the object proposed; Mr. Corrie had preached, on the preceding Sunday, two impressive sermons. The Rev. Mr. Pratt preached in behalf of the Society, in various churches in the vicinity of Birmingham.

ON Wednesday, Dec. 6, the Second Anniversary of the Leicester and Leicestershire Association was held at the Guildhall, T. Babington, Esq. M. P. in the chair; when appropriate speeches were delivered by the Chairman, the Rev. Messrs. Pratt, Burn, Vaughan, Allix, Mitchell, Kempthorne, Benson, and Martin.

ON occasion of the Secretary's visiting Cambridge, where he preached two sermons, on Sunday, Nov. 12, at Trinity Church, in behalf of the Society, a Committee was formed for the purpose of diffusing information respecting the designs and proceedings of the Society, and more particularly such as relate to the translations of the Scriptures and the Liturgy. Professor Farish is Treasurer; and the Rev. Messrs. W. Mandell and J. Scholefield, Secretaries.

BAPTIST MISSIONS.

THE Baptist Missionary Society is pursuing the plan of most other similar Institutions, in soliciting public support by Meetings held for that purpose.

A *Welsh Baptist Auxiliary Society*

was formed at Swansea, in July. Dr. Ryland, Mr. Hall, and others assisted. The principality is divided into six districts. Nearly £300 was contributed.—In the beginning of November, at Manchester, was established a *Yorkshire and Lancashire Assistant Baptist Missionary Society*, and nearly £200 collected. About the same time, at a Meeting held at Glasgow, a *Glasgow Auxiliary Society, in Aid of the Baptist Missions and Translations in India*, was formed; and contributions made to the amount of £300. These Meetings were well attended, and displayed much Christian zeal.

We observe, with concern, the First Resolution of the Welsh Auxiliary Society, *viz.* That it appears desirable to this Meeting, that every exertion should be made, throughout the principality of Wales, to assist in the propagation of the Gospel in *India*, in *Ireland*, and in the darker places of our own country.—We are decidedly of opinion that all *Missionary* Societies would find their advantage in keeping the case of the *Heathen* quite distinct from any other undertaking.

Loss and Recovery of Caste in England.

Bucksoo, serang of 46 men, was in the utmost distress, as not one of his countrymen, not even of his own crew, for they all deserted him, would either eat, drink, or associate with him, because he had lost caste by the mate of his ship spitting in his face. This is a very serious affront, of a religious nature, among the Mahomedans. From pity to the poor distressed and deluded man, inquiry was made how he could regain his caste, and ten Serangs assembled to confer on the subject. The result was, that the usual mode must be resorted to. They were desired to state, in writing, precisely what was necessary; when they came to the unanimous opinion, that the men belonging to each Serang present, who had all heard of the case, amounting in the whole to 448 men, must partake of a feast, to continue three days and nights, attended with the usual ceremonies, for which they transmitted the subjoined list of articles.—For each Serang and his men, one sheep, 100lbs. of flour, 40lbs. of butter, 40lbs. of sugar, 30lbs. of coffee, 2lbs. of candles, 10lbs. of onions, 1lb. of allspice, 5lbs. of salt, 1lb. of pepper, 4lbs. of tobacco, 100 cups and saucers, 6 bushels of coals, 4 bundles of wood, and 1lb. of incense.—Also £5 for the Parson or Khuteeb, and 4 tamborines, 4 pikes, and 2 swords.

While making out the above list, the offending mate, in company with the purser of the ship, proposed to compromise the business, by paying the Serang £5, which eventually was acceded to, the men returned to their ship, and the man was restored to his caste.

MISSIONARY COLLECTIONS.

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

	£	s.	d.
Missionary Association among the Poor, in the Neighbourhood of Manchester, by Mr. R. Spear, Treasurer	20	0	0
Collections at the Pimlico and Chelsea united Monthly Missionary Prayer-Meetings, including Buckingham, Ranelagh, Union, Cook's Ground, and North Street Chapels, by Mr. E. A. Dunn	21	2	0
G. W. a Thank-offering	1	5	6
Female Friends and Young Persons at Southampton, for Chinese Mission	18	4	0
Donation by Two Friends	0	10	9
St. Neot's Auxiliary Society, by Rev. T. Morell	10	0	0
Auxiliary Society at Foulsham, Norfolk, by Mr. Fitchett	3	0	0
Miss Biden's School, Kingston	4	2	6
Ottery Female Missionary Society £9 3 3			
A few Children in the Sunday School 0 9 6			
	9	12	9
Hamilton Bible and Missionary Society, by Rev. A. Fletcher	36	0	0
Contributions of a Penny Society, and of a Sunday School at Buckingham, by the Rev. Mr. Aston	12	8	0
Penny Society at High Wycomb, by Mr. Jacques, Treasurer	8	12	0
Preston Auxiliary Missionary Society £50 9 0			
Monthly Missionary Prayer-Meeting 0 13 9			
Children of Grimshaw Street Sunday School 2 5 10			
	53	8	7
M. E.	2	0	0

[*A few Articles deferred, for want of Room.*]

Poetry.

Lines occasioned by hearing a Person ask, with apparent earnestness, 'What is the World?'

WHAT is the world?—A gloomy scene,
Where, if a spark of joy appears,
We soon extinguish it by sin,
Or hide it by our guilty fears.

What is the world?—Deception's field,
Adorned with flow'rs of various hue,
Which, though a pois'nous scent they yield,
Appear so beauteous to the view,

That fascinated mortals steal
The tempting baits with eagerness,
Nor think of danger till they feel
Their deadly influence in distress!

Then oft with mental agony,
Which language and conception fail
Correctly to describe, they fly
To hide in Death's terrific vale.

Such is the world to Reason's eye,
When purified by grace divine!
But though so full of misery,
Some beams of glory through it shine;

And gild the narrow path that leads
(Though 'tis, alas! too seldom trod)
The humble penitent, who pleads
Messiah's merits, up to God!

THE PENITENT.

SWEETLY calm the streamlet glides,
Reflective on its breast the sky;
Pleasure whispers in each gale,
Pleasure meets the gazer's eye.

Once as calm this bosom felt,
Once as fair my prospect smil'd:
Sin o'erwhelms my soul with guilt;
I am Sorrow's saddest child.

Ah! 'tis done, — the hour is past,
With the former ages fled;
Woe has fix'd its signet here,
On the sinner's guilty head.

Well, those hours *have* passed away;
But Repentance still is left,
While a Saviour reigns above,
I am not of hope bereft! G. D.

Almost thou persuadest me to be a Christian. — Agrippa.

TRY, Gracious God, my inmost heart,
Reveal to me thy pard'ning love;
May I from sinful ways depart,
And not an *almost* Christian prove.

I love thy word, thy house, thy saints,
And with delight thy ways approve;
But for thy grace my spirit pants,
Lest I an *almost* Christian prove.

For *almost saints* shall never be
Partakers of the joys above,
God has pronounc'd his dread decree
On such as *almost* Christians prove.

But souls sincere, redeem'd by blood,
From strength to strength shall onward move;
Nor ever quit the sacred road,
But true *decided* Christians prove.

Jesus shall own them in that day
As objects of his care and love,
And to their souls that bliss display,
Which *almost* Christians cannot prove.
Launceston. R. C.

SATURDAY EVENING.

Thy sacred SABBATH, Lord, draws near,
Inspire each heart with holy fear;
O! may we spend with thee the day,
And with the Spirit sing and pray!

Thy quick'ning pow'r, O! may we feel,
The wand'ring seek, the wounded heal:
Convince the sinner, and restore
Immortal souls, to rove no more.
L. L.

ERRATUM, in our last. — In our Ode for the New Year, the second line of verse 8, should be read and pointed thus: —
'To man renew'd and pardon'd, giv'n,'
Also, in the motto, from Isaiah ii. 4, a few copies were printed 'They shall *bend*,' instead of *beat*.

WILLIAMS and BIRTLES, Printers,
Vinegard Walk, Clerkenwell.

French Protestants.

Proceedings of the Committee of Ministers of the Three Denominations, resident in and about London.

In accomplishing the important objects confided to them by the General Body, the *Committee of Dissenting Ministers of London*, have had to encounter unexpected opposition from various quarters, and especially from certain Journalists, who have attempted to invalidate the statements that have been published, and to misrepresent the motives by which the Committee have been actuated in the whole of their proceedings.

With undiminished zeal, and undaunted by the clamour of their opponents, they have, however, persevered in the plain path of duty; and they now record with pleasure and gratitude, the support and approbation they have received from a very large portion of their enlightened countrymen, and particularly from those with whom they are more immediately connected,—the Dissenters of various denominations.

In addition to the Congregational Collections which have already been contributed, the Committee have information of many others which are in progress, to a considerable amount; while public meetings have been held and subscriptions commenced in several of the largest cities and towns of the Kingdom.

The eloquent, liberal, and Christian appeals, which have been addressed to assembled multitudes, and reported by the press, cannot but intimidate persecutors abroad, and excite benevolence at home: nor will they be less beneficial in diffusing those sentiments, which the ignorant ought to learn,—the instructed should never forget,—and all should frequently hear.

At Hull, the Rev. Messrs. Bromley and Dykes, Clergymen, and the Rev. Mr. Birt, and Dr. Alderson, Mr. Sykes, and others of the dissenting body, took a distinguished part in the discussions of the day.

At Newcastle, the proceedings were conducted by the Rev. Messrs. Turner, Pringle, McIndoe, Clarke, Syme, and Pengilly; and also by Mr. Alderman Reed, James Losh, and Joseph Clark, Esqrs.

At Glasgow, the Rev. Drs. Dick and Mitchell, and the Rev. Messrs. G. Ewing, R. Brodie, and J. Carment, were the principal speakers.

At Gosport, the Rev. James Collins, of the Established Church, and Messrs. Muchin, B. Goodeve, Cruickshank, J. Beasley, and J. Hoskins, displayed equal zeal and ability.

At Plymouth, the Rev. Messrs. Worsley and H. Mends, with Messrs. Prance, Collier, &c. submitted Resolutions, and addressed the assembly. At Berwick and Sheerness, Meetings have been likewise held; and at Edinburgh and other places, they have been summoned.

The propriety of these continued and extended exertions, is confirmed by the information which the Committee are constantly receiving, and which convinces them that the disposition to persecute is more general and systematic than many persons have supposed.

While the storm has raged with signal, but unexhausted violence in the Department of the Gard, containing 322,000 inhabitants, a portentous gloom has overspread the Reformed Churches in general; and in towns far distant from the south, the sound of vengeance has been heard, and the most offensive treatment has been experienced, by the Professors and Ministers of the Protestant Religion.

'On the 12th of November last, on the assurance given to the pastors of the Reformed Church, that they might reopen their Temples, which had been shut about five months, that they had nothing to fear, and that all necessary measures were taken for their security, they determined to open the smallest of their Temples; but scarcely were they assembled, when a great multitude of men and women, armed with stones and sticks, and other weapons, began to menace them, and to pour forth against them the most horrible imprecations. The faithful assembly dispersed, and even as they retired they were so overwhelmed with insults and blows, that many are since dead. The assassins entered in a crowd into the sanctuary, turned out every thing they could find, tore in pieces the Bible and prayer-books, &c. They went with full intention to massacre the pastors, who were expecting certain death, when eight officers surrounded them with drawn sabres, to repel the attacks of the murderers: — they escorted them into their houses, but not without having heard a thousand times, these barbarous words, "*Kill, kill, these chiefs of Brigands!*" During this tumult, General le Gard arrived with some troops: he began to employ his force to disperse the traitors, when a soldier of the *national guard* fired immediately at him. The assassin escaped, and has not yet been discovered.'

After the attack on the Royal General Le Garde, a Royal Proclamation was issued against the assassin and his abettors, and soldiers were quartered upon the inhabitants till he should be surrendered to justice. That the intentions of the head of the Government must have been per-

verted is however evident; for the assassin has not yet been arrested, and the soldiers who, by a Royal Ordonnance of the 10th inst. were removed from Nismes, were quartered during their stay in that city, principally, if not solely, on the Protestant inhabitants. The weight of the extraordinary contributions, by the most partial and arbitary exactions, has been also made to fall on the Protestants, though equally protected and assessed by the Charter promulgated by the King. Thus out of 940 thousand francs, the contingent of the Gard, 600 thousand were laid on the Protestants, 200 thousand on the Jews, 140 thousand only on the Catholics; though these last form nearly the two-thirds of the population of the department. The Marquis de Calvieres, a Catholic gentleman, enjoying a landed estate of 60,000 livres a year, is assessed at 600 livres; while M. Brosse de Pierdon, a Protestant, whose income amounts to about 10,000 livres, has paid within this last year the sum of 15,000 livres towards those contributions.

The following facts, on which full reliance may be placed, will prove that in the order of time, up to the date of our latest accounts, the Protestants have been the victims of bigotry and persecution.

'In consequence of the King's Ordonnance of the 21st November, which was promulgated at Nismes on the 29th, several of the murderers of the Protestants and depredators of their property, were taken into custody; but on the 6th of December they were all set at liberty. On the 7th they spread over the neighbouring country. A party of them repaired to the house of a Monsieur Peyron, a rich farmer at Brossan, who, from the beginning of the persecutions, had been greatly exposed to the fury of the fanatics: not finding him, they commanded his three sons either to give up the father, or pay a sum of 50,000 livres. As the young men could not comply with either demand, they were dreadfully beaten by these villains (one of them being left for dead) and both house and farm were pillaged.

'On the same day, another party, of the same description, went to a country house inhabited by three respectable old men, brothers. After having offered them every indignity that fanaticism could suggest, they proceeded to acts of violence. Upon these unfortunate men attempting to resist, they were instantly charged with rebellion to the King; and, upon this pretence, seized, and carried by these fanatics before the King's Attorney General; who, indignant at the outrage, refused to commit them. They were then dragged before the *Prefect*, who ordered them to prison, *par mesure de sureté*, which was immediately executed, amid shouts of *Vive le Roi!*'

The following is an Extract of a Letter from Uzes, near Nismes, of the 10th of December:—

'The chief persons of the Protestant families have fled from their habitations, which had considerably suffered. Our church is now in the most deplorable condition: no public worship is celebrated. Ministers of our persuasion at Paris, who are so near Government, forget not your brethren of the South!—We have lost M. Ricourt, President of the Consistory. The late events have *hastened* his end;—he had been obliged to desert first his house in town, and then that in the country: the latter has been pillaged.'

From Uzes, same date:—

'B—— informs us, that his son settled at Arpaillargues, near Uzes, after having fled, and wandered in the woods for two months, has been arrested, and conducted into the prison of Uzes, where he still remains. A great many other Protestants continue in the same predicament.'

The efforts of the people, and the press of this country, aided by the additional energy of the French Government, caused the temples at Nismes to be opened, by order of the authorities of that city, on the 21st December; but it was necessary to the possession of this boon, that the Protestants should comply with terms directly contrary to the spirit of the Constitutional Charter. The following is the Notice of the Mayor, so remarkable that it is worthy of a careful perusal. It acknowledges that *Europe accuses* the Catholics of great crimes, it endeavours to charge them on a *few women and children*, and it acknowledges that the worship of the Protestants is to be resumed, less as a consequence of the Royal authority, than the *result of a negociation* pacifying to the Catholics:—

NOTICE

To the Inhabitants of the City of Nismes.

'*Nismes, December* 19, 1815.

'The laws of the realm and the will of the King, secure the exercise of the Protestant worship. I tell you so,—I, who am your Magistrate, your Mayor—I, who have surely some claims to your confidence. The Protestant Churches will be opened on Thursday next; and that day will prove to the King, to France, and to Europe, who are our accusers, that the blindness of *a few women and children* is not the crime of the city of Nismes, which has distinguished itself on so many occasions, and even recently, by its fidelity and devotion to the King.

'*Women*, who are blinded by your zeal, and perhaps, excited by your enemies, you will not once more ruin your city, and gratify by your errors the enemies of the royal cause.

'I am assured, and for that reason I have a pleasure in informing you, that *conferences* are opened, and nearly ter-

minated, with the Consistory of the Protestant worship. Their object is to restore, by common consent, to the worship *of the State*, the churches which have been conceded to the Protestant worship. Two churches will be built, and that very shortly, in lieu of that concession. During that short interval, the Protestants may enjoy undisturbed the churches thus conceded. The people of Nismes need only know the will of the King, and hear the voice of the Royal Authorities, to do their duty. (Signed)

'Marquis de VALLONQUES, Mayor.'

The Temples which the Protestants relinquished, were not parochial churches, but conventual; and as all the property of Abbeys and Convents had been confiscated at the Revolution, one of these was *purchased* by the Protestants twenty years since, and the other was given to them eleven years back, by the Head of the then existing Government.

At the very time that apparent security was given to the Protestants, they were actually exposed to fresh injuries.—'The Royal troops which infested the environs of Nismes, exercised continual vexations on the Protestants. On the 22d of December, a detachment of about fifty men broke into the house of M. Mourier, a gentleman of property at St. Blancard, lately returned from emigration, who had just time to effect his escape. Failing in their main object, these brigands completely pillaged the premises, and daily continue their depredations in the neighbourhood.

'At Sommieres, the Protestants have attempted to *celebrate their worship* on the 24th of December, the power of which they had been deprived of since the month of July. They met with the most barbarous treatment on that account.'

The persecution at Sommieres is mentioned by two more Correspondents.

A letter from a distinguished Protestant of the Department of the Gard, dated so late as the 28th of December, states, that tranquillity was not established. He says,

'I have seen the Letter and the Resolutions of the Nonconformist ministers, who have had the true Christian charity to interest themselves in the disasters of the poor unfortunate people, devastated by the popular persecutions at Nismes and elsewhere.

'I have received, with singular consolation, your letter. This town is at present quiet; but we cannot say that furious persons have returned to charitable and Christian sentiments towards the Protestants. The troops only restrain them; but if they should be removed to other places, no one would be safe from the return of disorders. Sunday again, the 24th of this month, there were fresh troubles at Sommieres, four leagues from Nismes. I must *suppress details* for the reasons I have mentioned. Many persons, pillaged and injured at Nismes and other places, have *great need* of the succours which you have offered in so Christian a manner.

'Blessed be God, who has put our ingratitude to shame by the love of our respectable brethren of England. The comfort we derive from it is as indescribable as our gratitude. I embrace with affection all our dear benefactors.'

One of the most fearful symptoms in the more recent events, is the public notification, in the papers of Le Gard and Paris, of the abjuration of the Protestant faith, by many families in the south. The *Journal des Debats* of the 10th instant, contained the following article, extracted from the *Journal du Gard*, published at Nismes:—

'An interesting ceremony took place on the 26th ult. in the church of St. Paul, at Nismes. Two *Protestant families*, forming altogether about 20 persons, made a public abjuration between the hands of the curè of the parish, and returned to the *bosom* of the Romish church. Some families had *already* given an example of this in the parish of St. Baudille; and others are, it is said, *preparing* to follow.'

Paris papers of the 18th inst. contain also additional notice on this subject. They say, 'Many Protestant families of the south embrace the Catholic religion.'

On this subject we have authentic accounts, which must demonstrate to the most incredulous and prejudiced the prevalence of a religious persecution.

One letter has the following passage:

'Several families at Nismes have abjured their religion, the motive of which is evident. They are families of mechanics and workmen, who are without bread in consequence of the persecutions they have undergone. The Protestant manufacturers have for the most part fled, and the Catholics will not employ Protestant workmen;— besides which, the looms and frames of the latter have been destroyed, and they are reduced to the alternative of recanting or starving.

This system of persecution has extended to Bourdeaux and its neighbourhood. Its effects have also been felt at Nantz, the President of the Consistory of that city having been sent into exile.'

The following Extract of a Letter from Nismes, received from a most respectable Protestant Lady, and on which the utmost confidence may be placed,

will further illustrate the above cited articles: —

'*Nismes, January* 3.

'One's mind is weighed down at seeing the oppression and misery to which the Protestants are subjected, and from which they cannot relieve themselves. We are, however, allowed to pray to God with some tranquillity. The first time the Mayor, appointed by the King, expressly ordered us to ring the bell, I said to my husband, 'This is done to furnish an article for the journals.' I was not mistaken, and it has gone forth to France and to foreign countries that we are as happy as we can be. The police, on the other hand, will not suffer what has happened at Sommieres to *be spoken of*. There the vilest of the mob, instigated by our persecutors, attacked the assembly of the faithful at the moment of their performance of Divine Worship. The Officers of the Regiment of Maria Theresa endeavoured to re-establish order;—one of the fanatics in the crowd snapped a musket three times at one of the officers; but it missed fire, and the officer's life was saved. The man who attempted this assassination is known, but he has not been arrested; on the contrary, two peaceable individuals, known to be respectable, have been arrested, one of whom is accused of having cried *Vive l'Empereur*, as if it were probable that persons capable of crying *Vive l'Empereur!* would declare against the Protestants. You will readily believe, that a department which abounds in assassins and robbers, will not be found wanting in false witnesses. Persons are always to be found who are ready to affirm any thing, no matter what; and these people call themselves Christians, *par* excellence! Every thing done against a Protestant is regarded as a *pious* act by those who are in office.'

'The Protestants have been very unfortunate in having taken from them what they had enjoyed for 25 years. — Twenty Protestants were employed in the receipt of the imposts; these have all been dismissed. The old and venerable Laune had the posts: his place has been taken from him. He demanded of the Mayor a certificate, that he had always acted with honour in that situation, and it was refused him. When the wives and children of those detained in custody supplicate for their liberty, they are told that they *must turn Catholics!* You have no idea of the thousand petty vexations that are heaped in every shape upon our poor brethren. When will our miseries be at an end? God only knows! Our oppressors are supported by the fanatics, and by persons who live by disorder. Gen. la Garde has been for some days worse.'

Since this paper was put to press, a mass of important documents has been transmitted to the Committee, by private hands, from eye-witnesses, and persons of unblemished reputation, not only confirming the facts they have already published, but detailing enormities which surpass former accounts, and such as the nineteenth century could not expect to have witnessed!

To oppose the prevalence of such evils, to endeavour to annihilate them, or at least to alleviate their effects; is so evidently the duty of all Christians, and especially of all Christian Ministers, that the *Dissenting Ministers* have not ceased to prosecute it since their preparatory meeting, held on the Second of November last, nor can the Committee but persevere, 'approving themselves the Ministers of God, by evil report and good report, by honour and dishonour, as deceivers, and yet true!'

This determination the Committee have solemnly proclaimed to their connections, and to the world, by the circular letter, and the Resolutions which immediately follow.

Library, Red Cross Street,

SIR, *Jan.* 15, 1816.

THE events which have taken place since our last communication, have rendered expedient the adoption of the annexed Resolutions; and in transmitting them to you, we avail ourselves of the opportunity of conveying to you information, which will abundantly demonstrate the utility of our past exertions, and the demand which exists for vigorous and liberal efforts on the part of all who are interested for the security of the Protestant faith. Attempts, as disgraceful as unexpected, have occasioned us additional labour and expence; but happily they have led to results directly contrary to the designs of our opponents, who have stood forward as the calumniators of the Dissenters of England, and the apologists of the persecutors of France.—A letter from the Duke of Wellington, written in acknowledgment of a communication from the Secretaries of another Body, has been published in the Times Newspaper, as a document of importance, improperly suppressed. Without entering at all into the policy of withholding from the Public the entire contents of that document, we cannot but inform you, that the only part which in the least contradicts our previous statements, was printed in paragraphs in all the Journals, by the persons who received it. It stated, 'That the salaries of the Protestant Ministers had not been discontinued by the King.' If, by this was intended, that the pay-

ment had not been forbidden by a Royal Ordonnance, the statement is true; but if it was designed to convey an assurance that the salaries had been regularly paid, it is a false and unworthy effort to stifle the sympathy and benevolence of the British Public, while the ministers are at this moment at least nine months in arrears. By us it was never mentioned as a proof of persecution from the government; but as an aggravating circumstance in the calamity which has befallen the Reformed Churches, that while their flocks have been scattered—their merchants and manufacturers exiled—and their resources drained by foreign troops and heavy imposts, their ministers should have been destitute of that stipend on which for so many years they had regularly depended for their ministerial support;—and though this defalcation has been common to the ministers of all religions, it must be considered, that the Protestant ministers have not those means of obtaining money, which the Catholic priests, by their various ceremonies, always possess.

Another Letter has been published in the same Journal, which had been sent to us by M. Marron, President of the Consistory of Paris, declining our aid and censuring our interference; but you will, doubtless, have seen by other Journals, that another letter was received by the same conveyance, from the same person, stating, that our exertions had made a strong sensation in Paris, and were likely to produce the most beneficial results: in addition to which, it is now evident, that the letter in question was written by M. Marron, after an examination by the Police, and under the 'fear of individual persecution.' The effect of the Public Meetings which have been held, has been highly important, and the arrival of the report of the Proceedings of the Common Council of London in Paris, was the commencement of exertions by the French authorities, which had not been previously made. While some persons have deprecated these Meetings and Discussions, it will always be a subject of satisfaction to us, that they originated with the Dissenting Ministers of London; and the paper which we had the honour to address to you, and which was produced in Court by all the speakers, was the document on which the public proceedings of that day were founded, which have been succeeded by similar proceedings in Hull, Edinburgh, Glasgow, Gosport, Newcastle, Plymouth, and other places.

No doubt, we presume, can now rest on your minds, as to the fact of the Persecution being religious, and not political,—at least only political as far as the intolerants have endeavoured to deprive the Protestants of those political rights and advantages which since the Revolution they have enjoyed. The intervention of the Catholic Priests, where they have been well-disposed, at the same time proves, that the Protestants could not have conducted themselves improperly towards the professors of the Catholic religion; and that their authority as priests was important in preventing or lessening evils which religious fury had inspired.

The additional Accounts which we now furnish, will prove that your Contributions (our intention to solicit which, was, in the first instance, submitted to the Prime Minister of his Royal Highness the Prince Regent) are even more necessary than we could have anticipated, from the authentic letters we had received, but which suppressed, thro' fear, many important details; and as the efforts of our enemies have occasioned a serious increase in our expenditure, we must re-urge on you the propriety of making those Contributions as early, and as liberally as your convenience will allow.

As it will not be possible for us to provide an antidote to the poison daily diffused, we shall be content to assure you, that whenever any Intelligence arrives which alters our opinion, or renders your exertions unnecessary, you shall have immediate information.

By Order of the Committee,
THOMAS MORGAN, Sec.

RESOLUTIONS.

Williams's Library, Red Cross Street, January 12, 1816.

At a Meeting of the Committee, appointed by the General Body of Protestant Dissenting Ministers of the Three Denominations, 'for the Purpose of Inquiry, Superintendance, and Distribution of the Funds which may be contributed for the Relief of the French Protestants, suffering for Conscience-sake,'

It was unanimously Resolved,

1. That this Committee have observed, with astonishment and regret, that attempts are making, through the medium of the Press, to defeat their object, by misrepresenting their motives; and altho' the Committee know too well what is due to that respectable body by which they are deputed, to engage in useless warfare with those who are labouring to stifle that public sympathy, which it is the wish of the body to excite, they yet owe it to their own character, and to the cause they have undertaken, to state candidly, once for all, the motives by which they have been guided and the end they have in view.

2. That this Committee, therefore, utterly disclaim for themselves and their Constituents all party feelings on a question which they conceive to be purely and exclusively Religious; but that if they must be ranked with a Party, they are happy in ranking, on this occasion, with that of the Government which listened so candidly to their representations, — entered so warmly into their feelings, — and pledged itself so readily to employ its good offices for the same humane purpose to which their interference has been directed.

3. That if any man, calling himself a Protestant, can impute to Dissenting Ministers, as a crime, that they have shewn themselves peculiarly forward, on this occasion, he should remember that they are the descendants of those who, for conscience-sake, suffered the spoiling of their goods, and the loss of their lives; and to whose constancy, under persecution, it is chiefly owing that religious liberty is now firmly established in this favoured land.

4. That, feeling the value of this inestimable blessing, they could not but be deeply interested by any occurrence which might threaten its loss to those especially, with whom they are united by the tie of a common faith, and a common worship; nor could they refuse their sympathy or their relief to men bleeding in the same cause which rendered the memory of their fathers immortal.

5. That though letters have been received from Ministers in France, expressing objections to the interference of their Protestant brethren in England, the Committee have ascertained, from *unquestionable evidence*, that some of those letters have been written under *constraint*, and that others have been dictated by an apprehension (it is hoped erroneous) lest such an interference should injure them in the estimation of their own Government, or rather, lest it should expose them to the fury of a faction, which sets the Government itself at defiance; and the Committee are of opinion, that if complaints are cautiously uttered, they deserve, the more, the consideration and sympathy of those who are aware of the cause in which this caution originates.

6. That while they have been acting consistently with their own principles, in expressing their abhorrence of all religious persecution, by whomsoever practised or countenanced, they cannot but suppose that in contributing to alleviate the distresses of the French Protestants, they are coinciding with the intentions of the French Government, which has been taking measures to suppress those outrages, which, if not suppressed, must occasion its own disgrace, and compromise its own safety.

7. That, in the subscriptions and collections already made,—in the spirit which is spreading throughout the kingdom,—and in the prospect that this spirit will ultimately enable them to grant important Relief to their suffering brethren, and to the widows and orphans of the victims of Persecution, the Committee have the most flattering encouragement to persevere. They do, therefore, earnestly request the unremitting co-operation of Protestants of every denomination, but especially of Protestant Dissenters, in this labour of love; and they express their confident assurance that in contributing to this object, without suffering their zeal to be damped by any insinuations or assertions whatever, they are promoting the spread and establishment of that Christian Liberty which is the greatest earthly boon that Heaven can bestow on man.

Signed (by order of the Committee)

THOMAS MORGAN,
SECRETARY.

Collections and Donations.

	£.	s.	d.
R.H. Dow. Count. of Albemarle	5	0	0
Rev. Dr. Disney, Hyde	5	0	0
Mr. Bickerdike's Con. Woolwich	7	7	0
Browne's do. Gloucester	24	0	0
Treleavan's do. Dorchester	7	0	0
Browne's do. N. Walsham	7	0	0
Morris's do. Amersham	15	0	0
Glover's do. Tring	11	1	6
Weybridge's do. Cheshunt	7	11	1
Dr. Smith's do. Hackney	30	2	7
Deane's do. Chalford	1	0	0
Roote's do. Soham	2	2	0
Walker's do. Preston	16	2	6
Mountford's do. Wincanton	5	0	0
Paul's do. Castle Cary	7	14	6½
Rev. Mr. Marsh's Cong. Hythe	2	0	0
Farmer's do Leeds	6	2	1
Gooding's do. Lenham	2	10	0
Independent Cong. Marden	2	12	7½
Rev. Mr. Moon's do. Deptford	25	0	0
Murch's do. Froome	7	0	0
Whitehead's do. Creaton	10	0	0
Mr. Nethersole, Clop-hill	1	1	0
Palmer's Cong. Romsey	14	6	7
Belsham, London	5	0	0
Mr. G. Lloyd, by Rev. Dr. Rees	2	0	0
Honeywell's Con. Melksh.	13	0	0
Morris's do. Woodbridge	10	0	0
Williams's do. Stone	10	11	0
Mark Wilks's do. London	50	5	6
Bains's do. Potter's Str.	3	12	0

	£.	s.	d.
Rev. Mr. Kays's Con. Kendal	9	13	0
Kemp's do. Tarling	10	0	0
Smith's do. Selby	4	0	0
Williams's do. Edmonton	8	4	0
Marshall's do. St. Alban's	6	0	0
Brown's do. Buntingford	4	14	4
Yockney's do. Stains	6	0	0
Harsant's do. Beaconsfield	12	0	0
Allcock's do. Berkhampst.	8	0	0
Chapman's do Daman's-land	9	0	0
Giles's do. Eythorne	5	6	6
Wright's do. Wisbeach and Lutton	10	7	9
Mr. Jas. Manning	1	1	0
Rev. Mr. Bollwel's Cong. Worthing	12	12	0
R. Spear, Esq. Millbank, Manc.	20	0	0
Rev. Mr. Mack's Con. Clipstone	5	5	10
Clark's do. Worstead	6	3	2
Thodey's do. Ryde	6	0	0
Surman's, Sexton's, and Tomlin's do. Chesham	25	16	0
Chamberlain's do. Summers near Billinghurst	2	14	6
Hunwicke's do. Kelvedon	7	0	0
Newman's do. Gainsbro'	8	2	8
Wilkinson's do. Howden	2	0	0
Cloutt's do. Staplehurst	1	0	0
Holden's do. Tenterden	12	0	0
Seymour's do. Beckington	10	0	0
Tozer's do. Taunton	11	0	0
Golding's do. Pounsford	8	0	0
Winton's do. Bishop's Hull	8	0	0
Wallace's do. Chesterfield	13	4	6
Jerrard's do. Coventry	21	0	0
Newton's do. Witham	12	15	0
Mess. Wedd and Nash, Royston	3	0	0
Rev. Mr. Taylor's Con. Yeovil	6	2	0
Culver's do. Woolwich	6	0	0
Cloutt's do. London	8	0	0
Mr. Gillaspie, by Mr. Cloutt	5	5	0
Independent Con. Westbury, by Mr. F. Evans	9	11	1½
Rev. Mr. Heinekin's do. Gainsborough	4	10	0
Towne's do. Royston	8	8	8
Young Ladies in Mrs. Towne's Seminary	1	7	6
Rev. Mr. Smellie's Cong. Great Grimsby	2	0	0
Higgs's do. Witney	5	1	4
Townsend's do. London	24	5	6
Hartley's do. Lutterworth	20	0	0
Finch's do. Lynn	6	0	0
Brooks's do. Tutbury	5	0	0
Craig's do. Bocking	34	6	2
Bishop's do. Gloucester	9	0	0
Parker's do. Ashburton	11	13	1
Mr. Miles's and Miell's do. Wimborne	3	2	0
Geary's do. Brentford	6	6	0
Geary's do. Beaconsfield	5	3	6
Rees's do. St. Thomas's, London	22	8	2
Langdon's do. Leeds	14	0	0
Bowden's do. Leeds	30	0	0
Richards's do S. Petherton	4	1	0
Davis's do. Collumpton	7	0	0
Rev. Mr. Sharp's Con. Bradnin.	2	0	8
Humphry's do Collumpton	1	12	6
Pickers's do. Ingham	7	4	3
Burnett's do. Woolwich	6	1	6
Giles's do. Lymington	12	3	0
Field and Keynes's do. Blandford	17	0	0
Liddon's do. Hemel Hempstead	10	8	8
Scott's do. Cleckheaton	5	6	6
Holmes's do. Wantage	3	5	0
Manning's do. Exeter	33	8	0
Thomas's do. Enfield	14	5	2
Trevor's do. and Friends, Liskeard	9	10	6
Millar's do. Oakham	2	0	0
Fox's do. Chichester	30	10	0
Heare's do. Mansfield	5	5	0
Donoghue's do. Lydiate	5	0	0
Yates's do. Liverpool	20	11	0
Adkins's do. Southampton	26	6	0
Johnston's do. Lewes	6	12	6
Roger Lee, Esq. Clapham	5	0	0
R. Wainwright, Esq. London	10	10	0
Rev. Mr. Harms's Con. Horsham	7	19	6
Holland's do. Preston	6	0	0
Chadwick's do. Preston	5	3	0
Mr. Luke Gilbert, W. Bromwich	1	0	0
Rev. Mr. Knight's Con. Staughton	4	9	0
Jones's do. Chalford	11	11	0
Parker's do. Stockport	8	0	0
White's do. Lymington	12	5	0
Cobbin, London	1	0	0
Clare's Cong. Downton	2	7	0
Harris's do. Fordham	3	2	0
A Lady, anonymous	2	0	0
A Gentleman, ditto	1	0	0
Mr. Barnes, Whitchurch	2	0	0
A Gentleman, anonymous	1	0	0
Rev. Mr. Hawkes's Con. Lincoln	4	7	2
Berry's do. Leicester	30	0	0
Hoppus's do. Yardly, Hast.	6	8	3
Hinmere's do. Whitchurch	2	0	0
Rogers's do. Eynford	10	0	0
Carver's do. Milbourne	10	0	0
Blomfield's do. Canterbury	7	7	0
Burgess's do. Chesterfield	7	4	5
Priestley's do. Fordingbr.	7	0	0
Mr. Worsley, London	3	0	0
Mr. J. H. Merivale, London	1	1	0
Rev. Mr. Yarnold's Con. Romsey	3	5	0
Trickell's do. Bramley	4	0	0
W. Wansey, Esq. London	1	0	0
J. Pearson, Esq. London	2	0	0
Rev. Mr. Williams's Con. Mansfield	19	5	0
Adamson's do. Patricroft	4	0	0
Jones's do. Whitchurch	8	12	0
Littlewood's do. Rochdale	8	5	0
Howes's do. Bridport	40	0	0
Robertson's do. Stratton-under-Fosse	15	12	0
Robinson's do. Hallford	2	2	0
Stuart's do. Sawbridgeworth	3	13	6
Hawksley's do. London	31	5	6
Franklin's do Coventry	10	0	0
Independant do. Leicester	17	7	7½

	£.	s.	d.
S. School Meet. Hayes, Sussex	6	0	0
Rev. Mr. Ree's Con. Rodboro'	17	0	0
Flower's do. Titchfield	3	0	0
Hopkins's do Christ Church	5	14	8
Varder's do. Cawsand - 14 16 0	16	0	0
Children at ditto 1 4 0			
R. Langton, Esq. - - - -	1	1	0
Rev. Mr. Parson's Con. Chorley	3	7	8
Bakewell's do. Chester	24	0	9
Yates's do. Glasgow -	14	3	0
Rotham's do. Willingham	2	0	0
Slatterie's do. Chatham	33	0	0
Hope's do. do. - - -	8	10	0
Drew's do. Stroud - -	9	1	0
Chester's do. Uttoxeter	5	0	0
Barnes's Con. Westbury	4	9	6
Wilks's do. Norwich -	10	4	0
Wilks, Norwich - - -	2	2	0
Mess. Davey and Son, do. -	5	5	0
Miss Davey, do. - -	5	0	0
Mess. Cozens and Copeman, do	5	5	0
Mr. Spurgeon & Fr. Neatishead	4	15	6
Mrs. Calwell, by the Rev. Mr. Hughes - -	100	0	0
Rev. Mr. Corbishley's Con. Abbott Rooting -	7	0	9
Sprague's do. B. Tracey	6	15	0
Green's do. East Budleigh	5	0	0
Scarlett's do. Gildersome	14	3	1
Steill's do. Wigan	12	0	0
Garthwaite's do, Cratfield	4	5	0
Hinchliffe's do. Stockton	3	0	4
Sharpe's do. Skipton	4	0	0
Pendered's do. Royston	22	0	0
Dr. Phillip's do. Sheffield	19	9	8
Mr. Churchill and Fr. T. Ditton - -	3	3	0
B. T. - - -	1	0	0
Rev. Mr. Norman's Con. Soham	2	2	0
Bounsall's do. St. Columb	2	5	6
W. Russell, Esq. Upton -	5	5	0
J. Gillemarde, Esq. London	5	0	0
Rev. Mr. Lewin's Con. Liverp.	19	5	2
Overbury's do Westbury L.	12	13	0
Fuller's do. Hand-Cross	4	0	0
Dr. Lindsay's do. London	80	0	0
Merryett's do. Ripley	5	0	0
Deer's do. Clutton	2	0	0
Reynal's do. Wellingboro'	5	7	6
Stuart's do. Sawbridgeworth, in addition	0	6	6
Ewing's do. Glasgow	57	13	10
Davidson's do. Newcastle-upon Tyne	15	9	0
Middleditch's do Battlesden	3	3	0
Matthew's do. South Shields	9	2	6
Hinmer's do. Guisboro'	4	0	0
Hollis's do. Shiffnal -	5	7	9
Harris's do. Whitchurch	7	0	0
Bidlake & Wells's do. South Petherton	8	0	0
Harris's do. Wallingford	10	0	0
Blackburn and Friends at Finchinfield -	8	12	0
Rev. Mr. Hicks's do. Doncaster	5	8	0
Shepherd's do. Gataker	15	0	0
Morley Old Chapel -	5	0	0
Rev. Dr. Collyer's Con. Peckham -	40	15	0
Dr. Styles & Fr. Brighton	20	0	0
Crisp's do. Brighouse	5	5	0
Sykes's do. Guastwick	5	0	0
Hubbard's do. Banbury	6	6	0
Hatch's do. do. -	4	4	0
Wood's do Jewin St. Lond.	15	0	0
Mather's do. Beverley	5	0	0
Palmer's do. Shrewsbury	8	6	0
Mr. Morrell & Friends, Baddow	5	7	6
Rev. Mr. Price's Con. Yeovil	1	3	1½
Morrison's do. Stebbing	7	10	6
Edward Swaines, Esq.	10	0	0
Baptist Con. Horsforth	3	11	7
Rev. Mr. Dean's do. Stand	10	0	0
Reynold's do. Chester	30	0	0
Rev. Mr. Burkitt's Con. Kennelworth - -	10	0	0
Gleed's do. Teignmouth	7	2	6
Mantell's do. Swindon	7	2	4
Bennett's do. Brighton	9	14	3
Do. do. Ditchling -	5	3	6
Jarvis's do. Leeds -	51	7	4
Anderson's do. Chalfont	11	0	0
Kerby's do. Lewes -	4	7	2
Hudson's do. Rotherham	1	12	0
Edwards's do. Northiam	2	0	0
Welsh Cong. Wilderness Row, Depiford, & Woolwich	12	0	0
Anonymous, by Rev. Mr. Tracy	5	0	0
Rev. Mr. Ely's Con. Rochdale	5	10	0
Knight's do. Yelvertoft	5	0	0
Mr. Ludford, Newton -	1	0	0
Rev. Mr. Ford's Con. Bridlingt.	4	0	0
Greatbatch's do. N. Meols	2	0	0
Grendy's do. Ullesthorpe	12	0	0
Mr. Field and Fri. Warwick	10	0	0
Rev. Mr. Dymott's Con. Hillperton - -	3	0	0
Hawthorne's do. Dartford	6	4	0
Mr. Joyce, Highgate - -	1	1	0
Rev. Mr. Morrison's Con. Chelsea, London - -	5	0	0
Right Hon. Earl Crawford and Lindsay - -	10	0	0
Rev. Mr. I. Browne, Tiverton	2	0	0
Scott, Portsmouth -	5	0	0
Independent Cong. Wareham	4	4	0
Rev. Mr. Bull's do. Bassinbourne - -	6	8	3¾
Rogers's do. Fleet -	5	0	0
Dr. Rees's Con. London	60	0	0
Campbell's do. Laurieston, Glasgow - -	20	0	0
Brown's do. Enfield -	16	0	0
Groser's do. Watford -	12	0	0
Williams's do. Uffculm	1	10	0
Jos. Hill, Esq. Uffculm	3	0	0
Rev. Mr. Fall's Cong. Rugby	6	13	3
John Hollis, Esq. Wycombe	5	5	0
Rev. Mr. Barrett's Con. London	30	1	6
Charrier, Liverpool	5	5	0
Kershaw's Con. Abingdon	9	14	0
Perrott's do. Guernsey	150	0	0
Evans's do. London -	10	10	0
Chapman's do. Greenwich	20	12	6
Durant's do. Poole -	19	12	0

FRENCH PROTESTANTS.

Proceedings of the Committee of "The Protestant Society for the Protection of Religious Liberty."

THE COMMITTEE of *The Protestant Society for the Protection of Religious Liberty*, deem it expedient to inform the Country Members of their Institution, and their numerous Friends, of the measures they have adopted, as to the Persecution of the Protestants in France, and of the Resolutions they have finally adopted.

During several months, antecedent to November last, statements of great evils, afflicting the Protestants in one or two departments of France, were generally circulated; and at length a pamphlet, prepared by the Rev. J. COBBIN, published several documents relating to those evils, and attracted the particular attention of the Committee, as Protectors of Religious Freedom, and as Friends to every person suffering for conscience-sake.

The COMMITTEE, therefore, met on Nov. 21, 1815, (being the same day on which The Protestant Dissenting Ministers of the Three Denominations also assembled) and adopted the following Resolutions:—

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 inviolable—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 countrymen, 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 as 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 recognized 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—This Committee did hope that perfect Religious Liberty would have been regarded as an hallowed plant, and that all nations would have participated 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 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 the Committee have therefore learnt, with astonishment and deep regret, that at Nismes, and other 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 persons interesting for their youth and sex, or respectable for their industry, their loyalty, their virtue, and their piety, have been assassinated—that an aged, venerable and excellent Minister of Religion has been put to death—and that the enormities which superstition, interest, and cruelty have effected in former ages have there been re-performed;—and that they have learnt, with augmented sorrow, that these barbarities yet continue to be perpetrated,—as they 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 even in less enlightened times, such interposition has repeatedly and usefully occurred, under our best Princes and our ablest Statesmen,—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 possess 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 entreat 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 inserted 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.

10. That this Committee renew their acknowledgments to Samuel Mills, Esq. the Chairman, for his attention and ability: and for that cordial attachment to the great cause of Religious Freedom which he has constantly displayed.

The Committee, in adopting these Resolutions, were principally solicitous

to re-announce the great principles of Religious Liberty, — to obtain the expression of public opinion against Intolerance, and thereby to terminate the evils which did exist, — and to prevent their revival:—but they also determined not to invite any pecuniary contributions until accurate information of the real necessities of the French Protestants had been obtained—nor until it could be ascertained whether pecuniary relief might be needed—would be received—and could be dispensed.

With that respect to the British Government which propriety and gratitude suggest, the Committee immediately communicated the Resolutions to the First Lord of the Treasury, and the Secretary of State for the Home Department; and the following answers were received

From Viscount Sidmouth.

GENTLEMEN, Whitehall, Nov. 24, 1815.

'I have this day received your letter of yesterday's date, accompanied by a copy of Resolutions, adopted on Tuesday last by the Committee of "The Protestant Society, for the Protection of Religious Liberty;" and I trust it cannot be necessary for me to express to you the feelings and sentiments with which I am impressed, upon the painful and important subject to which your communication refers.

'I have the honor to be,
'Gentlemen,
'Your most obedient, humble Servant,
'SIDMOUTH.'

To Messrs. T. Pellatt and J. Wilks.

And

From the Earl of Liverpool.

'Lord Liverpool has received the copy of the Resolutions of the Committee of "The Protestant Society, for the Protection of Religious Liberty," held in London, the 21st instant, together with a letter addressed to him by Mess. Pellatt and Wilks.

'Upon this letter Lord Liverpool has to observe, that nothing can be more unfounded than any report that the Government of this country have seen, with apathy or indifference, the unfortunate and disgraceful proceedings which have lately occurred in some parts of the South of France.

'The invariable object of the British Government and that of their Allies, in the great contest in which they have been engaged, has been to support, and on every suitable occasion to assert the principles of Religious Toleration and Liberty:—and in their recent communications with the Government of France, they have brought forward these principles as the foundation of their policy, and of their just expectations. It cannot therefore be necessary for Lord Liverpool to state that the Prince Regent's Government are using their best efforts to arrest the progress of evils which no persons can deplore more deeply than themselves.

'Lord Liverpool is bound in justice to add, that from whatever cause these disorders may have proceeded, he is satisfied that the French Government are sincerely desirous of using the full weight of their authority and influence to put a stop to them, and to secure to all classes of French subjects, whether Catholics or Protestants, the full enjoyment of the advantages which the Constitutional Charter provided for them.'

Mess. Pellatt and Wilks. *Fife House, 24th November, 1815.*

Desirous to inform, especially the Inhabitants of the Continent, and the Court of France, of the interest excited among the Friends to Religious Freedom, in the British Metropolis, the Committee published their Resolutions in the Foreign Papers, and transmitted them, accompanied by a solicitation for his interference, to the DUKE OF WELLINGTON at Paris.

By the next Mail, the Duke of Wellington promptly returned the following reply:—

'*Paris, Nov. 28th*, 1815.

'Gentlemen,

'I HAVE had the honour of receiving your letter of the 24th instant, and I take the earliest opportunity of replying to it.

'I have every reason to believe, that the Public, and the Society of which you are the Secretaries, have been misinformed regarding what is passing in the South of France.

'It is natural that there should be violent contests in a country in which the people are divided, not only by a difference of Religion, but likewise by a difference of Political opinion; and that the religion of every individual is, in general, the sign of the political party to which he belongs; and at a moment of political interest, and of weakness in the Government, on account of the mutiny of the army, that the weaker party should suffer, and that much injustice and violence should be committed by individuals of the more numerous preponderating party.

'But as far as I have any knowledge, acquired during my residence at this Court last year, and since the entry of the Allies into Paris, the Government have done every thing in their power to put an end to the disturbances which have prevailed in the south of France, and to protect all His Majesty's subjects in

conformity with His Majesty's promise in his Royal Charter, in the exercise of their religious duties according to their several persuasions, and in the enjoyment of their several privileges, whatever may be their religious persuasions.

'In a recent instance an officer, General La Garde, was sent down to Nismes specially by Government, to enquire into the state of affairs in that country; and upon his first report, he had orders to open the Protestant Churches which, in the course of the contest between the parties, had been closed. He was severely wounded, when in the execution of these orders, and I have been informed by good authority, that His Royal Highness the Duc d'Angouleme has since marched at the head of a body of troops against those who had opposed themselves to the execution by General La Garde of the orders of the Government.

'I inclose the copy of the King's Ordonnance, issued in consequence of this event, which sufficiently shews the views and intentions of the Government. I have further to inform you, that it is not true, that the salaries of the Protestant Ministers have been discontinued by the King of France. I trust that what I have above stated will convince the Society of which you are the Secretaries, that the King of France's Government are not to blame, on account of the unfortunate circumstances which have occurred in the South of France.

I have the honor to be,
Gentlemen,
Your most obedient humble servant,
'WELLINGTON.'

'P. S. I likewise inclose a French newspaper, containing what is, I believe, an authentic Report of what passed at Nismes, when General La Garde was wounded.'

These communications, and other information, as well as an Ordonnance published on Nov. 23, by the Court of France, induced the Committee, on December 5, to adopt the following, and second series of Resolutions:—

1. THAT having experienced from the Prince Regent's Government the most prompt and polite attention to their application respecting the Protestants of France—having received their assurances "that it has been the invariable object of the British Government, and of their Allies, to support, and on every suitable occasion to assert, the principles of Religious Toleration and Liberty—and that in their recent communications with the Government of France, they have brought forward these principles as the foundation of their policy, and of their just expectations —and that they are, therefore, using their best efforts to arrest the progress of evils which they most deeply deplore"—and having been convinced of the benefits which have already resulted from their avowal of this policy, and from the declaration of these truly British and honourable sentiments, this Committee cannot delay to record and to communicate their cordial gratitude to the Right Hon. the Earl of Liverpool, and to the other Members of the present Administration, for their past and useful efforts, and for their judicious and liberal disposition to maintain, on behalf of the Protestants of France, those great principles of Religious Freedom which this Committee most devoutly approve, and are appointed to protect.

2. That desirous to co-operate with the British Government in conduct so enlightened and beneficent, this Committee will continue to observe the measures which may occur in France, and will neither abate their vigilance, nor their humbler, but utmost exertions, until the Protestants of that country shall be allowed practically, perfectly, and permanently to exercise that Liberty of Worship, and those Rights of Conscience which the Constitutional Charter of their own Monarch has justly recognized—which his recent Ordonnance has wisely re-assured—and which they and every man throughout the world are entitled to enjoy.

T. PELLATT, } Secretaries.
J. WILKS, }

Previously the COMMITTEE had prepared, and they subsequently addressed a circular Letter, translated into the French Language, to the principals of all the Protestant Consistories in France — inviting information — communicating encouragement — and recommending firmness, loyalty, and Christian resignation. To that letter many Protestant Clergymen, and other persons, have forwarded important, honourable, and grateful replies.

Occupied by these useful and unoffending labours of Christian love, the Committee were most unexpectedly assailed by the Editor of the Times Newspaper, who printed on January 6th, 1816, the letter written to the Secretaries, by the Duke of Wellington, and accused the Society, and all the advocates of the French Protestants, of *suppression, party motives, want of candour*, and of *fraud*.

The Secretaries immediately prepared and published the following letter, which, the Committee think, completely refutes an accusation which ought not to have been adduced.

"TO THE EDITOR OF THE TIMES.

"The paragraph inserted this day in your paper, introductory to the publication of a letter addressed to us by the Duke of Wellington, has excited our astonishment and regret. That paragraph accuses 'the Protestant Society for the Protection of Religious Liberty,' to which we are Secretaries, of party, political motives, of uncandid conduct, and of the suppression of a letter which by some inexplicable means you have obtained. We shall not refer to the real present situation of the French Protestants—nor examine the necessity for extended exertions for their permanent protection, nor investigate the propriety of collecting those subscriptions for their relief which were recommended by another public body (consisting of Dissenting Ministers of Three Denominations in London) but which our institution has never attempted to invite:—nor shall we discuss the existence of any obligations to publish all the information we might receive, and especially letters which we were unauthorized to expose:—we shall only deny the charge as a calumny most unfounded and unjust. The existence of a persecution in France, and its fearful and sanguinary effects—our own Govern-

ment—the French Government—the Duke of Wellington concur to admit and to deplore. To state its existence, and to protest against its principles, were the just objects of the original Resolutions of our Society. Those Resolutions, when unpublished, were forwarded to our own Government, and were transmitted to the Duke of Wellington for the information of the Government of France. Our Society were subsequently induced, by the assurances received from Lord Liverpool, by the Ordonnance of the King of France, and by the communication of the Duke of Wellington, to cherish hopes that some effective measures would be taken to repress the evil, to punish the guilty, and to compensate the sufferers. Anxious instantly to allay public irritation, our Society adopted two other Resolutions, in which they published, and gratefully acknowledged the assurances they had received from Lord Liverpool, and determined to await, inert, but vigilant, the result of the exertions which those assurances encourage them to expect. With this liberality of conduct, they might have been content; but really solicitous to discountenance party feeling—to demonstrate their candour—and to give all possible publicity to any intimation which could soothe and gratify the minds of those benevolent persons who were interested for their 'persecuted brethren;' we actually transmitted *extracts* from the letter of the Duke of Wellington to the Protestant Ministers in France, and also sent the following abstract of that letter as a communication from the Duke of Wellington to us, to all the London newspapers, including your newspaper, on Dec. 14:—*That the Government of France is resolved to employ all the means in its power to terminate the evils in the South of France, and to take under its protection all the subjects of the King, conformable to the promise which he had made in his Royal Charter, and to support them in the exercise of their religious duties, whatever might be their persuasion, and in the enjoyment of their civil privileges, whatever might be their religious sentiments; and also that no discontinuance of the salaries of the Protestant Ministers had taken place.* On the succeeding and subsequent days, that abstract was inserted in at least seven papers, although it was omitted in your paper, for some reason which we cannot attempt to explain.

"A structure of accusation was, therefore, we conceive, never raised upon a foundation more frail; and, we think, that you must admit, that our 'members' and 'encouragers,' and 'the public,' will conclude, that the charges of 'personal and party motives,' of interested 'suppression,' 'delusive statement,' of 'want of candour,' and of 'fraud,' will rather apply to the authors of that paragraph, than to the institution we have been required to vindicate, and which we esteem it our honour to represent.

"THOMAS PELLATT,
"*Jan. 6.* 1816." "JOHN WILKS."

The COURIER Newspaper also made repeated attacks on the Protestant Society, accused them of 'premature interference,' 'party motives,' 'interested suppression of documents,' and 'continued and needless exertions;' and required them to answer these charges publicly announced. The Committee, on December 8, did not hesitate to give to the following Refutation an equal publicity.

THE *Secretaries to the Protestant Society for the Protection of Religious Liberty* disclaim an intention to enter into controversy with anonymous assailants. Even if they were disposed to such litigation, they are too well instructed to become advocates in a forum where their opponents would be at once the parties and the judge. As a correspondent under your appearance and in your Paper of Saturday last, but not in the *courtly* language which from him might have been expected, has accused 'the Protestant Society' of premature interference respecting the French Protestants—of party and political motives—of an interested suppression of a letter from the Duke of Wellington—and of exertions inflammatory and needlessly continued:—and, as imitating the conduct rather of *French* than English Tribunals, he has *demanded* an explanation from the *accused*—the Secretaries to that Institution, who respect public opinion, and who are grateful for public confidence, will not withhold a reply. But they limit this discussion to the following remarks.

As to *premature interference*, the first Resolutions of their Society were not adopted until the 21st of November last. For several previous months Europe had heard whispers of the persecutions of those afflicted Protestants. Your Journal and other Papers of all parties had announced their wrongs, and advocated their cause. After this period, it became the duty of that institution to express their opinion in favour of Religious Freedom—to solicit the interposition of Government—and to assure the sufferers of their assistance, if other relief should not be obtained. An attempt to prove the existence of the evils against which they protested would be absurd. That existence has been admitted by the Courts of England and France, and is recorded in numerous public documents which your former pages contain. *Prematurity of interference* cannot therefore be honestly imputed, and especially by your correspondent, whose contradictory accusation subsequently complains, that the evils had almost terminated when this interference began.

Party and political motives they most anxiously deny. Those motives, the constitution of their Society prohibits and precludes. Their objects are superior to those which the wretched state of all political parties can supply. Their inclination has combined with their duty to teach them inflexibly to observe neutrality the most strict.—From their own Government, and from the present Administration, they have constantly received attention and assistance, which they have always gratefully perceived and have delighted to avow. From distinguished Members of successive Oppositions, they have also experienced equal friendship and kind support. Upon this occasion, there could exist nothing to tempt them from their constant path. Their Resolutions, when yet unpublished, were accordingly sent to their own Administration, and were also transmitted to the Duke of Wellington for the information of the Government of France. After their publication, they received from the Earl of Liverpool an admission of the evils, and an assurance of past and of continued exertions to effect their termination. The Society therefore, acting on their independent principles, hastened to adopt farther Resolutions, which were twice inserted in your Paper, announcing and applauding those assurances as liberal and judicious; and expressing, in language as animating as sincere, their cordial acknowledgments. At that period, therefore no *party* feeling could exist or was displayed; and any subsequent display of such feeling their subsequent remarks must equally disprove.

The *non-publication* of the letter of the Duke of Wellington, they might vindicate by a denial of any obligation to publish every document they received; or by the statement that such publication was unauthorised, and might therefore be deemed disrespectful to that great General, whose *military* talents Europe and the world unite to admire. The contents of the letter might also sufficiently excuse them from affording to it an ostentatious publicity. That letter has now been read, and it is not generally thought to convey *material* information, nor has *satisfaction* or *confidence* been *thereby* produced; but without referring to such topics,—

they assert, that the charge is intentionally unfounded, and is a calumny which the accuser must have known to be false. For although the Committee of the Society did not think that they ought, from respect to the writer, to publish *the whole* of the letter, they abstracted the very parts which your Correspondent states to be material; and not only forwarded them to the Protestant Ministers in France for their encouragement, but actually sent them as a minute of communication from the Duke of Wellington to the Secretaries of the Protestant Society, — to all the London newspapers on December 14, in the following form:—'That the Government of France is resolved to employ all the means in its power to terminate the evils in the south of France, and to take under its protection all the subjects of the King, conformable to the promise which he had made in his Royal Charter, and to support them in the exercise of their religious duties, whatever might be their persuasion, and in the enjoyment of their civil privileges, whatever might be their religious sentiments; and also that no discontinuance of the salaries of the Protestant Ministers had taken place.' In eight papers it was published; and the public will decide to whom accusations of illiberality,—want of candour,— and interested concealment, will justly apply.

The last accusation of *continued exertions when exertions were no longer required*, shall finally receive an equally conclusive reply. When on December 5th, the Society adopted the Resolution, expressive of their gratitude to Government, they also resolved to wait, vigilant but inactive, the performance of the promises they had received from England and from France, to seek for additional information; but to adopt no farther proceedings, unless by increasing and continued necessity farther proceedings should be imperatively required. To that resolution they have adhered. Exertions have been made, but not by them. The subscriptions solicited,— the letters subsequently circulated, — the resolutions since obtained in country towns, — the statements and pamphlets recently dispersed, have originated, not with the Society, but with 'the Dissenting Ministers of London, of Three Denominations,' who are, doubtless, — prepared to vindicate their measures, — if those measures should be assailed.

On all the topics introduced by your Correspondent, the answer *demanded* has been given: and if such accusers could feel as honorable men, they would hasten to publish a retraction, and apology; which, however, from such accusers it would be self-delusion to expect.

For the Society whom they represent, the Secretaries must however avow, that although they have thus disproved the charges advanced, they shall not be intimidated by such virulent invectives from any future interposition, if such interposition appears to them to be required. They must confess that such attacks will rather excite than paralize their vigilance. They prove that the fiend of persecution yet stalks abroad. The slumbering or lethargic by such clamour must be aroused. They will also admit that, notwithstanding their desire to confide in the benevolence of the British Government and of Louis XVIII. the state of France does not equal the expectations they have cherished. The present situation of the Press,—the suspension and insecurity of personal liberty, compel uneasiness; — and the non-apprehension of the culprits and assassins, —the neglect to compensate the persons whose property has been despoiled, prevent the perfect confidence they desire, and perpetuate their anxiety and their fears. They perceive throughout Europe that the sun of religious freedom rather declines than ascends the horizon. The twilight disappears, only that the gloom may become more dark. Italy, Portugal, and Spain present scenes which they cannot contemplate without interest, nor without dismay. Devoted by principle and duty to the protection of *Religious Freedom*, they must therefore continue to be prepared to promulgate the principles, and to assert the importance of that *best of liberties*, which their wisest ancestors long and successfully struggled to obtain, — which ignorance, superstition, and tyranny cannot finally withhold — and which posterity must ultimately and universally enjoy.

The TIMES newspaper renewed their charges of 'another suppression,' on January 9th; and having inserted the following letter from the Rev. M. MARRON, of Paris, accused the Secretaries of 'a disingenious and interested machination,' in suppressing that document which they considered as interesting and important.

Copy of a Letter written by M. Marron, *President of the Protestant Consistory at Paris, and Addressed to* M. M. *of the Committee for the affairs of the French Protestants.*

Paris, Dec. 7.

Gentlemen,

I have made it a duty to oppose every proposition tending to foreign interference in the affairs of the French Protestants. I cannot, therefore, see with satisfaction what passes in England on this subject, and I cannot concur in it. If the zeal of your fraternal love edifies and affects me, it appears to me, nevertheless, to go beyond the line of true prudence, and even the spirit of true charity. It is not thus that the latter virtue proclaims its assistance, especially when it may have reason to dread, that by such a conduct it may compromise the very interests of the cause which it undertakes to support and defend. I am far from admitting that there can be, as you imagine, any thing hostile in the conduct or in the intentions of the French Government, with regard to the Protestants. The sufferings at Nismes are great, doubtless, but they are local; and local causes, however unfounded, may have contributed to provoke them and prolong their duration. The French Government laments them as much as you or I. The *King* has pronounced, in the most unequivocal manner, his displeasure, his horror at the late events. His wishes and his efforts to remedy the evil to calm the lamentable exasperation of public feeling are attested by the Royal Ordinance, by what the Duc d'Angouleme said to the Deputation of the Consistory, and by the flattering distinction with which one of the pastors of the Cevennes (*M. Matines*) was lately honoured, in receiving the decoration of the Legion of Honour.

I do not known, Gentlemen, who could take it upon him to excite your commiseration for the delay which the Ministers of the Reformed Religion experience in the payment of their stipends. What we experience in this respect, we only participate with all other public functionaries. They do not impute it, any more than ourselves, to any other cause than to the deplorable situation into which we have been thrown. We ought rather to bless the Government for what it has done, than blame it for what it has not done; and I must again solemnly disavow here, every appeal to foreign commiseration. I beseech you, therefore, to write to me no more in the style in which you have now done. I respect, I honour the signatures of your letter: I render justice to the motives of all; and I dare hope that you will not be offended on your part with my frank disapprobation. None can subscribe themselves with more fraternal regards,

Yours, &c.

This further calumny produced from the Secretaries the annexed indignant and conclusive reply:

TO THE EDITOR OF THE TIMES.

FRENCH PROTESTANTS.

'As *Secretaries to* "*The Protestant Society* for the *Protection of Religious Liberty*," we most reluctantly re-address you. We have no "personal vanity" which we seek to gratify;—and vain, indeed, must they be, whose "vanity" can be gratified by Newspaper controversy, and by any "publicity" which such discussions can confer. As to the charge of the suppression of a Letter from the Duke of *Wellington*—the accusation and the defence have been submitted to the public—a desire of "vengeance" we did not feel—"threats of vengeance" we should have disdained to utter, and we were prepared to await, unfearful, the decision which an enlightened and impartial public might pronounce.

'But new calumnies compel a new reply. The same accuser has now ventured to charge on us the *suppression of another Letter*. In your Paper of this day we are accused of concealing a Letter, which you publish from the *original French*, as having been written to us by M. *Maron, President of the Protestant Consistory at Paris* *. Our reply shall be brief, but distinct. Of the name of that Gentleman we are informed. We have seen it in *The Narrative of recent Events*, published by *Helen Maria Williams*; and in the celebrated Dictionary of Weathercock's (or *des Girouettes*). We have heard of him as the successive panegyrist of every successive occupier of power at Paris; and as a Gentleman who, on a recent visit to England, complained of the insensibility of some principal Members of the British Government to the interests of the Protestants of France. But from M. *Maron* we have not individually or officially, nor has "The Protestant Society" ever received the Letter which you have published from "the original French," nor any other communication of any kind:— nor have we heard that by any other person any similar, or any other letter from him, was ever received.

'After contradiction so direct,— "the most outrageous" desire of "vengeance" we could feel would be abundantly gratified: as the revengeful man would wish that his unprovoked assailant should be degraded—and we cannot conceive any thing more degradatory than that a person should become the voluntary or involuntary, the intentional or the incautious, publisher of a calumny so unfounded; as that which we have been required to refute. We, however, feel pity rather than resentment, and shall on this *further complaint* also await the opinion of that public which must conclude that another '*interested and disingenuous machination*' has been completely '*exposed*.'

THOMAS PELLATT.
Jan. 10, 1816. JOHN WILKS.'

Subsequent, and almost daily, abuse induced the COMMITTEE to publish, on January 13, 1816, a document, which the length will not permit them to insert, and which, by the following Address, was introduced.

The *Committee* of the *Protestant Society* for the *Protection of Religious Liberty* have been impelled by no party feelings to manifest their interest for the Protestants in the South of France. Party motives they have invariably and justly disclaimed. To their own Government they cherish an attachment independent and sincere. For that of France they have no desires, but that it should be rendered permanent by the attachment of all the people, and that such attachment should be ensured by the communication of those blessings which Civil and Religious Freedom only can bestow. They have been influenced, by obligations which they esteem sacred, to advocate the rights of conscience, and to offer their sympathies and their relief to the victims of persecution, although suffering in a foreign land.

That necessity required the efforts which they have made—and which other public bodies throughout the empire have nobly supported, they cannot doubt. Nor can they doubt that those efforts have already produced inestimable benefit. But those efforts they will be most happy to relinquish, whenever the evils by which they have been excited shall have disappeared—and the Protestants shall enjoy that Religious Liberty which all men are entitled to claim, and which the Constitutional Charter was intended to insure.

But until that result shall be attained, their duty commands them to persevere undeterred by calumny—undeluded by letters extorted by the dread of punishment—and regardful only of their wish to accelerate the universal return of Religious Freedom, of prosperity and of peace.

These determinations have been confirmed by the recent attempts made to distract and prejudice the public mind. In those attempts the Committee have perceived a design to divert attention from the evils which our own Government acknowledged and deplored—to overwhelm truth by clamour—and to perpetuate a neglect to the oppressed or to invigorate the arm of the oppressors. Designs so injurious they conceive themselves required to resist and counteract. No means more effectual for such resistence do they perceive than the exposition of some of those facts which justify their past interposition, and illustrate the past situation of those persecuted brethren, whom they commiserate, and have resolved to protect.

Unaccompanied by any remarks they accordingly publish a letter, which they have recently received, and which was written by a Gentleman of great eminence and undoubted worth, and was brought from France and delivered to them by a distinguished Member of the British Parliament. This letter, the Committee think, will develope facts more impressive than many arguments. Facts that afflicted them with grief, which the wise and benevolent of all parties and denominations will partake, and which they hope that the French Government by prompt, active, and unequivocal exertions, will not only continue to mitigate, but will eventually remove.

Jan. 13, 1816.

Since that date, the voice of Calumny has not been silent, and the Journals of France have united with those often defeated, but perpetually reviving, antagonists, whom the Committee have been compelled to combat, and have been enabled successfully to resist.

Divine Providence, however, has smiled on the great and good cause which the Committee endeavoured to defend, and the period has arrived when this contest may honourably end. The objects of the exertions of the Committee seem to be attained. Their declarations and their principles would not permit them to shrink from any perseverance, which their duty could require; but must prohibit any perseverance which that duty does not enjoin. They think that the evils which they disapproved are greatly mitigated, even if they be not completely removed—and that further immediate efforts are not desired by the Protestants, whose rights they have succeeded to defend,—and would rather retard than accelerate the happiness and prosperity they have alone been solicitous to restore. The reasons which have induced that opinion and the propitious circumstances to which they

* It subsequently appeared, that this Letter was received from M. Maron, by a Member of the Committee of the Ministers of the Three Denominations in London.

refer, the following and third series of Resolutions, adopted on Jan. 23, will accurately explain; and the Committee hope, that they will communicate that pleasure to the wise and benevolent, which they wish to diffuse, and will obtain that approbation from the real, enlightened, and pious Friends to Religious Liberty, which the Committee have often received, and which they will invariably endeavour to deserve.

AT a SPECIAL MEETING of the COMMITTEE of *The Protestant Society, for the Protection of Religious Liberty*, held at *The New London Tavern, Cheapside, London*, on January 23d, 1816,

SAMUEL MILLS, Esq. in the Chair,

The COMMITTEE, having considered the necessity and expedience of further immediate interference with the affairs of the FRENCH PROTESTANTS.

Resolved,

1. That *this Society*, including Members of the Established Church, as well as numerous congregations of Protestant Dissenters, throughout England and Wales, has not been formed for the *special* purpose of affording relief to the Protestants in France,—is unconnected with any political party,—has invariably been disposed to afford to Government all just support; — and, although especially designed to protect the enjoyment of Religious Freedom, according to the existing Laws, in the British Empire, could not, without selfishness and degradation, disregard the numerous statements, long circulated in the daily Journals and other publications, of the existence of persecutions towards the Protestants in the South of France.

2. That the COMMITTEE, therefore, assembled on NOV. 21, 1815, and adopted RESOLUTIONS respectful to the French and British Governments; but declaratory of the great principles of Religious Liberty,—of their hatred to intolerance, — of their determination to investigate the accuracy of the existing complaints,—and of their inclination to afford to the persecuted all needful protection and relief.

3. That, adhering to the constitution of their Society, this COMMITTEE hastened first to communicate their Resolutions to their own Government, and to request from them accurate intelligence, and that interposition which acquaintance with their principles and conduct induced them to expect:—and that they received from the EARL of LIVERPOOL, and from other Members of the Administration, admissions of the evils, and assurances of their exertions to prevent their continuance,—which they did not delay most publicly to announce.

4. That, gratified by this declaration, by an Ordonnance published on Nov. 23d, by the Court of France, and by the information of the DUKE of WELLINGTON of the disposition of that Court to repress the outrages, which he did not attempt to deny, the COMMITTEE, by public Resolutions adopted on Dec. 5. and by other statements, communicated the substance of the information they received, and expressed their intention not to augment public anxiety by active labours; but rather vigilantly to observe the measures which might occur in France.

5. That to these Resolutions they have firmly adhered: that they have sought for information by honorable means: that they have avoided all proceedings which might increase solicitude and discontent: that they have not invited public contributions which might not be required,—which the sufferers might decline to accept, —and which they might be unable to dispense: that they have addressed to the French Protestants a letter which Calumny has not ventured to denounce: and that they have sought rather to conciliate than to offend, — and to hush the elements of existing discord into permanent tranquillity.

6. That, able to discriminate between exaggerated complaints, and equally exaggerated exculpations; between details which gave universality to local oppressions, and assertions which denied that local cruelties had been displayed:—and that, regardless equally of inflated panegyric, and of unmerited obloquy, the COMMITTEE have pursued the path they originally designed, and have now arrived at the goal they intended to attain.

7. That, from the intelligence they have received, they learn that there are 89 consistories, 230 churches, and 251 ministers, belonging to the Protestants in *forty* departments of France, and one college for their literary and theological instruction, established at *Montauban;* and that in the department *du Gard* a persecution, partly political,

but rendered most acrimonious by religious animosity, had continued during several months, — that many persons had been murdered, — that public worship was prevented, — that churches were despoiled, — that trade and manufactures were suspended, — that hundreds, appalled and alarmed, had quitted their occupations— their property—and their homes, and become fugitives; — and that all the evils had locally existed, which mobs, unrestrained by adequate authority, and stimulated by party spirit, ignorance, desire of pillage, and superstition, could inflict.

8. That although the COMMITTEE do not rely on letters influenced by fear,—on publications induced by interest,—and on assurances inserted in the subservient Journals which circulate in France;—and although they regret that perfect compensation has not been made to the sufferers, and more decisive measures earlier adopted against their aggressors, — they are convinced that, even in that department where the evils did exist, those evils are now much decreased: that the rights of the Protestants have been officially recognized, in reiterated publications; — another Royal Ordonnance, for their advantage, has been announced;—civil and military authorities have united for their protection;—their ministers have been placed on an equality with the Catholic Clergy in the Electoral Assemblies, and flattered by titular and honorary distinctions; — their churches have been re-opened;—many fugitives have returned,—manufactures have revived, —some of their persecutors have been committed for trial;—and repose and security re-appear.

9. That this COMMITTEE cannot but attribute these results to the declarations of the Allied Powers, to the special efforts of the British Cabinet, and to those expressions of Public Opinion in England and throughout Europe, which have abashed the violent and unconstitutional Catholics in France—and, penetrating to the Thuilleries, have induced that Court to display an interest—a decision—and an energy, which had been too long deferred:—and that the Committee therefore rejoice in all the exertions which have not only contributed to this immediate effect, but which have formed an example for future labours—have announced the rights of conscience—have declared to the existing generation, and to future ages, that Religious Freedom is esteemed and revered,—that Intolerance will no longer be endured,—and that all persecutors must expect contemporaneous abhorrence, and a contempt as permanent as the remembrance of their crimes.

10. That, aware that imperious necessity can alone justify a foreign interference, and that such interference, especially when needlessly protracted, may increase jealousy, — perpetuate suspicion,—and inflame resentment in foreign countries;—relying on the auspicious change which has obviously and actually occurred,—confiding in the promises of future and equal protection, now repeatedly promulgated by the Court of France, — encouraged by the recent assurances which have been given by Lords Liverpool and Castlereagh to the inhabitants of Glasgow, and the Catholics of the north, — and informed of the wishes and situation of the Protestants of France,—this COMMITTEE will not solicit Subscriptions on their behalf, and will now withdraw from active interposition with their affairs; — but that they will continue feelingly alive to their future destiny, and ready to afford to them all that assistance,—cordial, prompt, and abundant—which authentic applications may invite, or unexpected exigencies shall demand.

11. That the COMMITTEE cannot announce this determination without renewing their acknowledgements to the BRITISH GOVERNMENT for their wise and liberal conduct,—nor without expressing their Thanks to the CORPORATE and other Bodies,—to the public spirited Inhabitants of *Glasgow*, *Hull*, *Newcastle*, *Gosport*, and *Plymouth*,—and to the *Catholics* of *Dublin* and of the *North* of *England*, who have afforded them manly and Christian co-operation and support. And,

12. That, convinced of the resistless power of public opinion in a free country, and of the inestimable value of the independence of *the Press*, the COMMITTEE cannot but offer their unfeigned and grateful applause to the spontaneous perseverance and zeal with which the *great majority* of the *Editors* of the *Public Journals* have, with judgment and eloquence, advocated the cause of Humanity and Freedom, — have counteracted the efforts of opponents—and have promoted an important and memorable triumph for Religious Liberty and Truth.

T. PELLATT, }
J. WILKS, } Secretaries.

... Vineyard Walk, Clerkenwell.



Bloot fc.

Revd. Tho.s Lewis,
Islington.

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THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

MARCH, 1816.

MEMOIR

OF

THE LATE REV. JOHN HOARE, A.M.

RECTOR OF RATHKEAL, CHANCELLOR OF ST. MARY'S, AND VICAR-GENERAL OF THE DIOCESE OF LIMERICK, IRELAND.

THE subject of this Memoir was a native of Limerick, and descended from a family of great respectability. His father, the late Rev. Dean Hoare, was a man universally esteemed. His mother was the eldest daughter of the late Alderman Ingram, of Limerick, and sister of the Rev. Jacob Ingram, Chancellor of St. Mary's Cathedral in that city.

Mr. John Hoare was the eldest of a numerous family, and was of a delicate constitution from his earliest days. It was his happiness to be born of parents who had a sincere attachment to religion; from whom he received an education which guarded him from the snares of infidelity, and preserved him from many of the vices of youth. Being designed for the church, he received every advantage that could qualify him to appear with reputation in that profession. After making the usual proficiency in classical knowledge, he was entered a student of Trinity College, Dublin. During his residence there, he diligently improved his time and opportunities, and assiduously prosecuted his studies.

That period which succeeds between early youth and manhood, in which the imagination paints every thing in false but glowing colours; in which the objects of sense obtrude themselves upon the minds of thoughtless youth with an almost irresistible force; when the "still small voice" of God is but seldom heard, and little regarded, was spent under the roof of kind and indulgent parents, except at those seasons when he was obliged to return to the metropolis to attend his college duties. When speaking of this period of his life to the writer of this Memoir, he mentioned the solemn sense of the presence and power of God, and the awful convictions of the certainty and eternal duration of a future state, which he then frequently felt. His mind was often filled with terrible apprehensions of the divine displeasure, arising from a consciousness of the depravity of his nature, and the sinfulness of his life. Amidst the gaiety of youth, he was often made to feel the force of keen reflection; and he bitterly lamented that he had not improved those gracious visitations, which, alas, were too

soon opposed by the principles of degenerate nature, and counteracted by a mind that was at enmity with God; for young and unblameable as he might appear in the sight of his friends, he was then a stranger to the religion of the Gospel, and had a spirit within him that was alienated from God.

After he had finished the usual course of study at the University, he was admitted into holy orders, and ordained by Dr. Pery, Bishop of Limerick. Upon this solemn occasion he made it a matter of fervent prayer that God would assist his pious resolutions, and enable him to discharge his duty, so that he might not bring reproach upon his profession. Shortly after his ordination, he settled as curate of St. John's, one of the most populous parishes in the city of Limerick. Here his ministry proved very acceptable; and he soon acquired a considerable share of popularity. At this time, however, his views of the Gospel were by no means correct; but he possessed great integrity, and was exceedingly desirous of being useful to his parishioners. His sermons were peculiarly solemn, and displayed a far better view of the doctrine of justification than was generally held forth at that time in the churches. In this situation he continued several years without any particular alteration in his views of religion, or any diminution in his zeal to do good. The rector of St. John's taking the duty upon himself, Mr. Hoare accepted the curacy of St. Mary's. It was in this church that the writer first heard him preach, about the year 1795, though then but a child; and he well remembers the impression made on his mind by the correctness of his manner, and his energetic appeals to the hearts of his hearers. As yet, however, he was a stranger to the power of real godliness in his own soul, and had not received that knowledge of himself, or of the Son of God, by the illumination of the Holy Ghost, without which, orthodoxy itself is but barren opinion, and the most rigid observance of forms and ordinances, but having "a name to live."

After he had been some years preaching in his usual strain, it pleased God to produce in him a great change. His views of the nature of Christianity underwent a complete revolution; and "the unsearchable riches of Christ," which he had hitherto overlooked, became the subject of his preaching. The sincere desire which he had always manifested to do good, was now encreased in a ten-fold degree. Impressed with the awful responsibility of his office, he "watched for souls, as one that must give an account;" and "determined to know nothing but Jesus Christ, and him crucified." He desired to keep back no part of the counsel of God. He never dared to wear two faces, or to conceal the characteristic doctrines of the Gospel, so as to render it dubious what he believed himself. His sermons were purely evangelical, experimental, solid, and judicious, though not marked with brilliancy of figure or variety of subject, and not much adorned by the graces of elocution. They turned principally upon the most useful points of faith and practice; and were well adapted, by the benediction of the Spirit of God, to inform the judgment,—to reach the conscience,—to warm the heart,—and to regulate the life.

By the kind providence of God, Mr. Hoare, in the course of a few years, was introduced to new scenes of labour. He still continued to officiate at St. Mary's, of which he was some time after made chancellor. On being appointed to the living of Rathkeal, in the county of Limerick, and Vicar-General of the diocese, he resigned his charge as curate at St. Mary's, but con-

tinued, in turn, till the time of his decease, to preach in the pulpit of that ancient cathedral. He also officiated very frequently at St. George's Church, of which his brother, the Rev. William Hoare, is the present worthy minister. In both those churches the writer had the happiness of hearing him but a short time before his last illness. The discourses were animated and lively; and many found them truly profitable. No man took a greater pleasure in extolling the matchless glories and transcendent excellencies of the Redeemer, and debasing the pride and silly consequence of the human heart, than he. No deleterious doctrine, "no mingle-mangle," as good Bishop Latimer termed it, of free-will and grace, of man's power and Christ's merits, ever escaped his lips. Christ, and Christ alone, in the glory of his person, the completeness of his righteousness, and the efficacy of his atonement, constituted the theme of all his discourses, wherever, whenever, and before whomsoever he was called to preach. He was, it is true, deemed by many a fool, for adopting this method of preaching. However, this was a folly which he esteemed his highest wisdom; and in which he strove to excel, saying (by his conduct) with an eminent minister of the Gospel now living, — "I shall sit down content with the contempt of the wise, — the insults of prejudice, — the illiberality of abuse, — and the falsehoods of calumny. I will bind my Redeemer's shame as the golden bracelet to my arm; and the reproach of his cross as the greatest ornament of my brow; and if this be to be vile, I will be viler still!"

From this period till his removal to a better world, little more can be marked than a determined and uniform course of laborious attention to his charge. This great Shepherd of souls who had given him grace to make so good a confession before so many witnesses, honoured his testimony to the awakening and establishing of a great number; many of whom are now living, and many have died, seals of his ministry and lively evidences of the power of the word and Spirit of his God. In proportion to his decision of character, and faithful activity of conduct in the ministry, he became the object of public attention. His brother, the present rector of St. George's, about this period added his testimony to the number of witnesses for God. The greatest blessings attended their labours; they took up their cross, laboured "in season and out of season,"—through "good report and ill report," to preach the Gospel to the poor; patiently persevering in the work of their calling: rejoicing in the manifest blessing which followed their endeavours, they looked beyond the short-lived praise or dispraise of mortal men towards "that city which hath foundations, whose Maker and Builder is God."

The scene of their labours was very important, as the field of action in which they moved was wide and populous. For a while, their ministry was generally acceptable. The respectability of their family gained them attention from the principal inhabitants; and the decorum of their professional engagements recommended them to the favours of all. But the humiliating truths of the Gospel which they preached, soon began to give offence; and, notwithstanding their firm adherence both to the doctrines and discipline of the Church of England, they were branded with the undefined stigma of Methodism:—the fashionable term of reproach which in this day occupies the place of that by which the disciples of Christ were first distinguished at Antioch. The diversified labours in which they engaged; — their separation from the common amusements, and many of

the allowed habits of worldly society,—the largeness of their congregations, — the earnestness of their preaching, — the evident effects produced on many of their hearers, all contributed to fix the observation of the world upon them. The shafts of ignorance, prejudice, illiberality, jealousy, and unsanctified learning were repeatedly levelled against them. Happily in their case, as in that of Daniel, the enemies of truth had nothing whereof to accuse them, except in what concerned the law of the Lord their God, and a conscientious discharge of their duty.

Time, which passes imperceptibly away, introduces many changes into the life of man. The dispensations of Providence, by which these are affected, clearly point to that higher state of being, which the believer in Jesus hopes ere long to attain; and they ought to excite us to a more vigorous pursuit of heavenly wisdom. Many circumstances had, for some years, contributed to undermine Mr. Hoare's constitution, which was naturally weak. For some considerable time he had experienced a great change in his health; the little strength with which he had been entrusted began sensibly to decline, and these maladies commenced which proved his agonizing companions till he was removed from the scene of toil and trial to his eternal rest; but he still continued preaching as usual, notwithstanding his debility rather encreased than otherwise.

On the approach of the winter of 1811, he felt his strength sensibly declining; but he continued to officiate both at St. Mary's and St. George's till the following spring, when he unexpectedly seemed to revive. The hopes of his friends were much invigorated; and they flattered themselves that the scene was about to brighten; but this was of short duration; for the Sovereign Disposer of life and death had determined otherwise. It now became a matter of serious concern how he might best improve the remains of a short and uncertain life. Various things were suggested; and some of them impressed his mind with peculiar weight. His medical attendants concluded that nothing could save his life but a journey to England; and now, finding all other means ineffectual, he consented to try this expedient. Accordingly, on the approach of summer, he left Limerick, accompanied by Mrs. Hoare, and two little children; and proceeded by easy stages to Dublin. Here he had reason to bless God for the great kindness he experienced from Christian friends. He left Dublin with regret; and proceeded to England, to spend some time with his brother-in-law, the Rev. Walter Shirley (son of the late Hon. and Rev. Walter Shirley, Chaplain to the Countess of Huntingdon) at Hornchurch, in Essex. He was now surrounded with every thing that could tend to administer comfort; but he was so oppressed with weakness and pain, that his spirits were often bowed down to the earth; yet his soul was kept in peace, his mind continually resting on the Rock of Ages. Whilst in Essex he laboured a little in the way he thought most important to the glory of God and the good of mankind, by which means he undoubtedly greatly impeded his recovery; so that, although he was in good air, and had a variety of helps, he made little or no progress. His physicians, therefore, advised him to repair to Cheltenham, which he accordingly did; and after a short period, appeared to get a little strength. Through the kind interposition of his friends, the Rev. Rowland Hill and Dr. Jenner, who procured for him the pulpit of the parish church, he was enabled to preach twice.

On his return to Ireland he remained a few weeks in Dublin; and preached frequently at Bethesda Chapel, with much acceptance. His bodily health appeared now so much improved, that his

affectionate friends flattered themselves that the Lord would still spare him: but he had provided better things for his servant, even his complete and final redemption. Shortly after his return to Lifford, his disorders encreased to an alarming degree. The harps of his afflicted friends were again hung on the willows, and their hopes were again defeated.

Hitherto (except in some few instances) his passage along the walk of life had been smooth and pleasant; and he was in some measure a stranger to that "much tribulation, through which the people of God usually enter the kingdom;" and as the Lord appoints all things in infinite wisdom, these heavy afflictions with which he was exercised, were only the payment of that legacy which the Redeemer bequeathed to his followers. The cold of the approaching winter sensibly increased his complaints: — wearisome nights and painful days followed each other in a long succession; and his faith was often tried to the very uttermost. His case appeared to be of such a nature, that neither the powers of medicine, nor the skill of the most experienced in the healing art, could afford him any effectual relief. While in these circumstances, he was far from being alarmed at the apparent approach of the King of Terrors. Rather, he looked forward with increasing desire to the happy moment when he should exchange the weapons of war for the crown of glory. Though he was favoured with the enjoyment of many inestimable blessings by the *way*, yet he looked with unutterable longings to the *end* of his course; knowing that to be *at home* in the body, is to be *absent from the Lord*.

In these solemn intervals, when he appeared to be speedily advancing towards the confines of the eternal world, he rejoiced as a weary traveller within sight of his home. As he descended towards the brink of Jordan, his immortal prospects became more enlarged and transporting; and his conversation was correspondent to the grandeur of his views. He was no stranger to divine consolations; and the grace of God so far shone through all the enfeebling influence of distemper, that he behaved with exemplary composure and calm resignation to the will of God. His reason and speech continued till the last; and God was pleased to give him an easy passage from earth to Heaven. He professed his firm belief of the doctrines he had preached; and was conscious that he had sincerely endeavoured to promote the glory of God and the good of souls, though not without a mixture of human infirmity. He had a fiducial confidence in the mercy of God, through Jesus Christ; and desired to lie at his feet, repenting and believing. A serene and tranquil peace possessed his mind as the last enemy drew near: and he quitted this vale of tears in full hopes of a resurrection to eternal glory. He lingered till the powers of nature were exhausted; and exchanged "the earthly house of this tabernacle" for "a house not made with hands, eternal in the heavens," on the 10th of March, 1813, in the forty-seventh year of his age.

After this account of Mr. Hoare's life and ministerial labours, it will not be expected that I should expatiate at length upon his character: suffice it to say, in the avowal of his religious principles he was open; in his adherence to them steady and consistent; and he was never ashamed to own or vindicate them when opposed. He was by no means deficient in those external accomplishments which engage the attention, and have considerable weight in the scale of society. A liberal education gave him an opportunity of treasuring up a good stock of useful knowledge; but he valued his attainments only as they were subser-

vient to his ministerial usefulness. In short, the many amiable qualities with which he was endowed, rendered him a distinguished ornament to his profession; and recommended him to the friendship and esteem of all who had the benefit of his acquaintance. Shall private and domestic virtues be obtruded on the public view? — Yes; that all may see that the grace of God is not bestowed in vain; that whom he justifies, them he also sanctifies: having set his people apart for himself, he ordains them to bring forth fruit, and to be zealous of every good work. A pen less partial should, it is true, be employed to draw the fair portrait of his private life: suffice it to say, as a husband, father, brother, and friend, — the tears, the poignant anguish of those who were thus dearly related to him, are more eloquent than words. And to the public, it is sufficient to know, that his life was to the praise of the glory of that free and sovereign grace which he preached; which had rescued him as a brand from the burning, and made him a monument of mercy, and a witness of the truth.

As a minister of the Gospel, he shone conspicuously: his mind was enlightened to see its peculiar doctrines in their purity and simplicity; and his heart was warmed with the love of Christ. Animated with zeal for the honour of his Master, — deeply impressed with the value of immortal souls, — and sincerely solicitous to point perishing sinners to Jesus, he seemed to forget those bodily infirmities which might have pressed down a spirit less ardent in his Master's cause. Eloquent, persuasive, and energetic in his manner; sound in his judgment, clear in his views of divine truth, his arguments silenced opposition where they could not, unaided by divine agency, produce conviction.*

* Preface to a volume of sermons, by the late Rev. John Hoare.

Mr. Hoare married Miss Rachel Newenham, daughter of the late Sir Edward Newenham, bart. who, with a numerous family of nine children, have to lament the loss of one of the best of men. He published a few single sermons; and, since his decease, a volume of sermons, twenty-four in number, have been published by subscription. His bereaved and helpless offspring, many of them too young to appreciate his value, or mourn their own unequalled loss, may one day peruse these sermons, "by which he, being dead, yet speaketh." May they prove to them "a savour of life!" and should they be running the giddy round of pleasure, may they be as a voice from Heaven to arrest them! In retracing the character of their ever-to-be-lamented father, they will evidently see that the doctrines of grace, so far from leading to licentiousness, teach and enable the believer to deny ungodliness and worldly lust; and to live soberly, and righteously, and godly in this present world, looking forward to that glorious hope set before him.

ADOLESCENS.

Dublin.

ORIGINAL LETTER

FROM THE CELEBRATED

JOHN HOWARD, ESQ.

Bonn, June 20, 1775.

Dear Sir,

I FLATTER myself a line will not be unacceptable. As one's spirits are tired with the same subject, it is a relaxation and pleasure to write to a friend; which indeed is my case at present, being just come from the prisons in this place. I had visited many in France, Flanders, and Holland; but I thought I might gain some knowledge by looking into the German police. I have carefully visited some Prussian, Austrian, Hessian, and many other gaols. With the utmost dif-

ficulty did I get access to many dismal abodes; and, through the good hand of God, I have been preserved in health and safety. I hope I have gained some knowledge, that may be improved to some valuable purpose. Though conscious of the utmost weakness, imperfection, and folly, I would hope my heart deceives me not, when I say to my friend, I trust that I intend well. The great example, — the glorious and divine Saviour; — the first thought humbles, abases,—yet, blessed be God, it exults and rejoices in that infinite and boundless source of love and mercy.

The state of the weather makes travelling not a little fatiguing. I have the pleasure of now coming homeward. There are many travellers at the first, or great houses; but these three or four weeks I have not met one Englishman. We are here surrounded with vineyards, so I must not say it is hot; yet I cannot help wishing for my refreshing Bath.

I have spent some Sundays with the French Protestants. I love and esteem them. Though separated, yet truly united. I trust and hope we shall all make one great and glorious body. In which wish,

I truly remain, &c.

JOHN HOWARD.

P. S. Mr. Castleman, Mr. Freelove, &c. with gratitude. I think of their late instance of affection; and with pleasure on some sacred moments. Adieu. I pray God bless you; and may many be your joy and crown of rejoicing in that great and glorious day.

J. H.

AFRICAN COMMENTARY.

No. III.

Gen. xiii.

ABRAHAM and Lot left Egypt with their families and numerous flocks, and sojourned in the country of Canaan, where not an acre of ground belonged to either of them. In consequence of disputes arising among the herdsmen, we find these two friends agreeing to separate; when Abraham said to Lot, "*Is not the whole land before thee? Separate thyself I pray thee: if thou wilt take the left hand, then I will go to the right; or, if thou depart to the right hand, then I will go to the left hand.*" Lot chose the vicinity of Jordan, and Abraham chose Canaan.

WERE foreigners to come over to England, and one half of the company to select Kent, and the other Essex for grazing their cattle, without asking and obtaining the consent of the proprietors, it would be considered a trespass, and the cattle would be seized. It is otherwise in South Africa, for a person might drive ten thousand head of cattle into any of the countries, and feed them on the pasture as long as he pleased; yet none of the natives would consider it an intrusion. They know nothing of landed property.

To a considerable extent, the same state of things existed in the days of Abraham in those countries which he visited, not excluding Egypt itself; yet not universally, for we find him afterwards purchasing a field and cave of Ephron, the Hittite, to bury his wife.

LETTER II.

FROM A PROTESTANT MINISTER AT M———.

You invited me, my dear brother, to write to you every time that I felt any uneasiness; and you may easily suppose that if I have not profited by your obliging offer, it has not been for want of occasion; but now a delicate question presents itself:—Shall I withdraw myself from M——— or not? — One of my friends at Geneva writes to press me to return; my aged father who is ill desires it. My friends

remind me of what I owe my native Swisserland. I reply, by declaring to them the distressing state of the French churches, which require more faithful labourers; the success of my ministry by the blessing of God;—the fear I have of offending God, by taking counsel of a carnal heart which would fly from those trials which are appointed by the will of God. I entreat them to weigh these considerations *pro* and *con*, to pray for my direction, and to judge, not after the flesh, but after Christ, who commands us to forsake all and follow him whither he leads.

The example of my countryman, M. F——, second pastor of L——, is pleaded powerfully, as he is gone to N——; but my brother of St. H——, will have it that my call is to stay here. Will you, dear brother, give me your opinion?—The desires of English Protestants to promote evangelical religion in France, alone encourage me to stay. With all my heart I offer my knowledge of English to translate the Tracts of the Religious Tract Society, and other excellent books; the multiplication of which cannot fail to produce the happiest effects among us. I have formed a class of young women, who meet every Monday evening to give an account of the Scriptures which they have read the preceding week.

M. C. pastor of the church at C——, sees things in their true light, and preaches the Gospel purely. Likewise M. L. of P——, has abandoned the preaching of mere dry morality, to attach himself to the Tree of Life, instead of preaching Heathen virtue, contrary to the spirit of Christ's Gospel.

A young minister of Geneva, lately ordained, writes me word that a happy change has been effected in his views, by the blessing of God, on my conversation with him during my short stay there. We often conversed of the things of God, which he says, at first, appeared entirely new and strange to him, and put him into a bad humour, by cutting up his self-love by the roots; that his thoughts had been greatly agitated; but now he sees the truth as it is in Jesus, and enjoys the peace that passeth understanding. Our friend M. at B——, abounds in the work of the Lord, who blesses his ministry in that place. Such good news, my friend, I know will fill you with joy; yet we suffer a very afflicting famine for want of the word of God. What few Bibles we have are of too small a print, which is discouraging. When I exhort the poor and the aged to retire and read the Scriptures, the few who can read, either have no Bible, or such as fatigue their eyes to read. Thus they are forced to lay by the book of life; and ask me if I cannot procure them Bibles with a larger character: I wrote to Paris, but can obtain no answer. I resolved to write and entreat you for information of your Bible Institution. I have distributed about twenty New Testaments; but I have no more resourses. I grieve that the reformed are destitute of the nourishment of the Bread of Life; without which their souls cannot be strong in faith and divine knowledge. Alas, we have now no hope of establishing a Bible Society in the South! The late attempt was crushed as a political danger, and is relinquished until circumstances offer some guarantee of tranquillity. One of my elders would willingly advance a sum to buy a few large Bibles, and good print, for our pious and aged poor families; but where can we purchase them? — Oh, that we could make known our condition, and our necessities in a monthly magazine! But even so good an enterprize as that must be laid aside for a time in this unhappy country. The mind of our friend who would have conducted the magazine, is sunk almost into temporary melancholy.

THE

SEVENTH ANNUAL ADDRESS

OF

THE MINISTER OF IVER

TO HIS PARISHIONERS.

Dearly Beloved,

THE object of my last year's Address was to invite you to Public Prayer;—to urge your frequent attendance at the House of God, and your devout use of the Evangelical Liturgy, with which we are blessed.

The aim of my present Address is to recommend and enjoin fervent prayer in private. Indeed, my brethren, the great end of my preaching is accomplished, if I awaken in your hearts a spirit of earnest supplication, and make you a praying people. Unless my sermons are blessed with the effect of bringing you often on your knees, of humbling you at a throne of grace, and of leading you to wrestle in prayer for spiritual blessings, I preach in vain, and you hear in vain. What avails the setting before you your guilt and danger as sinners, if you are not constrained to cry to God for mercy? — what avails preaching Christ crucified, if your hearts be not drawn to seek salvation through Him? — what avails the proclaiming God's willingness to grant the Holy Spirit to them that ask him, if you neglect to comply with this simple condition? — But, oh, what an abundant blessing would follow my ministerial labours among you, would you all but pray over in secret the instructions you receive from the pulpit! — would you hasten home, without waiting for the customary, though mistimed salutations, while the recollection is fresh, the impression strong, and the heart full, to ask God, in the name of his dear Son, to bless and to apply what you have just heard to your soul's good. Thus you would make your hearing profitable indeed; — thus you would "mark, learn, and inwardly digest" the word preached; and the seed sown by your minister at church, would not be exposed to the enemy of your souls, nor stifled by the cares and concerns of the world; but would sink deep into your hearts, be watered by the dew of Heaven, and bring forth fruits of righteousness an hundred fold.

Do you ask me what Prayer is? 'It is the voice of want to Him, who alone can relieve it:—it is the cry of sin to Him, who alone can pardon it. It is not eloquence, but earnestness.' — It is not fine words nor flowing periods, but it is a deep sense of our guilt as sinners, urging us to approach the Saviour, — and to seek pardon, help, and salvation, with strong crying: — it may be with tears, and groanings which cannot be uttered. — Did you ever hear a man that was starving beg for bread?—*that* was prayer.—Did you ever witness the agonizing cry of the condemned criminal for mercy? — *that* was prayer. — Did you ever behold the shipwrecked mariner looking wishfully to those on shore for rescue? — *that* was prayer. — The Publican prayed when he cried "God be merciful to me a sinner!" — Peter prayed when he said "Lord, save me, or I perish!" — Bartimeus prayed when he exclaimed "Jesus, thou Son of David, have mercy on me!" — Stephen prayed when he uttered these words:—"Lord Jesus, receive my spirit!" — In all those instances the words of the petition were plain and simple; they could not indeed be more so; but in each it was real prayer, because it came from the heart; and therefore was heard and graciously answered by Him to whom it was addressed. The Publican went down to his house justified; —Peter was upheld from sinking by the sustaining arm of Christ;—blind Bartimeus was restored to sight; — Stephen fell asleep in Jesus in a calm and forgiving spirit. Indeed, I know not how sufficiently to re-

present to you the prevailing efficacy of genuine prayer. It besieges Heaven with a holy violence, accosting God in the language of the wrestling Patriarch: — "I will not let thee go, except thou bless me." We know that it has stayed the pestilence;—that it has caused the Sun to stand still in the heavens;—that it has parted the sea;—opened the prison-doors, healed the sick, and raised the dead to life again;—nay, it has done more; — it has melted the stubborn soul; — it has bound up the broken-hearted;—it has changed the proud sinner into the humble saint; — and restored to offending man the lost image of his God. — Do you ask what is the proper season for Prayer? I answer, in the Apostle's words,—"Pray without ceasing!" I mean not that you should be always on your knees, or always lifting up your voice to Heaven; but that you should constantly cherish a praying spirit, and be ready to frame a prayer from the circumstances about you.—Are you blessed with temporal mercies, with a comfortable competence, a smiling family, a fair reputation? Pray that these blessings prove not a snare to you, lest they rob the gracious Giver of your heart, and you have your "good things" upon earth only.—Are you tried in your health, in your circumstances, in your family? Pray that the will of God may be accomplished in the dispensation, that you may discern the drift of his Providence, may meet it with humble resignation, and reap the blessing. — Are you called to undertake some arduous duty, or encounter some severe temptation? — Pray that God's strength may be perfected in your weakness, that his grace may be sufficient for you, and that you may come off more than conqueror through Him that loved you.—Are you going to church? Pray that your hearts may be devoutly disposed, that you may enjoy God's gracious presence there, and worship him in spirit and in truth. —Are you leaving church? Pray that you may carry home the blessing, and that you may evidence in your tempers and your lives that you "have indeed been with Jesus." Begin the day with prayer! It is the golden key, that unlocks Heaven to pour down blessings on you. End the day with prayer! It is the same golden key that locks you up under Heaven's protection.

Pray for your Friends, that they may be near and dear to God;—pray for your Enemies, that their hearts may be changed, and their souls saved;—and when you have nearest access to a throne of grace, and feel your hearts in a heavenly frame, pray for your Minister, — that his soul may prosper and be in health; — that God would teach him, that he may teach others, and become the honoured, though humble, instrument of bringing many souls to glory.

I remain, dearly beloved,
Your affectionate Minister
and Servant in Christ,
Jan. 1816. EDWARD WARD.

ON ORACLES.

No. III.

Sir, *To the Editor.*

THE acquaintance of Christians in general with the peculiarities and practices of the Oracles of Heathenism is so slight, that it is difficult to select such instances as may carry conviction with them, to those who have not considered the subject. By way of explanation, I select two or three which have lately been illustrated and *commended* in our own country, under the sanction of much learning. The first is by means of WATER;—the second is by means of FIRE;—and the third is by means of *Fire* and *Water* united.

— But as, on all occasions of Oracular prediction, it was customary to warn off the profane, and to com-

mence these mysteries duly, so I also warn all who indulge suspicion that this water was other than spring water, that they expose themselves to punishment by the avenging furies; — and further, whoever shall so much as *think* of another kind of water, called BRANDY, — I consign him to the vengeance of all the gods under the earth: to Tartarus, — to Erebus, — to the wheel of Ixion, — to the vexations of Tantalus, &c. &c.

Says my author.—"The following beautiful explanation of divination by oracles, from Jamblichus de Mysteriis, p. 72, &c. will I doubt not be highly acceptable to the liberal reader; as it not only unfolds the manner in which the Delphic prophetess predicted future events, but the manner in which this was accomplished by the prophetess in Colophon and Branchidæ; and satisfactorily shews us how the gods communicate prophecy to mankind.

"It is acknowledged by all men, that the oracle in Colophon gives its answers through the medium of water; for there is a fountain in a subterranean dwelling, from which the prophetess drinks; and on certain established nights, after many sacred rites have been previously performed, and she has drank of the fountain, she delivers oracles, *but is not visible to those that are present.* That this water therefore is prophetic, is from hence manifest. But how it becomes so, this (according to the proverb) is not for every man to know; — for it appears as if a certain prophetic spirit pervaded through the water. This is not, however, in reality the case; for a divine nature does not pervade through its participants in this manner, according to interval and division, but comprehends, as it were, externally, and illuminates the fountain, and fills it from itself with a prophetic power; for the inspiration which the water affords is not the whole of that which proceeds from a divine power, but the water itself only prepares us, and purifies our luciform spirit, so that we may be able to receive the divinity; while in the mean time there is a presence of divinity prior to this, and illuminating from on high: and this, indeed, is not absent from any one who, through aptitude, is capable of being conjoined with it. But this divine illumination is immediately present, and *uses the prophetess as an instrument; she neither being any longer mistress of herself, nor capable of attending to what she says, nor perceiving where she is. Hence, after prediction, she is scarcely able to recover herself.* And before she drinks the water, she abstains from food for a whole day and night; and retiring to certain sacred places, inaccessible to the multitude, begins to receive in them the enthusiastic energy. Through her departure, therefore, and separation from human concerns, she renders herself pure, and by this means adapted to the reception of divinity; and from hence she possesses the inspiration of the god shining into the pure seat of her soul, becomes full of an unrestrained afflatus, and receives the divine presence in a perfect manner, and without any impediment.

"But the prophetess in Delphos, whether she gives oracles to mankind through an attenuated and fiery spirit, bursting from the mouth of the cavern,—or whether being seated in the adytum upon a brazen tripod, or on a stool with four feet, she becomes sacred to the god; — whichsoever of these is the case, she entirely gives herself up to a divine spirit, and is illuminated with a ray of divine fire. And when indeed fire ascending from the mouth of the cavern circularly invests her in collected abundance, she becomes filled from it with a divine splendor. But when she places herself on the seat of the god, she becomes accommodated to his stable prophetic power; and

from both these preparatory operations, she becomes wholly possessed by the god. And then indeed he is present with, and illuminates her in a separate manner, and is different from the fire, the spirit, the proper seat, and in short from all the apparent apparatus of the place, whether physical or sacred.

"The prophetic woman too in Branchidæ, whether she holds in her hand a wand, which was at first received from some god, becomes filled with a divine splendor, or whether seated on an axis, she predicts future events, or dips her feet or the border of her garment in the water, or receives the god by imbibing the vapour of the water, by all these she becomes adapted to partake externally * of the god.

"But the multitude of sacrifices, the institution of the whole sanctimony, and such other things as are performed in a divine manner, prior to the prophetic inspiration, viz. the baths of the prophetess, her fasting for three whole days, her retiring into the adyta, and there receiving a divine light, and rejoicing for a considerable time,—all these evince that the god is entreated by prayer to approach; that he becomes externally present, and that the prophetess before she comes to her accustomed place, is inspired in a wonderful manner; and that in the spirit which rises from the fountain another more ancient god who is separate from the place appears, and who is the cause of the place, of the country, and of the whole of divination."

We read in Scripture that the spirits of the prophets were subject to the prophets. I think this description of Heathen prophetesses, in which they are described as "no longer mistresses of themselves, nor capable of attending to what they say, nor of perceiving where they are," is a lively comment on the Apostle's words; and it may add one to the reasons for the early spread of Christianity to a wonderful extent. Which would the common sense and reason of mankind prefer, the orderly conduct of sincere Christians, or such disorderly scenes of mad intoxication? "It is a shame," says a sacred writer, "to speak of those things which are done by them in secret:" surely, Sir, these instances support his remark. What preparation! by seclusion, — by terror of mind, — by fasting, &c. under which, no doubt, the poor women often fainted! and, indeed, it was remarked, that the Delphic priestesses never were long-lived!

Another suggestion I must beg leave to add: — Might not such instances contribute to the prohibition of women from taking part in public worship in the church?—Might they not also contribute to the injunction for Christian women being dressed with decorum and modesty, as instanced in their wearing their veils in their religious assemblies?—What should *we* think of such prophetizing, in which the prophetess exposed herself so unbecomingly?—We should cry shame! shame! and can we suppose that there was not an equal sense of propriety among the primitive Christians?— Did not they partake of the same feeling? I presume they did; and that, for this cause among others, the greatest possible difference of personal appearance was put, by apostolic order, between Christian matrons and Heathen priestesses, whether inspired by Fire or Water; — or, whether they were "wholly possessed by the god with enthusiastic energy" through any other medium.

I am, Sir, yours, &c. T. C.

* That is, of an illumination which has no habitude to any thing material.

GIVING BIBLES TO SAILORS.

Sir, *To the Editor.*

On attending very recently a Meeting of one of the Bible Associations, I was much delighted with one or two pleasing anecdotes relating the beneficial results of giving Bibles to sailors; who are, I think, a class of individuals much neglected. While we are anxious to place a Bible in every poor man's possession, and endeavour that every

house may be furnished with this celestial guest, the cabin of the mariner is suffered to escape our notice; and he is passed by without an exertion made to lay before him this chart to the haven of eternal felicity.

I am well aware that there is already a society established for the express purpose of distributing Bibles to our Sailors and Soldiers; and that its efforts have been great, and much good done. But as this Society is confined to the supply of the wants of those serving on board his Majesty's ships, to the exclusion of those in the merchants' service; and as, in consequence of the peace, thousands are discharged from the navy, who will seek employment in the merchants vessels, I think the attention of the religious public, and the friends of the Bible Society, ought to be speedily directed to this class of persons.

And this may be done, I apprehend, without the formation of another Society for this express object. It may be accomplished by the different Bible Associations and Societies formed to aid the Parent Society, by a reservation of part of their funds to meet this new and, if persevered in, encreasing demands. For instance, the Southwark Society is divided into several associations. Some of these include the Banks of the Thames; and as doubtless many of its ardent friends' occupations call them frequently on the river, they would have an opportunity of ascertaining the wants of the vessels lying off their district, and obtaining the captain's, mate's, or seamen's subscription for a Bible. The River need only be taken from London Bridge to Woolwich; the space in which ships unload and take on board their cargoes. On each side of the river there are Bible Societies established; and were committees formed among those societies for this express purpose (calling themselves the Ships' Committee, or otherwise) I feel persuaded much benefit would be the result. The trifling expense of waterman's fares would be no consideration to the magnitude of that benefit; while a fresh stimulus would be given to persevere in the scattering of the seed of the word of God. And I trust the anticipation of the many delightful instances of good to be recorded at our anniversaries, produced by this plan, will animate every heart, fill every bosom with benevolent joy, and cause its immediate adoption throughout our societies. Should there, however, appear insuperable obstacles to the *general* adoption of this plan; yet, *where* it is practicable, I hope the hint will be received with attention, and the attempt made.

Incalculable would be the good derived from the conversion of every sailor:—he would display the influence of the doctrines of the Bible wherever he went. A pious sailor is a missionary; we may consider him as a preacher of righteousness in every country he sails to.

It is related of Colonel Gardiner, that whenever he reviewed his regiment, he caused every man on presenting his arms for inspection to hold up his Bible; and was careful also to know whether they read it.—Alas, how many masters of vessels put to sea without one! I have thought that, patronized as is the Bible Society, and encouraged by the government of the country in the free circulation of the Scriptures, an order might be obtained that no vessel should be allowed to clear out at the Custom-House, without producing the *Ship's Bible* to the clearing officer.

In the humble hope that these feeble hints may excite the zeal of Christians to extend the Redeemer's kingdom among a class of persons who have long kept a haughty and inveterate foe from invading our peaceful shores, and to whom we are thereby bound by the strongest ties of gratitude,

I remain, &c.

Bermondsey. C. L.

Obituary.

MRS. VINCENT.

[*In a Letter from the Rev. Mr Vincent, her Husband, to the Rev. Mr. Young, of Margate, who preached her Funeral Sermon.*]

Deal, Dec. 19, 1815.

My dear Brother,

With much esteem I read your friendly letter, and feel grateful for your kindness in so readily complying with the wishes of my dear departed wife, connected with my own. You will keep in mind that she desired not any encomiums to be passed upon her. She had in contemplation the spiritual benefit of others, in requesting that a funeral sermon might be preached. With regard to materials, I have already stated the text which she chose (Phil. i. 23.) Perhaps, the most eligible method I can adopt in furnishing you with materials, will be to give you a few of her own words, at different times, during her affliction; which will enable you to judge of the state of her mind.

She was confined to her chamber almost 23 weeks, and nearly as long to her bed. About 16 years ago, it pleased God to commence a work of grace upon her heart, which gradually appeared in her walk and conversation. From the commencement of her last affliction her mind was calm and peaceful, manifesting no anxiety to live, nor any distressing fears of death. "Natural ties," she said, "make me rather wish to live than die." With regard to her hope of eternal life, Christ was the sole ground thereof. She saw herself a ruined sinner, and looked to the great Redeemer alone for salvation. Under her affliction she clave to him; and her thoughts were frequently employed about him. A short period after she was confined, I entered her chamber, — found her strength nearly exhausted, and, to appearance, not far from the gates of Death. When able to speak, she exclaimed,—

"Jesus, lover of my soul,
Let me to thy bosom fly," &c.

On Jesus she meditated by day and night; and was heard to sing of him when her eyes were closed in sleep. Instead of murmuring, she reflected on the sufferings of Christ, and thought her own not worthy to be named. After perspiring very profusely, she said,—"I sweat,—but not drops of blood. — What must Christ have suffered when he sweat drops of blood!" Sometimes she expressed her fears lest she should be a hypocrite; — "Yet, surely," said she, "now that I consider myself to be near death, I cannot be acting the hypocrite." 'Search me, O God, and try me,' &c. As her affliction was protracted, she gained a deeper sense of sin, and of her own sinfulness, than at any former period of her life. Upon this subject she said, "I see myself a great sinner:—I am full of sin." I once heard her, in my study, singing; I stepped to her, and asked what was the subject of her song: she answered, with tears,—

"My grief and burden long have been,
Because I could not cease from sin."

At an after-period I observed her in a most fervent prayer to God,—wrestling, with tears. I asked her for what she so earnestly prayed; she said, "That I may be entirely resigned to the will of God, and be kept from murmuring.

When extremely weak and low, her mind was fixed upon the things of God; looking forward to the hour of death, and contemplating Heaven as a glorious state into which she should enter. She exclaimed,—

"Then shall I see, and hear, and know
All I desir'd and wish'd below," &c.

It is impossible to describe what appeared to be the feelings of her soul while she dwelt upon the word ETERNAL; which, I suppose, she repeated twenty or thirty times. When full of pain, she said, "To whom can I go but unto Thee; — the world is nothing; — the things thereof are nothing to me.—Lord, make me more holy!— May Christ be unto me righteousness, and sanctification, and redemption.—Lord, I am afflicted; yet I hope I can say 'Thy will be done;' —here I am,—do with me as seemeth good to thee.—May God be glorified! I see myself a sinner, plucked

as a brand from the fire!—O what a mercy! —The Lord," she added, "is my Shepherd, I shall not want." &c. When greatly afflicted, she said, — "It is good to be afflicted; therefore it is good to have this pain in my body." When undressed (about to go to bed) and extremely feeble, her words were, "None can do me good but Christ,— my Father, — my Friend, — my everlasting All: — Oh, that is a mercy!"—When in much pain, she said, "If it be thy will, take me to thyself; yet I would not have a will of my own: I would say Not my will, but thine be done.

With regard to gratitude, she was sensible that it was not in her power to praise God as she ought for his goodness. "I cannot," said she, "praise Thee as I would.—Oh, He is a gracious God!" Speaking of her withered limbs (she was at this time almost a skeleton): — "I would not," said she, "exchange them."

'Poor, weak, and worthless, though I am,
I have a rich Almighty friend;
(Jesus the Saviour is his name)
He freely loves, and without end.'

"I want to love him more; — I want to be swallowed up in him."

To her dear children she spake in a most affecting manner; and a time of weeping indeed it was. — "Pray," said she to them, "that God would take the stony heart out of your flesh, and give you an heart of flesh; —say, God be merciful to me a sinner." She spoke to them of her own experience when she first sought the Lord,—how fervently she then prayed,— the pleasure she found,— and the relief she thereby gained. When speaking to me of her affliction, and of the circumstances which led to it, so far was she from murmuring, or uttering an impatient word, that she adored God for his goodness, in making her an heir of eternal glory. "Blessed," said she, "be God for his renewing grace, his abundant mercy, and his everlasting love."

But, my dear brother, I must not go on with a statement of words which proceeded from her lips, which are now for ever closed. Her happiness seemed great;—she would break forth into singing and praising God. Early in the morning she would sit up in her bed, and speak of the things of Christ. She was remarkably attentive to the providence of God toward me, as well as toward herself in the time of her affliction; and such friends as were particularly attentive (they were not few) became much endeared to her; but she did not, in surveying human kindness, lose sight of Him who rendered friends friendly. She viewed God as the Donor of all good; and remarked, that he does all things well. Speaking to me, and of me, she said,— "What a mercy is it that you are not weary of me. Could I make the congregation, or even the whole world, hear me, I would tell them of your kindness; but," she added, "I can give you up for Christ."

During the last day she spent upon earth she spoke but little. In the morning, she said to one of her sisters that she was comfortable; and being asked, in the afternoon, how she did, she said again that she was comfortable. About half an hour before she died, I asked her how she found her mind; to which she answered, "Tolerable." She spoke to me no more.

I can truly say, the chamber in which she was afflicted and expired, and in which I spent much of the last twenty weeks, appeared something like a little heaven. In it I shed many tears; some of which were tears of joy. God was gracious to her, to me, and to all my family. Indeed I told Brother Chapman, of Greenwich, who came to see us, that Mrs. V. and myself had never been more happy than during her affliction. The last days we spent together were our best days; and I think we lived more to the glory of Him, to whom we were indebted for our many mercies.

I am, &c. JOHN VINCENT.

JUVENILE DEPARTMENT.

ELIZABETH HEAKES

Appeared much indisposed and complained of a pain in her head on the first Sabbath in May, 1811; continued much the same until the Monday following, when she had some comfortable sleep. When she awoke, she said "I am going to die. — I will pray to

God Almighty. — I am going to Heaven." Seeing her mother weep, she said "Don't cry; kneel down and pray: I love to hear my mother pray." She would often express her love to her parents; and when asked if she did not love Jesus Christ, she would reply, "I love Him better." At one time she was asked why she loved him; she said, "Because he will take me to Heaven." Thus it appeared that she loved him because he first loved her, and was pleased to favour her with a manifestation of it before he took her to himself. She was very patient, and perfectly sensible to the last. She would at times say, "My head pains me: — I am very weak;" and in general add, "Pray with me, mother." In this painful, though happy state, she continued three weeks. And when told of the love of the Saviour to poor sinners and to little children when upon earth, the tears would flow, and her countenance express that she felt what she was unable to explain. Her father, who was watching the last convulsive struggles, observed them cease; and with a sweet heavenly smile she expired. It may, indeed, be said of her, that with a smile upon her face she passed the important hour of death, aged two years and seven months. — Out of the mouth of this babe, O God, thou hast perfected praise.

S. H.

ANNE WEDDERSPOON

Was the only surviving child of Mr. and Mrs. Wedderspoon, Castle Street, Leicester Square, who are members of the Rev. Mr. Jerment's congregation, Oxendon Chapel. About two years and a half ago, they were deprived of another and elder girl, Katharine, at the early age of five years and seven months. She enjoyed a religious education, and had good satisfying evidence of saving acquaintance with Jesus Christ. Her amiable temper and sudden death made the trial very heavy to the parents; especially to Mrs. Wedderspoon, whose maternal feelings are uncommonly acute and warm. The sore bereavement occasioned serious self-examination and harassing doubts with respect to the state of her own soul; but was mercifully kept from sinking under the severe trial, and from utter despair. She prayed often, and frequently read the Bible, sometimes aloud; while the youngest child, then little above two years of age, listened, enquired, and endeavoured to sooth her mother; expressing a desire to supply the place of *Katharine*. Being of a delicate constitution, and frequently ailing; blessed with a ready mind and docile temper, Anne was much with her mother, and solicited instruction as to the important truths which were read to her; and it was cheerfully given. Though treated with indulgence, she was obedient and submissive to her parents. She delighted in prayer, and in religious conversation; and could repeat many psalms and hymns. It was her custom to repeat a psalm or hymn every morning and evening at the end of her prayers. She usually expressed the last verse of the 23d Psalm thus:—"And in God's house for evermore, Anne's dwelling-place shall be." In the evening she frequently repeated the hymn,—

"Gentle Jesus, meek and mild,
Look on me a little child," &c.

Or the hymn,—

"And, now another day is past,
I'll sing my Maker's praise," &c.

The Lord's Day was delightful to her soul; and she began it with singing the hymn, "Blest morning," &c. — This little child frequently spoke of sin and the Saviour; — of Heaven; — of God's omniscience, purity, and kindness; and of the Resurrection. She acknowledged the depravity of her heart, yet modestly avowed her love to Jesus; and scores of times took leave of her mother at night, with these words:—"Christ came to give his life a ransom for many.— blessed news, mother, blessed news!" She often said, that Katharine was gone to God; and that her father, and mother, and herself would soon be with her sister, and with God. On the 2d of January, Anne was indisposed; and it was discovered, on the 3d, that she had the measles. Medical aid was procured, and no feverish symptoms appeared till the morning of the 5th. She died that evening with placidity, and fell asleep, we trust, in Jesus, at the age of four years and eight months.

Miscellanea.

FRENCH PROTESTANTS.

Mr. Editor,

The following Extracts from a Work, entitled *Synodicon in Gallia Reformata*, written by Mr. Quick, an eminent Nonconformist Minister, are not only very important as historical facts, but peculiarly interesting at a moment when the artifices which were employed in the reign of Louis XIV. for the injury of the Protestants, preparatory to the revocation of the Edict of Nantes, appear to be again resorted to, in order to distress and persecute the professors of the Reformed Religion in France.

Yours, M. S.

THE Edict of Nantes, given in favour of the Reformed Churches by Henry IV. on the 2d of May, 1598, though frequently infringed, was, on the whole, tolerably well observed during the life and reign of Henry. —But no sooner was he sent out of the world, by the paricidical hand of a disciple of the Jesuits, but the Reformed found their urgent want of him.

Though they had now and then some sprinklings of court holy-water, yet the old implacable malice of the Popish Clergy broke out against them, and, at their instigation, Louis XIII. took away their cautionary towns,—deprived them of their franchises, and of those salaries, for which the churches had compounded with his father. The time of their total ruin was not yet come. God gave them mercy in the midst of judgment; and the foreign political designs of Louis inducing him to calm and soothe his oppressed subjects at home, he issued a proclamation of grace and pardon to them, from Nismes, July, 1629. This Edict, as all others given by former kings, was observed no farther than it pleased them. Many complaints were made by the deputies of the Reformed, and now and then small favours were granted to stop their mouths. In this state of depression they remained during the life of Louis XIII. but on his death, in 1642, and the commencing Regency, brighter prospects opened to their view. In July, 1643, the queen-mother and council, published a declaration in their favour.

In those difficult times, when the Prince of Condé aspired to the crown, the Reformed stood by the interests of Louis XIV. and rendered very material service in placing the crown on his head. This important service he acknowledged in an Edict, dated May, 1652. In this Edict, he ratified all former Edicts in their favour; and declared, 'We will and declare, that it is our pleasure that our subjects of the said *pretended* Reformed religion shall be maintained, especially in the free and public worship and exercise of their religion; and we will that transgressors of this Edict be punished as disturbers of the public peace.'

Every where the deserts of the Reformed were proclaimed. The queen-mother herself acknowledged, that they had preserved the government for herself and her young son: but the enemies of the Reformed, with an *incredible wickedness, made this great service of theirs in saving the king and the kingdom*, the precise and proper cause of their ruin, and of all those evils which have since befallen them. Their adversaries and the Popish Clergy, constantly instilling into the mind of the king and the court, that venomous doctrine,—'That if upon one occasion the Reformed could save the state, on another they might overthrow it:—that, therefore, the party must be suppressed, and the good they had done only be regarded as an indication of the mischief they were capable of effecting.' This *diabolical policy* took with the ungrateful court; and as soon as the kingdom was settled in peace, the design was set on foot of destroying the reformed churches; and that it might be clearly understood that it was their zeal and loyalty for the king which had ruined them, those cities which had given the noblest instances, were first assaulted. Rochel was exhausted by proscriptions, and her best ministers and citizens were driven into exile. Montauban and Milhaud, were sacked by soldiers.

It would be difficult to give an exact account of the various methods used for their destruction, till at length the Edict of Nantes was publicly and faithlessly revoked. The malice of their enemies was exceedingly fruitful in plotting and contriving mischiefs for twenty years together. I shall mention but a few.

[*To be concluded in our next.*]

Review of Religious Publications.

1. Two Tracts, *intended to convey correct Notions of Regeneration and Conversion, according to the Sense of the holy Scripture, and of the Church of England. Extracted from the Bampton Lecture of* 1812, *and published in a Form adapted for Circulation among the Community at large, and at the Request of the Salop District Committee of the Society for promoting Christian Knowledge. By* Richard Mant, D. D. *Chaplain to the Archbishop of Canterbury, Rector of St. Botolph's, Bishopgate, &c. A new Edition. Price* 1*s.* 6*d.*

2. An Enquiry *into the Effect of Baptism, according to the Sense of holy Scripture, and of the Church of England (in Answer to the above.) By the Rev.* John Scott, M. A. *Vicar of North Ferriby, &c.* 8*vo,* 5*s. sewed.*

3. Baptism *a Seal of the Christian Covenant; or Remarks on Regeneration, &c. (in Answer to the same.) By* T. T. Biddulph, A. M. *Minister of St. James's, Bristol.* 8*vo,* 5*s. sewed.*

THIS is a controversy of no ordinary importance: it relates to the vitals of Christianity, and deserves the attentive consideration of all who desire to know the mind of the Spirit in the Scriptures of truth. Dr. Mant's pamphlet appears before the public with strong recommendations; for the author was a Bampton lecturer, at Oxford; Chaplain to the Archbishop of Canterbury; and one of the persons selected to compile a Commentary on the Scriptures, under the patronage of the Society for promoting Christian Knowledge: it has been adopted by that Society, and circulated throughout the kingdom, with the annual packet, sent to all its members: so that it may be considered as holding forth the opinion of a large body of the clergy of the Established Church. On these accounts, it claims peculiar attention. It is also evidently designed, not merely to defend the sentiments of the author and his friends, but also to brand with contempt the more evangelical clergy. These servants of Christ are described as 'a party, a sect, in the very bosom of the church, who arrogate to themselves the distinction of being her only faithful sons;' but 'whose preaching is in *irreconcilable hostility* to her *unequivocal and numerous* declarations;' on whose banners '*Regeneration* is, as it were, inscribed as a watch-word,—regeneration, not the fruit of Christ's holy ordinance of baptism, but the effect of their declamation.'—Mr. Whitefield is censured as guilty of 'inconceivable effrontery' for declaring that 'he would as soon believe the doctrine of Transubstantiation, as that all people who are baptized are born again.' He is charged also with 'a spirit of uncharitableness equal to his effrontery,' for asserting that 'baptismal regeneration was the great Diana of the present clergy and of the present age.'

Mr. Scott, of Hull (one of the clerical sons of the venerable author of the Commentary on the Scriptures, and many other excellent works) has, with no small ability, entered the lists with Dr. Mant, and very fully combats his views of regeneration.

Mr. Scott admits that, in very early times, strong language came into use in the Christian Church concerning baptism; and that the Church of England has retained a portion of this language, by speaking of every one admitted to baptism as 'born again,' and 'regenerated by God's Holy Spirit;' but he adds, 'it is by no means sufficient merely to quote this language,' it must be examined in what sense, and on what grounds, the Church uses it.

Dr. Mant understands by 'the regeneration of baptism' 'a supernatural grace conferred'—'a new principle put into us'—'a new principle of life' and 'of action'—'even the Spirit of grace'—'the sanctification of the Spirit'—which 'makes us heirs of salvation'—'entitles us to eternal life.'—He believes, 'that all this extends to every one to whom baptism is rightly administered:' that to deny this is 'to deny its sacramental character'—'is heresy'—is 'in some sense doing despite to the Spirit of grace:'—and,

finally, he holds that 'no other regeneration is possible in this world.'—*See Mr. Scott's Inquiry, p.* 10.

Notwithstanding this 'diversified phraseology,' Mr. Scott thinks the Doctor's language 'indefinite, indistinct, and neither consistent with itself, nor with other parts of the work:' for after all, it may be asked, 'Is baptism itself regeneration?—or does it *convey* regeneration?—or is it only *attended by* regeneration?—does it convey regenerating influence only to infants, or to all 'to whom it is rightly administered?'.

Mr. Scott, in his second chapter, proceeds to consider the argument from Scripture,—examines Dr. M.'s scriptural authorities, and his observations upon them, particularly his insisting upon the '*joint operation* of water and of the Holy Spirit (from John iii. 6.)—born of water and of the Spirit;' which common sense teaches us to understand of the purifying influence of the Spirit on the soul, to be like that of water on the body. Mr. S. justly observes, that the operation of the Spirit is, in a very similar manner, connected with another material substance, fire. 'He shall baptize you with the Holy Ghost and with fire.' Might not persons argue from this passage 'the joint operation of the Holy Ghost and fire,' as Dr. M. does from water? Other Scriptures, perverted by him, are justly explained by Mr. Scott.

Mr. S. then presents, in a solemn view, the *consequence* of maintaining that baptism is regeneration, or the only medium of it:—it is this—that whoever dies without baptism is inevitably lost forever: for as no man can inherit the kingdom of God, unless he be born again (John iii. 3.) then, if regeneration be baptism, it must follow, on Dr. M.'s plan, that no unbaptized person can be saved. Will he exclude from the possibility of salvation the whole body of Quakers, all the children of Anti-Pœdobaptists, who die without receiving adult baptism, &c.? Do all these perish without hope?—not to speak of all the children of Jews and Mohammedans.

Of Mr. Biddulph's pamphlet we can only state at present, that, as he pursues a different method, and cites many authorities omitted by Mr. Scott, we do not think it a matter of regret that both these able writers have attacked an error of such immense importance.

[*To be concluded in our next.*]

The Present of a Mistress to a Young Servant; *consisting of Friendly Advice and Real Histories.* By Mrs. Taylor, *of Ongar. Price* 3*s.* 6*d.*

The former productions of Mrs. Taylor's pen, 'Practical Hints to Young Females,' and 'Maternal Solicitude,' have been received by the religious public, as they deserved to be—very favourably. This book bears the same distinguishing character—that of sound sense, rendered pleasing, palatable, and interesting to the reader; the result of observation and experience, and recommended by benevolent intention and good humour. Mrs. Taylor is one of the few who are well qualified to write for the middling and lower classes of society, whose welfare she appears to have at heart, and to whom her hints and instructions cannot fail to be useful.

This little volume is not so much intended for competent servants, especially in large establishments, as for young girls at their first setting out in life. 'Plain families have the trouble of forming such for higher situations, and it would contribute greatly to the comfort of both classes, if steady principles and sober habits could be early instilled into those by whom they are served.'

But an object, still greater, is kept in view.—It is 'to form good wives and good mothers' among the poor; for there can be little doubt, that she who is brought to act conscientiously in the character of a servant, will acquit herself well in these more important relations.' The writer has, therefore, adopted a very minute mode of instruction, on the subject of Frugality especially. 'It is obvious that the good design of the work could not have been effected by any other mode.' To recommend this volume to young people, many anecdotes and characters from real life are introduced, calculated not only to relieve the tedium of dry advice, but to impress the injunctions more deeply.

Some idea of the book may be formed from the following list of its contents:—1. Introduction. 2. Keep-

ing in Place. 3. Teachableness. 4. Good Temper. 5. Speaking the Truth. 6. Honesty and Sobriety. 7. Gossiping and Holiday-making. 8. Frugality. 9. Industry. 10. Management and Regularity. 11. Cleanliness. 12. Observation, Attention, and Memory. 13. The Nurse-Maid. 14. Sickness. 15. Dress. 16. Behaviour to Parents. 17. Conclusion.

These particular topics are treated in a very just and striking manner. The good servant will, with pleasure, behold her own picture; the bad may blush at her own deformity. The matron will confirm the truth of the likenesses by the experience of past years;—the young woman may profit by learning which characters to imitate, and which to avoid. In a word, we sincerely wish, for the happiness of individuals and of families, that this little, but interesting volume, may obtain an extensive circulation; and we think that it will form a desirable addition to the kitchen-library, and be a most valuable present to a young girl, when she leaves the Sunday School, or quits the habitation of her parents.

Looking unto Jesus, *as carrying on the great Work of Man's Salvation; or a View of the everlasting Gospel. By* Isaac Ambrose. *Abridged by Rev.* Robt. Cox, A.M. 8vo, 7*s.* 6*d.*

The name of Isaac Ambrose stands high on the list of the two thousand worthies, who were ejected from their livings for nonconformity, in the year 1662. He was a man of eminent piety and excellence, 'holy in his life, happy in his death, and honoured by God and all good men.'

The edifying productions of his pen are collected together in a folio volume, which was printed in the year 1689; among which, his treatise on Looking unto Jesus is particularly distinguished, and esteemed for the rich savour of evangelical truth which pervades the whole of it. Indeed, to all who desire to glory in nothing, save in the cross of our Lord Jesus Christ, this work must be a valuable acquisition; though to some the prolixity of it may be deemed an objection.

The publication now before us will, we doubt not, be preferred by a numerous class of readers, as it gives the substance of the whole, greatly compressed; and so is better adapted to their want of leisure for perusing the more extended original.

For this abridgment the Public are indebted to the same respectable clergyman, whose History of an Old Pocket-Bible we had the pleasure to notice in our number for January, 1814.

A Table of Contents would greatly improve this volume.

Notes, *intended as Materials for a Memoir, on the Affairs of the Protestants of the Department Du Gard.* 8vo, 1*s.* 6*d.*

These Notes were written by an eye-witness of many of the facts which they describe, and a person of unblemished reputation. They are published by order of the Committee of Dissenting Ministers, appointed by the General Body for superintending the funds contributed to the relief of the persecuted French Protestants.

It is not generally known, that, *before* the French revolution, the Protestants continued to be the victims of Persecution; the excesses of that revolution were deplored by them, but it was the termination of their sufferings, and the commencement of their religious freedom. About that time the Catholics of Nismes and of Uzes formed the design of annihilating the Protestants; and the same persons who, in 1790, had sworn to massacre them, were at the head of the disturbances in 1814 and 1815,—When Louis XVIII. was restored, the Protestants flattered themselves that they should enjoy repose; but a great number of the Catholics soon discovered their enmity, and cruelly declared, that he was exclusively *their* king; they insulted, calumniated, and accused them under the most frivolous pretexts; and *would* persuade them that they were disaffected towards the sovereign, nor would any assurances, on the part of the Protestants, satisfy them of the sincerity of those whose ruin they had sworn to effect. Associations were formed, headed by men of infamous character (several of their names are mentioned in the pamphlet) joined by the vilest of the populace, who assembled in the Esplanade, when they sang toge-

thor in songs, that *they would wash their hands in the blood of the Protestants; that with their liver and lights they would make a mess to feed on.* — Some of these wretches were paid a shilling or more per day, the women 10d. and children 3d. or 4d. for their services. Even a magistrate ventured to declare, that *a second St. Bartholomew was necessary**. Others would publicly take cords and soap them, in the presence of the Protestants, declaring that they would tie them to the gallows prepared for their execution. Indeed, several gibbets were found at the house of an apothecary and elsewhere. When Bonaparte landed, they said, we are going to take him; but when we return we will kill you all. When the Protestants offered to join the ranks of the army, they were threatened with death; but a subscription, opened for its subsistence, was, in a few days, completed almost entirely by the Protestants. When the 67th regiment of the line and others declared in favour of Bonaparte, the city guard, composed chiefly of Protestants, their ministers, and others, used their utmost efforts to promote peace and order, and to quiet the minds of the Catholics, who feared a dreadful reaction: but this only augmented the rage of their enemies; and as soon as a reverse took place, they began to plunder the habitations of the Protestants. The city guard capitulated; but, contrary to treaty, nearly 300 were massacred. The assassins were collected by the alarm bells of Nismes and the surrounding villages; and when the horrid deed was done, the bells of all the churches were rung, as if they had announced a festival day. From the 17th to the 23d, and from the 25th to the 28th of July, the infuriated rabble plundered *several hundreds* of the houses of the wealthy Protestants, and robbed the warehouses of those manufacturers who had maintained them for ages past,— even the workmen had their looms destroyed! Seldom a day passed but 5, 10, 15, or 20 persons were murdered; and on the 16th of August, 52 were massacred. The name of *Protestant* was as a sentence of death; and at least 400 persons were cut off from their families. A cruel monster (named Lafont, better known by the name of Trestaillon) boasted that he had killed 40, and wished to make up the number 50. Even the women were shamefully treated. One of 60 years of age was stripped, whipped three times, and obliged to go home naked, in the midst of curses and blows. The brigands went to the house of a Protestant farmer, made him light a great fire, stabbed him with a bayonet, and then hung him up in the midst of the flames, where he expired.

But we have not room to detail the cruelties recorded in this pamphlet; suffice it to say, that similar excesses were committed at Uzes, where, in one day, 28 houses were pillaged and 12 persons shot. The miseries were extended to Montaran, Lussan, St. Cezaire, Milhaud, Uchaud, and 14 more places which are mentioned.— Twenty pastors were obliged to fly, many to wander in the mountains, divine worship was almost everywhere interrupted. On the 15th of October persecution raged at Nismes more than ever. Four or five hundred were banished; and there was a serious intention to murder the whole of the

* In 1572, Charles IX. and Catherine de Medicis, his mother, contrived a bloody plan to extirpate the Protestant cause in France. They began with Admiral Coligny, on his way from the palace to his own house. The next Sunday, being St. Bartholomew's Day, Aug. 24, when the bells rang for morning prayers, the Duke of Guise made his appearance, with a large number of soldiers and citizens, who immediately commenced a general slaughter among the Protestants, whom they reproachfully called Hugonots. The cowardly Charles appeared at the windows of his palace, and shot those that attempted to escape with their lives, crying, to those that were in pursuit of them, *Kill them, kill them!* The diabolically bloody carnage continued seven days, when above seven hundred houses in Paris were completely pillaged, neither age, nor sex, nor office, nor even woman with child, was spared. Above 5000 fell in this religious slaughter. One monster boasted to the King that he had killed 150 in one night, with his own hand. None who are informed of this will need to inquire, what the apostle means when he speaks of some glorying in their shame! To the day when these inhuman scenes commenced, the Catholics of Nismes alluded, when they cried *Vive le St. Barthelemi!*

Protestants in the night of the 16th. Trestallion was entering the city at the head of several thousand men; but General Le Garde, who was afterwards shot, effectually resisted him. But M. Lafont, a peaceable man, an entire stranger to political opinions, after defending his house for an hour, was murdered, and cut into a thousand pieces.

When, by order of the Duke d'Angoulemne, a Protestant church was again opened, a dreadful tumult ensued, the worship was interrupted, and the people trembling escaped, threatened with death. The national guard of the city, who were all Catholics, being requested to assist in restoring order, declared, *That they would not expose themselves for villains.* The pastor escaped with difficulty, assaulted by stones; and the President of the Consistory (aged 70) was preserved from being murdered, only by the devotedness of some of the officers.

In one instance, a family of nine persons was murdered,—grandfather, grandmother, father and mother, and all their children. In another, the persecutor entered the house, and asked the woman for her husband. She said he was ill in bed. 'I will go up and see him.' He saw the sick man in bed. 'You are very bad?' "Yes." 'Ah! the doctors cannot cure you; but I can.' With this he pulled out a pistol, and blew out the brains of his victim.

On the 21st of December, one of their temples was re-opened; but such were the fears of the Protestants, that some of them first made their wills, and took leave of their families before they ventured to attend. However, all was calm; and they determined on celebrating Christmas-day.

The writer, at the close of this work, says, 'Will the kind of protection now granted them be of long duration? Will it not be torn from them again? After all they have suffered, they may well entertain fears.' He adds, 'The Protestant powers, who have overthrown the Government under which they were protected, should at least become their protectors. It would be truly worthy their dignity to befriend the Reformed of France, after having replaced the Pope in his seat, and contributed to the re-establishment of the Inquisition in Spain.' 'If the Government of France be either too weak or too ill-disposed towards them; to whom shall they turn to claim that protection, unless it be to the Prussians, but especially to the English? Their position is but little ameliorated by proclamations and orders; these have hitherto served only to deceive the public opinion.'

The manner in which the Protestants were compelled to give up their temples, in direct violation of the Charter, is detailed; and the manly conduct of the ministers, and the elders of the Consistory, cannot be too highly applauded.

We cannot help noticing, in this place, the manner in which this subject has been treated in 'The Christian Observer.' The writer of the article on Public Affairs, in the number for January, calls the publications respecting the late affairs in France — 'fabricated tales of persecutions;'—he treats the Resolutions passed at public meetings as 'discovering a factious wish to degrade the Bourbons:'—he represents the charitable efforts of Protestants as 'clumsy eloquence;' and speaks of the noisy declamations from Glasgow, Plymouth, &c.

We think that respectable bodies of Dissenting Ministers and Christians, of various denominations, ought not to be insulted in this manner. The assertions made in the publications alluded to, have been most abundantly confirmed, and it is a solemn truth, that the public letters of those Protestant ministers, which contradict these statements, *were* written under the *dictation* of the officers of the French Government. It is a sad aggravation of the sufferings of the Protestant ministers, that they should be forced to degrade themselves by the publication of falsehood.

The Christian Observer says,—'No one has yet pretended that, except in the department of La Garde, the Protestants have experienced any molestation whatever, or that the free exercise of their worship has been interrupted for a single moment.' We are surprized at this assertion, as we should have expected the Christian Observer to have had better information. It is certain that the Departments of Hesault and Aneyson have been the theatres of scenes similar to those which have been witnessed in

Gard. That the storm should have fallen with peculiar violence on the most important station is natural enough; that the spot where the venerable Paul Rabaut laboured with such success, for so many years,—whence issued the men most distinguished for promoting the enfranchisement of the Reformed, and which had been honored by the sufferings and blood of the Protestants, for ages before the Revolution, should first exhibit the deeds of superstitious malice and cruelty, is not at all surprising; and, had not the voice of the Dissenters roused the attention and indignation of Britain, where would not the same deeds by this time have been perpetrated? The fact however is, that, in departments hundreds of miles from Nismes, the Reformed have been insulted and alarmed by the most horrid threats:—they have been obliged to sleep in the fields and maintain nightly watches:—their ministers have been compelled to travel with fire-arms, to protect their persons, when going to preach the gospel, and to make fortresses of their houses when they retired to rest at night. They are deprived of consideration: their magistrates have been displaced—and, they live, where British interference has suspended the application of fire and sword, in a state of sufferance rather than security, and agitated by constant apprehension and alarm.

The Rural Christian; *to which are added, Sylvan Letters, or the Pleasures of a Country Life. In Prose and Verse. Fifth edition enlarged, &c. By* G. Wright, *Esq. Author of Solitary Walks, &c. Price* 2*s.* 6*d.*

The late Mr. George Wright was a gentleman of fortune, who employed much of his leisure time in composing small treatises of a religious kind, which, though they do not display great genius, are of a useful, and at the same time of an amusing description. Besides the original matter which they contain, they embrace a great number of valuable hints and quotations from the best writers in prose and verse; and, on the whole, put the reader in possession of a large variety of pious and profitable ideas on the most important subjects.

The Pilgrim's Progress: *the First Part rendered into Familiar Verse, with a close Adherence to the Original. By* Isaac James. *Price* 4*s.*

Mr. James certainly *amused* us by the minute account he gives in the preface of the commencement of this little work.—He adheres most rigidly to the text and spirit of the Pilgrim. The notes are useful, and tend to illustrate the work; especially those that relate to Sturbridge Fair, happily explain all that Bunyan has said of Vanity Fair; to which we think, with Mr. J. he alludes.

'With respect to Mr. Burder's versification of the Progress,' says Mr. J. 'our plans are so different, that they will not interfere.' Perhaps not: for there may be many readers who disrelish the smooth and easy versification of Mr. B. and may, therefore, prefer that of Mr. J.; of which the following is a fair specimen:—

'Now, as my dream did represent,
Christian and Hopeful forward went,
And Bye-Ends left, till one by chance
Look'd back and saw three men advance;
And soon came up with him, when he
Made them a very low *congee*;
Him too with compliments they greet,
That four old school-fellows should meet.'

While we sincerely wish success to every effort to benefit youth, we cannot augur much from this. A slavish adherence to the phraseology of the original makes the verse often appear harsh and unnatural. Mr. J. has 'reduced Bunyan's Apology, &c. into better metre and rhyme in some places;' why not then attempt, if indeed the task were not superfluous, a more free and poetical versification?'

The Question, How may a True Believer Rise superior to the Fear of Death? *Considered in a Sermon preached at the Baptist Monthly Meeting, at Eagle Street, London. By* Joseph Jenkins, D. D.

This discourse is founded on 1 Cor. xv. 57, 'But thanks be to God,' &c. The preacher lays down two propositions as the basis of his discussion. I. That there is a victory obtained through our Lord Jesus Christ. II. That this victory is now given, so that it may now be possessed, and

made a ground of hope and rejoicing. In the illustration of these heads, Dr. Jenkins brings forward many weighty remarks, adapted to promote the edification and comfort of the serious reader.

In the quotation of Col. ii. 14, 15, there is an inaccuracy, which we were surprised to find in a writer so conversant with Scripture, and which occurs twice in the sermon before us: Dr. Jenkins represents the 'principalities and powers' as nailed to the cross of Christ; whereas it is 'the hand-writing of ordinances' which the apostle so exhibits.

LITERARY NOTICES.

Mr. Editor,

PERMIT me to recommend, and most earnestly to request, any of your Readers or Correspondents, who is endued with the means to publish, in the French Language for circulation among the French Papists,—and in English, for the information and appeasing of certain "stout champions of Church orthodoxy" among ourselves,—President de Thou on Persecution, in the Dedication of his History of Henry the IVth of France, which Lord Mansfield said he never read without rapture.

Yours, ZELOTUS.

Mr. Summer's Treatise on the Being and Attributes of God, to which the premium of £400. was adjudged at Aberdeen, is nearly ready for publication, in two vols. 8vo.

Dr. W. L. Brown's Essay on the same subject, to which was adjudged the premium of £1200. is also in the press.

Rev. Josh. Marsden has nearly ready for publication, a Narrative of 13 Years Mission to Nova Scotia, &c.

Mr. Allen has in the press a work, entitled Modern Judaism; or the Opinions, Ceremonies, &c. of the Modern Jews.

Mr. T. Williams is preparing for the press, an Essay on *Religious Liberty*; in which will be considered, — The Primitive Terms of Communion, — the Right of private Judgment, — the Nature of Christ's Kingdom, and the horrid Effects of Intolerance.

Mr. Cox (author of the Life of Melancthon) is engaged in an Abridgement of Robinson's Scripture Characters, in one vol. 12mo; which is nearly ready.

In the press, and nearly ready for publication, a second vol. of Visits of Mercy, by Mr. Ely.—Mather's Essays to do good, edited by Mr. Burder, a second edition.—The Sunday Reader, or a Selection of Sermons for Schools, &c. by Mr. Lee, of Wallingford.—Rev. R. Heber's Bampton Lectures, in one vol. 8vo.—Rev. G. H. Watkins's Hints to the Heads of Families, respecting domestic Female Servants. —Letters on the constrained Celebacy of the Clergy of the Church of Rome.—A new edition of Bp. Taylor's Contemplations on the State of Man, in 12mo. By Rev. J. N. Goulty.

Proposals are issued for publishing by Subscription, Three Lectures, before the Christian Philological Society, by Mr. N. Rogers; in which several important differences between Modern Arminians and Calvinists are impartially considered, with a view to promote mutual Forbearance;—also for a new Translation, of Gessner's Death of Abel, a Sacred Drama: with Poems, on various subjects, by T. Wyatt.—A History of the Inquisition, abridged from Limborch, with a Continuation.

The Two last Parts of Mr. Boothroyd's Biblia Hebraica, which complete the work, will be published in the course of the present month.

Dr. Hawker has brought down his popular Commentary on the Bible to nearly the close of St. Paul's Epistles, in the 37th Number; and it is calculated that the work will be completed in about Three more Numbers.

SELECT LIST.

Griesbach's Greek Testament, with Notes, by the Rev. E. Valpy, B. D.—Three vols. 8vo, £2. 12s. 6d.

Jones's History of the Waldenses, with a Sketch of the History of the Christian Church. 2nd edit. corrected and enlarged to two vols. 8vo, with maps, &c. £1. 4s.

A Scripture Help to assist in reading the Bible profitably, with maps. By the Rev. E. Bickersteth. 12mo, 4s. 6d.

The Purple Island: a Poem, by Phineas Fletcher. With Critical Remarks, by H. Headley, A. B.; and a Life, by W. Jaques. 8vo, 5s.

Origin and Progress of Adult Schools. By T. Pole, M. D. 2d edit. 3s. 6d.

A new edition of Mr. Hooper's Life of Clement, in 12mo, only 2s. 6d.

Discourses delivered at the Ordination of the Rev. J. Yockney, Islington. 2s 6d.

Introductory Discourse and Sermon at the Ordination of the Rev. H. Tyler, Wattesfield. 8vo, 1s. 6d.

Report of the Provisional Committee of the Guardian Society. 8vo, 1s.

The Calvinistic Dissenter's Plea. 6d.

Two Sermons in the Old and New Churches, Wolverhampton, preparatory to the Establishment of a Bible Institution, with a Speech, &c. By the Rev. E. Cooper. 8vo, 3s.

Lectures on the Church Catechism. By the Rev. Dr. Bell. 2s. bound.

RELIGIOUS INTELLIGENCE.

PACIFIC CONVENTION.

THE following is a very extraordinary paper, purporting to be a solemn engagement between the monarchs of Russia, Austria, and Prussia, that they will take, as the sovereign rule of their political conduct, the holy and peaceful precepts of the gospel. We can only say, that we rejoice to see a good profession made before God and the world, and we earnestly pray that the parties concerned, and all the other powers of the earth, may adopt, and abide faithful to such commendable engagements.

St. Petersburgh, Jan. 10 (*From a Letter.*)

Yesterday there was published here, at the some time with our Imperial Manifesto, the following most remarkable Convention, in the Russian and French languages concluded at Paris, on the 26th of September last, between our Sovereign, the Emperor of Austria, and the King of Prussia.

In the name of the most Holy and indivisible Trinity,

'Their Majesties the Emperor of Austria, the King of Prussia, and the Emperor of Russia, having, in consequence of the great events which have marked the course of the three last years in Europe, and especially of the blessings which it has pleased divine Providence to shower down upon those States which place their confidence and their hope on it alone—acquired the intimate conviction of the necessity of founding the conduct to be observed by the Powers, in their reciprocal relations, upon the sublime truths which the holy religion of our Saviour teaches.

'They solemnly declare, That the present act has no other object than to publish, in the face of the whole world, their fixed resolution, both in the administration of their respective states, and in their political relations with every other government, to take for their sole guide the precepts of that holy religion, namely, the precepts of justice, Christian charity, and peace, which, far from being applicable only to private concerns, must have an immediate influence on the councils of princes, and guide all their steps, as being the only means of consolidating human institutions, and remedying their imperfections.

In consequence, their Majesties have agreed on the following articles:—

'Article I. Conformably to the words of the holy Scriptures, which command all men to consider each other as brethren, the three contracting monarchs will remain united by the bonds of a true and indissoluble fraternity; and considering each other as fellow-countrymen, they will, on all occasions and in all places, lend each other aid and assistance, and regarding themselves towards their subjects and armies, as fathers of families, they will lead them in the same spirit of fraternity with which they are animated to protect religion, peace, and justice.

'II. In consequence, the sole principle in force, whether between the said Governments, or between their subjects, shall be that of doing each other reciprocal service, and of testifying by unalterable good-will, the mutual affection with which they ought to be animated, to consider themselves all as members of one and the same Christian nation; the three Allied Princes looking on themselves as merely delegated by Providence to govern three branches of one family, namely, Austria Prussia, and Russia: thus confessing that the Christian nation, of which they and their people form a part, has in reality no other Sovereign than him to whom alone power really belongs, because in him alone are found all the treasures of love, science, and infinite wisdom—that is to say, GOD, our divine Saviour, the word of the Most High, the word of Life. Their Majesties consequently recommend to their people, with the most tender solicitude, as the sole means of enjoying that peace which arises from a good conscience, and which alone is durable, to strengthen themselves every day more and more in the principles and exercise of the duties which the divine Saviour has taught to mankind.

'III. All the Powers who shall choose solemnly to avow the sacred principles which have dictated the present act, and shall acknowledge how important it is for the happiness of nations, too long agitated, that those truths should henceforth exercise over the destinies of mankind all the influence which belongs to them, will be received with equal ardour and affection into this holy alliance.

Done in triplicate, and signed at Paris, in the year of Grace, 1815, 14-26 September.

(L.S.) FRANCIS.
(L.S.) FREDERICK WILLIAM.
(L.S.) ALEXANDER.

Conformable to the original.

(Signed) ALEXANDER.

Done at St. Petersburgh, the day of the birth of our Saviour, the 25th of December, 1815.

MANIFESTO.

The following manifesto was issued at St. Petersburgh on Christmas day:—

"We, Alexander I. by God's Grace, Emperor and Autocrat of all the Russias, &c.

"Make known, as we have learned from experience, and its direful consequences to all the world, that the course of former political connections between the powers of Europe had not those true principles for its basis on which the wisdom of God, in his revelation has founded the tranquillity and prosperity of nations, therefore We, in concert with their Majesties the Emperor of Austria and the King of Prussia, have proceeded to establish an alliance (to which the other Christian Powers have been invited to accede) in which we mutually bind ourselves, both for us and our subjects, to adopt, as the only means of attaining that end, the principle derived from the words and religion of our Saviour Jesus Christ, who teaches mankind to live as brethren, not in hatred and strife, but in peace and love. We pray the Almighty that he may send down his blessing thereon; yea, may this holy alliance be confirmed between all Powers for their general welfare; and may no one, unrestrained by the unanimity of all the rest, dare to depart therefrom. We therefore order a copy of this alliance hereto annexed to be made generally known, and read in all the churches.

"St. Petersburgh, on the day of the birth of our Saviour, 25th December, 1815.

"The original is signed by his Imperial Majesty's own hand.

"ALEXANDER"

ROME AND CHINA.

The Newspapers state, that the Jesuits are again permitted by the Emperor of China to renew their functions in that country. If true, this is very extraordinary, as edict upon edict has been published not long since, against the Catholic Christians. If, however, this liberty be really afforded to the Roman Catholic Missionaries, we hope it will not be refused to the Protestants.

Rome, Jan. 18.

"The congregation of Foreign Missions labours with the greatest zeal to re-establish its relations with various parts of the world. One of the most happy results undoubtedly is the special protection which its members have obtained from China and Abyssinia. They write from Pekin, that the Emperor, having obtained a report from the tribunal of worship, of the sentences passed against the Jesuits, wrote at the bottom of the report with his red, or indelible pencil, "Let the Edict of the 11th January, 1724, cease to be a law of the Empire. There is only one God, and this God cannot be offended with the diversity of names which are given to him." Any thing written with the red pencil can never be recalled: decrees in other colours may be altered.

According to this Imperial decision, the Edict of Toleration of the great Emperor KANG-HI, of 1672, and that of 1711, have been again transcribed from the tribunal of rites, and transmitted, sealed with the Great Seal, covered with yellow satin, to Don Gaspard della Cruce, a Portugueze. It is remarkable that it was a Dominican of this name, and of the same nation, who, in 1536, was the first to introduce the Christian Religion into China. Nothing can be more agreeable to the Court of Rome than to see the Christian Religion introduced into so extensive an empire as that of China, at a period in particular when most of the Princes of Europe, by proclaiming the toleration of religion in countries essentially Catholic, seem to slacken the ties which united them to the Holy See.

His Holiness received with the most lively joy this pleasing intelligence. Father Della Cruce had the honour to be presented to him by his Eminence the Cardinal Secretary of State, along with the four novice Chinese Jesuits, who were conducted to the Audience Chamber by M. Concellieu, Director of the Propaganda.

We are assured that the Edicts of the Chinese Emperor reached our Court through the Portuguese Ambassador. Twelve Jesuits will be sent to China in spring. His Holiness has addressed a brief felicitation to the Emperor of China to thank him. We are even assured that a Bull will be issued to regulate the discipline of the Chinese churches.

JESUITS.

It is very remarkable, that when the re-establishment of the Jesuits is promoted by the Pope, and encouraged by several of the Powers, the Emperor of Russia, has thought proper to publish an Ukase, or decree against them, banishing them from St. Petersburgh and Moscow, and alleging that they had abused the protection granted them in Russia, where alone they found an asylum, by making converts to the Roman Catholic religion of the youth entrusted to their care for education.

CEYLON.

It is well known to our readers that the conquest of Candy (the interior of this island) has lately been effected by the British arms; in consequence of which, certain stipulations were made in behalf of our government. Among these it appears, that not only the idolatrous worship of Budhoo is permitted, but it is also to be *maintained*. In a proclamation, issued March 2, 1815, it is stated, that 'The religion of Budhoo, professed by the chiefs and inhabitants of these provinces is declared *inviolable;* and its rites, ministers, and places of worship are to be maintained and protected.' Surely, this is going too far, and manifests too much regard for superstitions hateful to God, and injurious to man. We trust, that the government of this country, always favourable to the promotion of religion, will take this matter into their serious consideration, that our country may not incur the guilt of supporting Idolatry.

But we fear that certain individuals have gone still further. In a letter, dated 29th of April, inserted in the Ceylon Gazette of May 3, and copied in the General Post of Nov. 12, 1815, the writer says, 'I shall now give you the particulars of the ceremony of replacing the sacred relic, which took place last Monday. About one o'clock it was intimated to Mr. D'Oley, that the procession was approaching, when he, attended by Mr. Wright and myself, left the palace on foot, and proceeded towards the entrance of the town to join it. On our arrival we were met by the high priest and chiefs, who appeared delighted at *this token of respect for their religion.*— The sacred relic was taken from off the elephant's back by two servants of the temple, whose mouths were covered for the purpose of preventing their breath from contaminating the object of their worship; after this the chiefs, attended by three priests, returned within the temple. *Mr. D'Oley being invited to enter, which we did, first taking off our shoes,* after some complimentary words, *Mr. D'Oley intimated that he wished to make an offering to the temple, in the name of his Excellency the Governor,* and would retire to bring it. After a short interval he returned, and presented, as an offering to the temple, a most beautiful musical clock, which was sent out during the government General Maitland.—When, as if by magic, this little machine was put in motion, the expression of delight by both priests and chiefs exceeded all belief. Several other smaller customary offerings were made.'

Upon what principles, this conduct of the officers of government can possibly be justified, we are totally at a loss to conceive: it seems to evince, on the part of the agents themselves, complete Infidelity; and as it is calculated to confirm the poor ignorant natives in their superstition, it appears to us highly criminal; and what a contradiction does it bear, in the very face of it, to all the laudable endeavours of Missionary and Bible Societies, who, in that very island, are using their best endeavours to subvert the kingdom of darkness, and to promote the kingdom of God our Saviour! We shall hope to see this irreligious and profane act severely censured by the government of this country.

Letter from a Protestant of Nismes, with an Account of the Riot, the Murders, and the Destruction of the Church at Nismes, on the 12th of November. Brought by a Refugee from Switzerland.

Nismes, Nov. 28, 1815.

You have heard that, after four months interruption to our worship, during which we resisted by humble remonstrances the invitations of the public authorities, we were forced at last to yield to the Duke d' Angouleme to open one of our churches. The ferment among our enemies having so much increased after the Duke's departure, we resolved on not opening our temples on account of the absence of General La Garde; though by so doing, we exposed ourselves to the displeasure of the men in power, who blamed, or affected to blame, our delay; attributing it to a design to oppose them, by causing it to be said, that our worship was proscribed. On Sunday, the 12th of November, we heard of the arrival of the General, who told us that he was come expressly to cause the re-opening of the temples. He wished us to open both of them; and only expressed his regret at our prudent remonstrance, for confining it to one at first. The small church was accordingly opened at ten, and we took care not to ring the bell to give any alarm or offence to our enemies. I reached the church, after enduring multiplied insults from the fanatics who were crowding together, but feeling fortified by the presence of the brave General, who harangued the mob at the head of his troop, divine service was com-

menced: but the tumult continued increasing in the street, until a number of these furious creatures forced their way into the church, uttering horrid cries and threatening to kill us, which threw the whole assembly into confusion, and put a stop to the service, until they were dragged out and the doors secured, which were, however, soon assaulted with violent knocking by the mob, who still sought to rush in and murder us. We passed three quarters of an hour in this frightful sort of siege, not knowing what would become of us, and deprived of all communication with our friends in the town, and trembling lest our only defender, the brave General, might not have it in his power to preserve us from death. Frightful situation! The horror of it is not to be described. At length the doors were opened by the General and a double guard, and we went forth, each endeavouring to get to his own home through showers of stones which were thrown at us, from which many are still ill, and three were killed. It was at this moment a pistol was discharged by one of the wretches at the General.

In the course of the day, some of the mob, with hatchets, forced their way through the gates into the temple, devastating it in every possible way which their rage and fury could suggest, tearing down the box for receiving alms for the poor,—destroying the books—pillaging a closet which contained garments for the poor—tearing off the drapery round the pulpit, which was quite new—taking away our register books and gowns—and, in short, every thing. Our venerable President Olivier, was conducted to his house by a circuitous route, surrounded by eight or ten officers; but followed by the mob, uttering the most horrid imprecations. The officiating minister for the day did not descend from the pulpit till the last moment, when the violent knocking at the door, and the cries of the poor people within, drowned his voice. I was one of the last who left the church, with my wife on one side, and my child on my other arm; and though without an escort of officers (for it was evident that the troops sided with the mob) I was mercifully preserved. If the General had been wounded half an hour sooner, we should infallibly been all massacred. Our assembly was large, and consisted chiefly of the more respectable people of our community. Almost all the ladies received blows from the stones. My mother was struck in the head. The excellent Count La Garde, from whom happily the ball was extracted, which was found in him in the shape of an ingot, while fluctuating between life and death, he wrote, at our request, to give his testimony in our favour to the government, in case of his death. He had already saved us from a massacre that was to have been general on the night of the 16th of October. You have heard that the Duke returned immediately that he heard of this event, and urged the re-opening of the temples. We remonstrated, for we were persuaded that we should be all massacred, unless he had sufficient force to protect us. Thus we are indefinitely deprived of public worship, till proper measures are taken. One of our friends has composed an Address on the events of the 12th, and on our miseries in general; but it must rest in his bureau, till the moment arrives when the whole truth shall be told. He addressed a second letter to the Duke, entreating him to pity us, for he knows that we did not deserve any of these miseries. No one can conceive the unfortunate condition to which the unoffending Protestants are reduced, nor the deceit, perfidy, and savage ferocity of our enemies, who are under powerful leaders. We are not ignorant how we are calumniated; but we cannot speak, nor write, nor print any memoir in our justification, because it would be attended with the greatest danger, to state even the most notorious facts. We will, however, prepare it, though it should not appear these ten years; and though, in the mean while, we suffer reproach and every evil. Still I trust in Providence, to bring forth our righteousness as the sun, to confound our oppressors. Perhaps the day is not so far off. Different reports circulate; one is, that one of the chief authors of our misery is in disgrace; God grant it! I expect nothing from men, but all from God.

Yours, &c.

The following letter from the Duke D'Angoulême, fully explains the nature of his offer to assist the Protestants.

Monsieur le Prefect of Gard,

KNOWING that the Catholics of the city of Nismes would wish to have their churches which are occupied by the Protestants, but that their wishes cannot be carried into effect, until they enter into an arrangement with the latter for the purchase of these churches, which would enable the Protestants to build one; I promise, in case this arrangement should be made, to contribute the sum of 15,000 francs to-

wards the purchase of the churches for the Catholics. If, therefore, the Protestants and Catholics determine on this, I desire you to inform them that they may rely on the sum which I have promised.

I hope that the individuals under your government will see in this disposition on my part, that I wish to do, as far as depends upon me, all that can contribute to maintain amongst them that perfect harmony which ought to exist amongst all the king's subjects. Receive, M. le Prefect of Gard, the assurance of my esteem.

Yours, affectionately,

LOUIS ANTOINE.

PROVINCIAL.

HIGHLANDS AND ISLANDS OF SCOTLAND.

Society for the Support of Gaelic Schools.

ON Thursday, Nov. 30, 1815, the Fifth Annual Meeting of this Society was held at Edinburgh. In the absence of the Right Hon. the Earl of Moray, the President, the Rev. Dr. David Johnston, of North Leith, one of the Vice-Presidents, was called to the Chair.

At this meeting, which was most respectably attended, both by members in town, and several gentlemen from a distance, the Report of the Committee was read; a number of Resolutions were passed; and the office-bearers for the ensuing year were elected.

Extract of Report.

The liberal supplies from Bible Societies promise a sufficiency of funds for defraying all the expences incurred in furnishing the schools with Bibles and Testaments; but it is necessary that the public should distinguish clearly between the nature of that supply, and the supply required for the maintenance of the schools. Including salary, travelling expences, books, and all the appendages of the Society, it may be reckoned that each school costs £30 per annum; of this sum, about £5 only is expended in the purchase of the Scriptures. All the donations of Bible Societies must be exclusively appropriated to that purpose; and, therefore, the donations can never do more, than answer *one-sixth* part of the expence of the establishment. There are now to be provided for 70 schools, which, at £30 each, create an annual expence of £2100. Of this sum there *may* be defrayed, by Bible Societies, £350, but £1750 must be provided from other and more general funds.

In former Reports, your Committee have been used to congratulate the Society on the increase of their funds; they were not then ripe, as they now are, to congratulate you on the great increase of your expenditure. The difficulty of obtaining precise information, as to the places most proper for the establishment of schools, and the caution it was absolutely necessary to observe in the introduction of a new system, rendered it impossible for your Committee to proceed more rapidly in opening the channel for the flow of that liberality, which, with an almost general feeling of enthusiasm, hailed the commencement of your Institution. By the persevering labours of your Secretaries however, and the zealous co-operation of many of the clergy and proprietors in the Highlands and Islands, all obstacles have been overcome; and such a number of schools are now organized, as, under the blessing of God, bid fair, with the means using by other Societies, to spread, in a few years, through the darkest recesses of our country, the knowledge of the everlasting gospel.

With the gradual extension of your operations, your expences increased; but the public cheerfully supplied your growing wants. During the first year, their bounty defrayed all your expences, and left unexpended a balance of £383. During the second year, a fund of £500 was accumulated, which was invested in government security, to serve as a preservative against emergency. The receipts and the expenditure of the third year were nearly equal. The operations of last year diminished the balance on hand about £60. And now, your Committee have to report, that the expenditure, including salaries due, and in the course of payment, not only exhausts all the Subscriptions and Donations within the year, together with the balance on hand from last account; but, after sweeping away the whole fund accumulated in the five per cent. stock, will leave a balance of about £200 against the Society.

This prosperous state of expenditure your Committee have no doubt, will be received with much satisfaction; and conceive they have little more to do to obtain the necessary supplies, than to shew how these may be properly expended.

And what is the expence, and what the object to be attained? The average expence does not exceed 12s. per annum for each scholar; and, as it was calculated, and is now ascertained

that 16 months will be fully sufficient to attain the object, the total expence of teaching one person to read the Scriptures will be under 20s.

Subscriptions and Donations are received by the Treasurer, J. Campbell, Esq. Edinburgh; and in London by W. Allen, Esq. Lombard Street; R. Phillips, Esq. Red Lion Square; J. Reyner, Esq. Mark Lane; R. Steven, Esq. Thames Street; Rev. A. Waugh, D. D. Salisbury Place; and in Liverpool, by Samuel Hope, Esq.; and in York, by Mr. Thomas Wemys's Academy.

ESSEX AUXILIARY SOCIETY.

Sir, *To the Editor.*

Many persons in Essex, friends to Missions and to the (London) Missionary Society in particular, wish that an Institution, in favour of Missionary exertions in their own county, were more generally known among its inhabitants. This wish has nothing selfish in it; but proceeds from a conviction of the importance of Missions to the Heathen, and of the obligation on Christians to support them. I therefore request, by the direction of the Committee of that Institution, the insertion of these lines in your Magazine, since you have a multitude of readers in this county, whose attention may thus be excited, and their zeal quickened to promote so important a religious object, connected with the welfare of mankind.

There has existed in the county of Essex, for nearly two years, a respectable Institution, denominated the Essex Auxiliary Missionary Society, having for its object to aid the (London) Missionary Society and other British Missions, as circumstances may require. It is confined to no particular denomination of Christians. From its funds the Moravians have received £50; the the Baptists, £50; and the (London) Missionary Society, £200. Its Committee from public views, much wish that the friends of the (London) Missionary Society in Essex, or of other Missionary Institutions, would make this Auxiliary Society the channel of their communications, and will faithfully convey contributions to any Society as may be requested by individuals or congregations. It is hoped, that thus this Institution may be eminently beneficial to the (London) Missionary Society, and other Missions; and that, therefore, the friends to Missions in Essex will not neglect it.

Yours, &c.

Witham. S. NEWTON.

ORDINATIONS.

August 1, 1815. The Rev. W. Wilkins (late of the Countess of Huntingdon's connection) was set apart to the pastoral office at St. Agnes, Cornwall. Mr. Moore, of Truro, commenced the service, proposed the questions, &c.; Mr. Bounsell, of St. Columb, prayed the ordination prayer, accompanied with imposition; Mr. Wildbore, of Penryn, gave the charge, from John iv. 38.; Mr. Guard, of Mevagissey, preached from Deut. i. 38, 'Encourage him.' — In the evening, Mr. Bounsell preached from Acts xi. 20, 21, and concluded the services of the day.

August 29. The Rev. J. Chalmers (late of Knottingley) was ordained over the congregational church at Stafford. Mr. Brook, of Tutbury, began the service; Mr. Cooper, of West Bromwich, stated the nature of a church, &c.; Mr. Grove, of Walsal, offered the ordination prayer; Mr. James, of Birmingham, gave the charge, from 2 Tim. iv. 5.; Mr. Raffles, of Liverpool, preached from 1 Cor. xvi. 10.; Mr. Harris (the former minister) concluded with prayer. Mess. Salt, Ternie, Tollis, Niel, Shawyer, Silvester, Capps, &c. engaged in the other devotional services of the day; Mr. James preached in the evening, and Mr. Smith, of Milbank, on the evening preceding.

Dec. 12. The Rev. E. Smith was ordained at Nayland, Suffolk. The service was opened by Mr. Bromley, of Needham; Mr. Ward, of Stowmarket, delivered the introductory discourse; Mr. Atkinson, of Ipswich, presented the ordination prayer; Mr. Ray, of Sudbury, gave the charge, from 2 Tim. ii. 15.; Mr. Mr. Crathern, of Dedham, preached from Phil. ii. 15.; and Mr. Hickman, of Lavenham, concluded. In the evening Mr. Cox, of Hadleigh, preached; and Messrs. Crathern and Good engaged in prayer.

CHAPEL OPENED.

Nov. 9. A plain commodious chapel, belonging to the Independent denomination, was opened in the parish of Llangaffo, Anglesea; when sermons were preached by Mr. W. Hughes, from Rom. v. 2.; Mr. D. Griffiths, Bethel, from 1 Tim. iii. 16.; Mr. D. Roberts, Bangor, from Exod. xx. 24.; Mr. J. Jones, Talgarth, from Col. iii. 3.; Mr. J. Evans, Beaumaris, from Zech. vii. 11, 12.; and Mr. J. Griffith, Caernarvon, from Isaiah liii. 1. The services were introduced by Messrs. D. Beynon, and R. Roberts.

About thirty years ago, the Lord prospered the exertions of the Rev. B. Jones, at this place; but on his removal from thence to Pwllheli, when preaching

could be obtained very rarely, the church-members joined the Calvinistic Methodists, excepting one family, which has been the principal support of the cause to this day. Through the late occasional labours of the Rev. J. Powell and others, the hearers have increased, and the Lord has added to this small church. Mr. H. Lloyd being now stationed among them, it is hoped still more good will be done. The expence of building amounted to £180, towards which £50 were contributed in the neighbourhood.

Jan. 18. A Public Meeting was held in the Assembly Room, Sheerness, on account of the sufferings of our Protestant Brethren in France. The Chair was taken by J. Chambers, Esq. who opened the business of the Meeting in an appropriate address. Resolutions, expressive of the intentions of the present Meeting, were read by the Rev. J. Prankard, who moved and supported them, in a speech of considerable length. He was seconded by Rev. Mr. Sutcliff. Other Resolutions were afterwards moved, and seconded by Mr. J. Terry, of Queenborough, Mr. Birch, of Sheerness, T. Wright, Esq. of Minster, and Mr. Canham, jun. A Collection was made, amounting to about £29.

At Kellington, on Feb. 5, 1816, was formed a Bible Association, in connexion with Pontefract Auxiliary Society. The Meeting was held in the Vestry of the parish-church, and was both respectable and attentive. The Association will be principally conducted by Ladies. This forms a connecting link with six other Associations, which Messrs. Rankin and Wade have established.

LONDON.

COURT OF KING'S BENCH.

Thursday, Nov. 16.

THE KING *v.* J. WADLEY.

The defendant had been found guilty at the last Gloucester Assizes, before Mr. Baron Wood, under the statute 52 Geo. III. of disturbing a religious congregation at the town of Newnham, assembled in a house, or chapel, regularly licensed by the Bishop of the diocese, by throwing stones, bricks, and other missiles, at the windows of the place of meeting, and at the persons there assembled. It appeared that riots, to a considerable extent, had been carried on in the town of Newnham, in consequence of an endeavour, on the part of a considerable number of persons styled Methodists, to establish a place of worship there. This attempt was resisted, with many acts of violence, by the majority of the inhabitants, and the present was one of six indictments preferred on the prosecution of the Rev. Mr. Wright, the minister of the sect, in order to establish the right of undisturbed worship, and to secure it in future. To such a pitch had the zeal of some of these misguided parties to these disturbances carried them, that they finally succeeded in destroying the place, where the Methodists met, by fire, which was deemed necessary for its purification; and it was proved against one of the defendants, under another indictment, that he had declared that he saw no more crime in killing a Methodist than in shooting a crow. Nearly all the persons prosecuted were in a humble station of life. The defendant at present before the Court was a hair-dresser, having been 15 years a private in the King's service; from which he had been lately discharged, with a pension, as unfit for further duty.

Mr. Jervis, last Term, obtained a rule in arrest of judgment, on the grounds that this was a prosecution, founded on the 52d of the King, chap. 155, which provided that any person charged with disturbing any religious Congregation should, in the first instance, be taken before a Magistrate; who, if he should consider the complaint as well-founded, should call on the defendant to enter into recognizances of £50, to appear and answer the complaint at the next General Quarter Sessions; and in case of his not finding such security, to commit him; and if, at the Sessions, he should be found guilty, he should then pay a fine of £40. In the present case the prosecutors had removed the proceedings, by *certiorari*, from the Quarter Sessions to the Assizes, where the defendant was found guilty. Mr. Jervis since moved an arrest of judgment, on the grounds that the Act of Parliament confined the jurisdiction to the Quarter Sessions, and took it away from the Court of King's Bench, and therefore, that the *certiorari*, in the present case, ought not to have gone.

Mr. Abbot was now heard in support of the conviction, and cited several cases, in which it had been held that unless there was a specific clause in the Act, negativing the right of a superior Court to grant a *certiorari*, that right still remained, although the jurisdiction to try the offence was given to the General or Quarter Sessions.

The Court, after hearing Mr. Campbell, on the same side, and Mr. Jervis and Mr. Taunton, in support of the Rule, decided that the right to grant a *certiorari*, in the present case, laid with the Court, and that the conviction at the Assizes was a good conviction. The Rule, in arrest of judgment, was therefore discharged.

MINISTERS' WIDOWS.

The Annual Sermon, recommending the Society for the Relief of the necessitous Widows and Children of Protestant Dissenting Ministers, will be preached by the Rev. Dr. Collyer, on Wednesday, April 5, at the Old Jewry chapel, removed to Jewin Street, Aldersgate Street. Service to begin at 12 o'clock; after which the subscribers and friends will dine together, at the New London Tavern, in Cheapside, at 4 o'clock precisely.

CAUTION.

THE extreme poverty of the Spitalfields weavers, as lately exposed before a Public Meeting at the Mansion-House, ought certainly to induce Christian females to abstain from wearing foreign manufactures, to the injury of our poor countrymen. Smuggling especially, is a moral evil, which is greatly aggravated when it increases the sufferings of the labouring population.

Mr. Hale, at the meeting referred to, justly observed, that there were many hundreds of our brave soldiers and sailors, who had been to fight for their country, and had returned into Spitalfields; but now were totally unable to procure work, and were sinking under the extreme of distress; while they had to lament that one cause of their want of employment was, that many of the English ladies wore the silks, which were the production of foreign looms. This remark deeply impressed the assembly; and we wish it may be duly regarded by our fair country-women. We would hope, after this hint at least, to see no exhibition of contraband goods in our places of worship.

The mischiefs and murders which been have lately committed by *poachers* ought to operate in a similar manner on conscientious persons. Will a serious man gratify his palate with the use of game procured by these dangerous pests of society?

A List of the Committee of Deputies, appointed to protect the Civil Rights of the three Denominations of Protestant Dissenters, for the year 1816.

W. Smith, Esq. M. P. Chairman; J. Gutteridge, Esq. Deputy Chairman; J. Collins, Esq. Treasurer; also J. T. Rutt, S. Favell, B. B. Beddome, W. Hale, W. Burls, J. and W. Esdaile, W. Alers Hankey, J. Addington, J. Bunnell, S. Jackson, J. Gibson, J. Wilson, W. Titford, J. Towle, W. D. Clark, J. Luck, W. Freme, W. Shrubsole, J. Black, B. P. Witts, Esqs.

Distribution of Profits.

AT A MEETING OF THE EDITORS,

HELD JANUARY 17, 1816,

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

Name.	Denom.	Recommend by	£	Name.	Denom.	Recommended by	£
M. S.	Indep.	Rev. G. Collison	7	E. R.	Presb.	Rev. Dr. Smart	5
A. L.	———	—— D. Bogue	6	A. N.	———	—— G. Ewing	5
A. P.	———	—— R. Hill - -	6	E. B.	———	—— Dr. Winter	8
D. B.	———	—— —— ———	5	A. M.	———	—— S.W.Tracy	5
S. W.	Meth.	—— —— ———	7	J.W.R	———	—— Duncanson	5
E. B.	Indep.	—— T. Raffles	5	J. H.	———	—— ———	5
D. S.	———	—— G. Burder -	7	J. M.	———	—— Dr. Waugh	5
E—s	Presb.	—— W. Roby -	5	E. J.	———	—— ———	5
M. G.	Meth.	—— W. F. Platt	5	M. R.	———	—— —— ———	5
A. B.	Indep.	—— Mk. Wilks -	6	M. C.	———	—— ———	6
M. D.	———	—— Matt. Wilks	5	J. Y.	———	—— J. Clayton	5
R. J.	Meth.	—— Dr. Styles	6	I. S.	———	—— Dr. Smart	5
A. B.	Indep.	—— Matt. Wilks	6	M. C.	———	—— ———	5
J. R.	———	—— G. Burder -	6	M. T.	Indep.	—— J. Boden	6
A. W.	———	—— Matt. Wilks	6	M. G.	———	—— Mk. Wilks	6
E. H.	———	—— J. Townsend	6	M. L.	Presb.	—— Duncanson	5
D. V.	Presb.	—— Dr. Smith -	6	E. C.	———	—— Dr. Waugh	5
M. E.	Meth.	—— Mk. Wilks	6				

*** Those omitted last Half-Year in our next.

Missionary Chronicle

FOR MARCH, 1816.

MISSIONARY SOCIETY.

THE Officers of the various Auxiliary Societies, formed in aid of the Missionary Society, are respectfully reminded, That the Treasurer's Accounts for the Year will be closed on the 31st day of the present month (March);—they are therefore requested to remit their Contributions on (or, if convenient, *before*) that day, addressed to Joseph Hardcastle, Esq. Old Swan Stairs, or at the Missionary Rooms, No. 8, Old Jewry, Cheapside.

The Officers, &c. of the Auxiliary Societies in and near London, will meet on Wednesday, March 27; of which due notice will be given to each Society.

THE Anniversary of this Society will be held, by divine permission, in London, on Wednesday, Thursday, and Friday, the 8th, 9th, and 10th of May. The Rev. JOSEPH JULIAN, Rector of Hatcheson, near Woodbridge, and Curate of Trimley, near Ipswich; the Rev. JOSEPH FLETCHER, of Blackburn; and the Rev. Mr. BROWN, of Cheltenham, are already engaged to preach on that occasion.

AFRICA.

Extract of a Letter to the Directors, from the Missionary Society at Stellenbosch, in South Africa.

Stellenbosch, Feb. 14, 1815.

Dear Brethren in our Lord Jesus Christ,

TRUSTING that Mr. Campbell will have informed you of our proceedings in this place, we shall only mention, that we have been happy enough to pursue our labours, and to experience in them the divine approbation,—visible not only in the greater interest the heathen take in the word of life, as from time to time their number increases who attend our place of worship, but also in the blessed fruits and effects in several of them. We doubt not but joy has been already expressed in Heaven, as well as on earth, for the conversion of many heathen, through the labours of our brother Bakker; and cordially wish and pray their number may increase more and more. They have not yet been formed into a church, from obstructions thrown in the way by the minister of this district.

It is known to the Directors of the Missionary Society, that we have long endeavoured to lighten their burden, in giving a salary to our brother Bakker, notwithstanding he remained your Missionary. The consequence was, that we have been able to do it almost to the whole extent. We now promise anew that we shall not only continue it, but endeavour to remit every new year to Cape Town, for your account, whatever surplus may remain in our hands; by which you will also see the state of our finances, which increase as the subscribers continue to increase: and we have learned from the Report of your 20th General Meeting, what the brethren at the Paarl have done. This has excited many amongst us to follow their example.

We hope we shall soon be favored with a letter from you, and accounts of the further extension of the kingdom of God; and trust that what we have communicated to you will not be considered as void of interest. He that can assist and protect those that labour in a small circle, is also powerful and willing to assist them whose

labours are in a much more extensive way;—which, we sincerely pray, may be experienced by you in the greatest degree.

We are, dear brethren, in our Lord Jesus Christ, the Directors of the Stellenbosch Missionary Society, and in their name,

H. A. Combrinck, I. S. Scholtz, } Directors.

Extract of a Letter from Mr. Bakker, a Missionary at Stellenbosch.

Stellenbosch, Feb. 14, 1815.

Dear and beloved brethren,

The Directors of the Missionary Society of this place, intending to inform you of some particulars, I shall only mention a few others, to avoid repetition.

I doubt not, you have received my last letter by Mr. Campbell, by which you will have seen, that the place of worship for the slaves being too small, a larger was built, the foundation of which had been laid previous to Mr. Campbell's return. The new building was used for the first time on Whitsunday, the 10th of April last. My text was Luke xxiv. 34. Since that time we have continually seen the great necessity for this larger place; for the numbers that attend, particularly on the Lord's Days, increase very much, and I have no doubt that many of the slaves are real Christians. One of them, named Ernst, officiates in our public service as clerk: he reads and sings uncommonly well. In case of need, many others might be found to succeed him.

On the 23d of August last, I happened to say, that I had observed that many slaves did not attend so well on the Lord's Days as I could wish; the reason of which was, that many worked on those days, in order to earn something for themselves. I told them that the Lord would not bless such labour, because he had solemnly prohibited it. I therefore advised them not to continue this practice, adding, that every one, knowing how rich he was at the end of the last year, should have his losses made up by me at the end of the next year, if he would come faithfully on the Lord's Days to our place of worship. Whatever they lost by not working on the Sundays, should be paid by me. This seemed to make great impression upon some of them, and the principal excuse for not attending was now removed.

On last New Year's Day, when I should have made up my accounts with them, I was, through a severe indisposition, confined to my bed; but on the 22nd of January, I was so far recovered, as to be able to speak to them in the place of worship. I then told them that I now expected every one would come forward to mention his losses, and that I wished to make them up. All seemed quite astonished, and were silent. At last, a few got up, and said, 'Sir, you do not owe us any thing at all. The Lord has taken care of us;—we have no want whatever; and are richer than we were last year.' I told them that I was very happy to hear it from themselves, though I knew it very well before hand. I asked the same question to several others, who answered in the same manner, adding, 'No, Sir; you do not owe us any thing, but we all owe you a great deal.'

On the 11th inst. I received the Report of the Directors, on the 20th Annual Meeting, of the 12th of May, 1814. Among many interesting particulars, I was much struck with what had happened at the Paarl (a town about eight miles from us) where so many slaves contribute to the funds of the Society. I took the resolution to communicate this to my hearers on the next Sunday, and to try what I could do with them. After the service, I requested my audience to sit down again, as I had something to add. I then read the Report to them, and said, 'You see what your fellow-slaves and Hottentots have done at the Paarl: they shew by their actions how much they take the work of the Lord among the heathen to heart. I will now give you an opportunity to follow their example. I do not expect much from you; I know none of you is rich; but I do assure you, that the smallest donation will be rewarded by our Lord with his blessing.' Many now requested to have their names written down as contributors: their number was 41, and their contributions will be 33 rix-dollars and 7 shillings. Many females wished also to sign their names; but I told them their husbands had already subscribed; and knowing their situa-

tion, I declined taking down their names. I am persuaded that among the 41 subscribers there are many true Christians; and I expect many more subscribers from those that live at a greater distance. It seemed as if many rejoied cordially, that they were looked upon as worthy to contribute their money for the purpose of extending the kingdom of Christ among their fellow-slaves and heathen. I am almost fearful that some will give rather too much than too little. If I had seen such liberality in a congregation of affluent Christians, I am sure an immense sum would have been brought together; but I rest satisfied that the mite of the poor widow is acceptable in the eyes of the Lord.

Joyfully I also observed in the Report, that many Christians at the Paarl had given handsome donations to the Society, and I have the same reason to be joyful at the conduct of many Christians in this place, who continue to give liberally, though their names have not been forwarded to you.

P. S. The number of Subscribers has already increased to 73, and the amount of their Subscriptions to 59 rix-dollars and two shillings, which proves how much interest they take in the extension of the kingdom of our Lord. I remain, &c.

Stellenbosch, M. J. BAKKER.
March 8, 1815.

Extract of a Letter from the Rev. John Evans (one of the Missionaries to Latakoo) dated Bethelsdorp, Oct. 30, 1815.

IT appears, that on the voyage to the Cape, March 20, a vessel, supposed to be an American privateer, fired a broadside upon the ship, but she nevertheless, sheered off. On the 4th of May, in consequence of severe gales, and taking heavy seas, they had several feet of water in the hold, and were obliged to throw overboard some of their guns and cargo. On the 20th of May they landed safely at the Cape.

Respecting the state of the road to Bethelsdorp, and the difficulties, dangers, and fatigue of those who travel it, I refer you to Mr. Campbell's journal.

When enjoying so many civilities from the poor converted Heathen, I feel hearty thankful to the Father of all mercies, and cannot but admire 'the glorious gospel of the blessed God,' which has produced such a wonderful change in them.

Sept. 30. In the church of Bethelsdorp, had the honour, for the first time, of addressing the natives. It affords no small pleasure to behold so many of them, with parching thirst, hastening to the living water. After a hearty draught early in the morning, in the evening they are as thirsty as ever.

Sometimes the preaching of the word is so greatly blessed to them, that they cannot but unite in the profound silence of the night, under the canopy of Heaven, in singing praises to God and the Lamb; and the melody of their voices cannot easily be conceived.

Almost every Sabbath since our arrival, several persons have been baptized. I bless God I have been permitted to see so much already effected; and I believe that many young ministers in my country (Wales) had they wings, would fly to behold it; and if the friends of man knew that they waited for wings, doubtless wings would be given them.

I am glad to hear that the Caffres have been petitioning, more than once, for Missionaries to visit them. Should his Excellency the Governor judge it proper to permit them to go, I think the inhabitants of Wales in a body would not be too many for such a field of labour.

My object is still more distant. I have sustained the fatigue of travelling for many months, and in the course of a few more, hope to arrive at Latakoo. I go only in the strength of the Lord: and as to my safety, I place more confidence in the earnest prayers of the godly, than in any earthly means. My grand asylum, in prospect of every danger, is prayer; and should the Lord call me hence, before I should have the honour of dropping you a line again, I pray that my name may be so far in your remembrance, that you may destine my successor to Latakoo. I remain, &c.

JOHN EVANS

Account of the Loss of 24 French Officers (prisoners) in a Letter from Mr. Durell, dated Plymouth, Jan. 16, 1816.

FRIDAY, the 15th instant, being the day appointed for the departure of the French officers from Ashburton, I thought it would be proper to preach to them the night before, to commend them to God, and take leave of each other as Christians, by once more publicly adoring the Supreme together. My project met with their entire satisfaction.—I preached on Acts xx. 32, 'And now, my brethren, I commend you to God, and to the word of his grace, &c. Extraordinary attention reigned throughout the service,—a great number of the inhabitants of Ashburton were present.

I accompanied them on Saturday to Plymouth, where I distributed to them the Bibles; which, for several reasons, I had reserved till then, which were received with gratitude. Sunday morning at seven, we took leave; the officers from Oakhampton, having arrived at the same place. We experienced the most touching sensations at parting, to see each other, in all probability, no more in this world. The most disasterous event has destroyed all hope as to some of them. I heard, in the course of the following week, there was a ship wrecked on the coast; but I was far from supposing it to be either of the sloops in which my friends had embarked. To my great surprise, as well as grief, on Saturday one of the officers arrived at Plymouth, and brought me the mournful news of the wreck, which happened on the Thursday, at one in the morning, when 24 of his companions perished. This I felt to be a heavy stroke, as they had formed a part of my auditory; and particularly when I found that they were the most regular and attentive, and the most intimate and affectionate of my friends; especially one of the most aged, who had walked with me arm in arm to the ship, entreating me to go with him to France. Of him I cannot speak too highly. His eagerness for the salvation of his soul, and for perusing the Scriptures, and his profound attention while waiting on the ordinances of God's house, from which he was never once absent, gave me ground to believe that he was one of those to whom the gospel had not been preached in vain, as one of the seals of my ministry. I was assured he discovered the most magnanimous spirit in the storm. When the vessel struck, they were in the most deplorable condition. This good old man cried out, 'There is no resource, let us cast ourselves into the arms of God, and die as Christians.' In an instant they all knelt down, calling upon God our Saviour. They had scarcely finished so short a prayer, when another wave struck the vessel. They shook hands —embraced each other, saying, Adieu. In the space of a few moments, a second wave swept them into the sea. Is there not reason to believe their prayer was heard, and their souls are at rest? Not a murmur at the will of God, but perfect resignation. And what is more, as one of the survivors told me, not a single act of superstition, though most of them had been Catholics.—No invocation of saints, or angels, or the virgin; but all their prayers addressed to God, through his Son, the only Mediator for mercy and salvation. Blessed be God, that they had so recently been fully taught the doctrine and merits of the Saviour. Those among them, who were more profane, have seen the manifest folly of infidelity, and the importance of having that to support them in the day of trial, as one of them told me to-day.

To this may be added the testimony of one whom God had before called by his grace to the knowledge of the truth, who, thank God, has been spared, I am pleased to hear how much he is confirmed in the truth and excellence of his religious sentiments.

On Sunday, all that were saved, amounting to 41, who had arrived at Mill prison, had service together. Then we sought to improve the event, and draw the most useful lessons from it. I preached on Isaiah xxvi. 9, 'When thy judgments are abroad, the inhabitants will learn righteousness.' After discoursing on the nature, design, and lessons, which divine judgments should teach, we enquired if they had learnt these lessons when so mercifully spared. I pray God to bless the word to many. Having a few Bibles left, I distributed them among them, and took leave of them as they embarked with mingled

emotions of joy and sorrow. I felt the ties of friendship drawn tighter. With many invitations to visit them in France, and many thanks, we parted.

Mr. Messervy's Mission to the French Prisoners, at Forton.

ALL the prisoners of war, who were at this depot, are returned home; and it is with great pleasure I am able to say, the greater part have taken with them the word of life.

I have preached to them every Sabbath, and visited them as often in the week as I could.

By the grace of God I hope that two of them have felt the efficacy of the gospel; and notwithstanding their captivity, have experienced the glorious liberty of the children of God. One in particular expressed his gratitude to God, for that wise providence which had conducted him to England. When I pitied his lamentable condition, he exclaimed, 'Ah, Sir! God has not punished me according to my sins! It is true I am in prison, but it is not the prison of hell. I am a prisoner of hope, and I pray God to be merciful to me a sinner.' This man read his Bible through in six weeks, and with profit. He studied the Scriptures daily. He read likewise Mr. Bogue's Essay, and Doddridge's Rise and Progress, with delight.

I am happy to be able to say, that many of these captives learned to read in prison. The progress of one of them was very remarkable. When I first spake to him, he did not know a letter; but in two months he could read any of the religious tracts. On parting with him I gave him a Bible. All the books were received with thankfulness; and I pray God to bless their perusal of them in their own country.

Mr. Threlkeld and Mr. Ellis, Missionaries to Otaheite, with their wives, sailed on Tuesday, Jan. 23, 1816, from Portsmouth, in the Atlas government transport, with 200 male convicts, for Port Jackson. They had been long delayed at Portsmouth; first by contrary winds, and then by the dysentery having broken out among the convicts. The Society is indebted to government for a free passage to these Missionaries, and a grant of the same favor, in another ship (the Surry) to two others and their wives, who are just about to embark on the same Mission.

At the Missionary Prayer Meeting, held at the Rev. Mr. Harper's chapel, London Road, Monday Even. Feb. 5, Mr. C. Barff, one of the Missionaries about to sail in the Surry, for N. South Wales (and from thence to Otaheite) was designated to his solemn office. Mr. Jackson, of Stockwell, prayed; Mr. Wilks proposed the usual questions, which were briefly but satisfactorily answered by Mr Barff. A Bible was put into his hand by the Secretary, with the following charge:—"Go, our beloved brother, and publish the contents of this holy book among the Heathen to whom you are sent, according to your ability and opportunities, in the name of the Father, and of the Son, and of the Holy Ghost." Mr. Hill, of Surry Chapel, Mr. Barff's pastor, gave him a solemn and affectionate exhortation; and Mr. Innes, of Camberwell, concluded with ardent prayer to God for the Missionary.

Mr. Orsmond, who was ordained at Portsea in December last *, sails with Mr. Barff in the Surry, a convict ship, which first touches at Cork. By the favour of government, a free passage is granted, which saves the Society about one-half of the expence, the board of the Missionaries being paid to the Captain by the Directors. Mr. Orsmond and Mr. Barff are accompanied by their wives.

Wednesday, Feb. 7th, the Rev. H. Townley and J. Keith were solemnly ordained to the office of Christian Missionaries at Paddington Chapel.

Mr. Campbell began by reading the Scriptures. An introductory address was given by J. Clayton, jun. The usual questions were put by Mr. Lewis.

* Dec. 22, 1815. Rev. J. M. Orsmond was ordained to the office of a Missionary to the Heathen, in King Street Chapel, Portsea. Mr. J. Hunt, of Chichester, began the service; Mr. Burder, of London, explained the office of a Missionary; Mr. Scamp asked the questions; Mr. Orsmond gave an interesting account of his experience and motives; Mr. Griffin offered the ordination prayer; Mr. J. Campbell gave the charge; Dr. J. P. Smith delivered an address to the people; and Mr. Bogue concluded.

To those enquiries answers were given, which produced a very deep, and, we hope, beneficial sensation on the minds of a large and respectable audience. Dr. Nicol presided in the act of ordination, which was by solemn prayer and imposition of hands. After some scriptural counsels respecting the importance cherishing the principles of vital religion in their own souls, and the right administration of the gospel committed to their trust, with the encouragements which God's precious promises furnish to their hearts, by Dr. Waugh, the services were closed by prayer and thanksgiving, by Mr. Maslin, of Hertford.——Mr. Townley and Mr. Keith, with several more Missionaries for India, are expected to sail in the Moira, about the close of the present month.

NOTICE.—On Wednesday, the 13th of this month (March) the Third General Meeting of the Somerset Auxiliary Missionary Society will be held at Wellington. The Rev. Mr. Tozer, of Taunton, to preach in the morning; and Rev. Mr. Tracy, of London, in the evening. The business of the Society to be transacted in the afternoon.

From a List of Missionaries employed by various Societies, lately published, it appears that there are not yet *Two Hundred and Fifty European Protestants* gone forth; and what are these for the purpose of evangelizing *Eight Hundred Millions* of Pagans and Mahometans?

Church Missionary Society.

THE Rev. Mr. Bickerseth (lately ordained) has sailed for Sierra Leone, on board the Salisbury.

Four schoolmasters (Mr. J. Horton, Mr. W. A. B. Johnson, Mr. H. Decring, and Mr. C. Jost, with their wives) were also appointed to the same colony.

The Anniversary of this Society will be held on Tuesday, April 30. The Rev. D. CORRIE, who was some years in India, is expected to preach.

The Rev. W. Jowett, who sailed in the Lauderdale, Sept. 4, arrived in safety, with Mrs. J. at Malta, Nov. 1.

Messrs. Schnarre and Rhenius are settled, in a convenient house, in the Black Town, Madras. The Society propose to make this place the seat of a complete Mission, to receive future Missionaries for the south of India, and to prepare them for their particular stations.

The Rev. T. Norton and the Rev. W. Greenwood, who were destined to Ceylon, are now intended to proceed to India.

Two Cingalese youths of good family, intended to be educated in this country, have been long expected; but it is feared one or both of them perished in the Arniston transport, wrecked off the Cape of Good Hope.

Syrian College.

MAJOR Munro, the East India Company's resident in Travancore, has commenced a College for the instruction of Syrian priests and laymen, at Cotjm, in Travancore, which he intends to place under the superintendence of Ramban Joseph, a pious and respectable priest. He wishes to establish a printing-press, — to send some Syrian priests to Madras to learn the art of printing, and to make an endowment for the support of teachers and students.

Baptist Mission.

MR. Thomas Griffiths, a student in the Bristol Academy, was, on the 6th of October last, appointed to assist Mr. Chater, Missionary in Ceylon. Mr. Saffery addressed a charge to him, from Acts xxvi. 17—23. Mr. Vernon, Mr. Dyer, Mr. Winterbottam, Dr. Ryland, &c. engaged in the service.

Mr. Griffith was expected to sail about the end of December, together with six Missionaries in Mr. Wesley's connection.

A Baptist Monthly Meeting for Prayer will be held by fifteen of the Baptist Congregations in London, alternately at their places of worship (on the third Tuesday of every month) when it is intended, occasionally, to mention articles of Missionary Intelligence.

American Missionaries.

THE American Board for Foreign Missions have lately sent four Missionaries to Ceylon, viz. the Rev. Mess. D. Poor, H. Bardwell, B. Meigs, and E. Warren. They sailed from Newbury Port, Oct. 23, 1815. A large

concourse of people accompanied them to the beach; and the Missionaries were commended to God in prayer by the Rev. Dr. Spring.

Wesleyan Missions.

The following Missionaries have lately been sent forth:—

Mr. De Putron, a French Missionary, for Quebec. His object is to preach to the French emigrants and settlers in their own language.

Mess. Thomas and James Hickson for Newfoundland.

Mess. Moore and Head for New Providence.

Mr. and Mrs. Hillier and Messrs. Beacock and Shrewsbury, for different stations in the West Indies;—also Mr. and Mrs. Wooley for the West Indies.

Mr. and Mrs. Shaw for the Cape of Good Hope.

Messrs. Carver, Callaway, Broadbent, and Jackson, for Ceylon. Mr. and Mrs. Kenney accompany them to the Cape.

These Missionaries, previously to their being ordained, were strictly examined by the Committee, and gave great satisfaction. They were set apart, in Spital-fields Chapel, to their important work. Several ministers engaged in prayer, and Mr. Benson gave them an exhortation.

MISSIONARY COLLECTIONS.

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

	£	s	d
A Friend, by Rev. Mr. Hopkins, Linton	20	0	0
Donation from a few Young Men engaged in a Lord's Day Morning Lecture, New Court, raised by a Penny-a-Week Subscriptions	5	0	0
Mr. R. George and Friends, Ramsgate	2	9	0
Penny-a-Week Subscrip. of Friends in humble Life, at Everdon, Northamp.	1	0	0
Nuneaton Friends, by Mr. W. Stevens	11	0	0
Rev. R. Simmonds and Friends, Hastings	8	9	10
A Lady, by ditto	1	1	0
Collection at Ranelagh Chapel, Chelsea, by Rev. R. H. Shepherd	11	7	6
Rev. Mr. Davies, and Friends at Llangefni	2	15	0
Young Ladies at Mrs. Dary's Seminary, Banbury, and a few other Friends, by Rev. C. B. Hubbard	7	0	0
Amicus, Malmsbury	10	10	0
J. C. L. by Mr. Evans, Carmarthen	1	0	0
Collection at Lady Barham's Chapel, Fairy Hill, near Swansea	15	0	0
Newfoundland Auxiliary Missionary Society, by Rev. W. Hyde	50	0	0
Produce of a Penny, at Rev. J. Clayton's, Camomile Str. by Mr. T. Raine	2	2	0
Sunday School at Lynn, by Rev. Mr. Arrow	4	0	6
Sunday School Children, at Chatham, by Mr. J. Hopkins, half-year	5	4	6
Bristol Juvenile Missionary Society, 1st Quarter, reced. Nov. 17th, £50 2d do. do. Feb. 12th, £55	105	0	0
Down Missionary Society, by Rev. T. K. Bailie	50	10	3
Bridport Branch Missionary Society, by Mr. Jas. Cope	20	0	0
Few Friends of the Gen. Baptist Persuasion, by Rev. T. Die, Bedworth	5	4	0
Auxiliary Society, at Barking, by Mr. Smith	0	15	0
Rev. J. Petherick and Congregation, Kingsbridge	17	0	0
Lincoln Auxiliary Missionary Society, by Mr. J. Lupton			
Subscriptions and Donations 10 15 6			
Rev. T. Keyworth, Sleaford, half a year 5 17 6			
A Gold Seal, by Mr. K. 0 7 0	17	0	0
A Friend, by Rev. Mr. Jerard, Coventry	1	1	0
Dunbar Auxiliary Missionary Society, by Dr. Waugh	15	3	0
Fenwick Auxiliary Missionary Society, by Mr. B. Muir	5	0	0
Ditto, omitted in October Chronicle, by Rev. J. Slatterie	12	10	6
Produce of a Juvenile Mission. Box, at Mr. Gregory's School, Beaconsfield	1	1	6
Sunday School Children, Chatham, by Rev. J. Slatterie	4	9	6
Friends at Stirling, by Rev. John Russell	5	11	2
Glasgow Auxiliary Missionary Society, by M. Urie, Esq.	100	0	0
A Friend, by Rev. J. Slatterie	1	0	0
Juvenile Society, Sheerness, by Rev. Mr. Prankard	15	0	0
Auxiliary Society, Marple Bridge, by Rev. Mr. Battley	9	0	0
Horseley, Durham, by Rev. Mr. Heslop	6	3	6
Missionary Box, Brig Eliza, Capt. Davies	3	0	0
Rev. Geo. Lewis, Llanfyllin	7	8	11
Rev. T. Young and Friends, Margate	20	0	0
B. W. by Mr. Flint	1	0	0

Poetry.

ON ISAIAH LIII. 2, &c

Like the tree planted in the rugged soil,
Thro' which no wholesome riv'let flows,
Nor e'en a genial zephyr blows,
To bless the efforts of the peasant's toil;
Or like the flower from India torn,
And thence to northern climates born,—
The Son of Mary stood, defenceless and alone.

Not tho' the riches of an eastern land,
In wide profusion round him lay,
And all the pomp of regal sway
To him was offer'd with a tempting hand,
Did splendid honors gild his head;
But oft he made the earth his bed,
In mean attire was clad, on coarse provisions fed.

His work was mercy to a ruined race!
Whose punishment he made his own,
That for their guilt he might atone,
And cleanse their souls from sin by heav'nly grace.
"Despis'd of men," he lov'd them still,
Freely perform'd his Father's will,
Though his own death alone its veng'ance could fulfil.

His death!—the steady sun forgot its light,
The elements (at peace before)
With sudden terror seem'd to roar,
And Heav'n itself its lustre chang'd to night!
The price was paid,—man's pardon bought,
The distant near to God were brought,
Though guilty, holy made; and all their sins forgot!

Great Son of Mary, let redeeming love,
My soul inspire with sacred fear,
While travelling thro' dangers here,
Till death transport me to the throngs above:
There, racking sorrow has no place!
There, glorious triumph crowns the race,
And all with grateful praise behold thy smiling face! Edward.

INTENSE COLD.

[*Extracted from Ely's Visits of Mercy, vol. II, now in the press, page* 35.]

Great God! how terrible thy frost!
Before its progress who could stand?
Continue it, and all are lost;
An icy death pervades the land.

Thou, who hast form'd the drops of dew,
And art the Father of the rain,
At whose command the white' winds blew,
And cover'd all the rocky plain;

Regard the children of Distress,
And banish these congealing pains;
Let not stern Winter long oppress
The thousands who have felt his chains.

O bid the secret south wind rise,
With power to melt the rigid foe;
Then ev'ry storm, reluctant flies,
And all the streams of comfort flow!

But chiefly to the frozen heart,
O may the Spirit's quick'ning breath
Such penetrating warmth impart,
As saves it from the second death!

Let Spring return to polar skies,
Which once have felt the cheering light;
And Christ illume the sinner's eyes,
Long winters clos'd in dismal night.

Sudden Death of several Christians.

How happily the saints retreat
To their divine abode;
Leave this vain world, and rise to meet
Their Saviour and their God!

'Tis Jesus calls, and they retire
(Oh, 'tis a sweet remove!)
To realize their best desire
And brightest hopes above.

Souls thus prepared by grace divine,
Hail their celestial flight;
And quit the shores of earth and time
With infinite delight.

God is their portion,—heaven their home;
And when the body dies,
Their spirits freed from sense and sin,
To heav'n and glory rise!

Thither our best affections tend,
While here in hope we wait,
Till God shall bid our souls ascend
To that immortal state! B.

Williams and Birtles, Printers,
Vineyard Walk, Clerkenwell.

FRENCH PROTESTANTS.

THE period is not yet arrived when the COMMITTEE of the DISSENTING MINISTERS can relax in their exertions, or recommend to the Public indifference and *inaction*, without sacrificing the Protestants of France and the general interests of Freedom and Religion.

Convinced that they should have betrayed the cause of truth, by confiding in the false or partial representations of an enslaved press, and by waiting till it should be the pleasure of persecutors to give publicity to their own system of crimes and oppression, the Committee have persev red in their endeavours to obtain information on the real character of past events, and on the present condition of the objects of their solicitude. In these endeavours they have succeeded beyond their expectation; and have received abundant and perfect conviction of the dreadful calamities to which Protestants, *as such*, have been exposed, and of the wily and cruel machinations which are still employed to suppress their complaints, —to pervert the truth, and to maintain a persecuting domination over their spiritual and temporal interests. From the most respectable sources of correspondence, and the testimony of eye-witnesses, with some of whom (fugitives from the horrors which still possess their imaginations, and which have reduced them from comfort and independence to servitude and poverty) they have had the melancholy gratification of personal intercourse, every evidence that even Prejudice itself would demand, has been furnished to the minds of the Committee.

They are morally certain, from the evidence of facts, that it is religious animosity which has enkindled that desolating fire; the progress of which they have been anxious to arrest, and the ravages of which they are labouring to repair. They know that the first victims of massacre and pillage were warm and acknowledged *royalists*, — that peaceable and unoffending persons have been murdered, distinctly, because they were Protestants, on no other ground, and without any other charge: that upwards of *an hundred* persons (of whom they have already had information) have abjured the Protestant faith, as the price of liberty and life: — that the letters sent to this country, professedly to deprecate "foreign interference," have expressed the very reverse of the real feelings and wishes of the sufferers, and have been obtained by the arts and power of the French authorities: that similar papers have been, in some instances, refused, and in others the sanction of a Consistory has been given in the public papers to instruments signed only by one individual, contrary to the declared sentiments of the Ministers of the Consistory and the Members of the Church.

Alarmed by the spirit which this country has displayed, and checked by the light which has been thrown on their conduct by the Committee, the persecutors have betaken themselves to methods more wary and insidious, but most dangerous to the prosperity and existence of the Reformed communion; and it is to the continued and undiminished exertions of British Christians that they turn for consolation and relief.

The Committee, therefore, entreat those who may not have contributed to the fund, from which they are taking safe and effectual methods to administer support to the Protestants of France, no longer to resign themselves to the influence of ignorant, prejudiced, or designing parties, but to aid the Committee in the sacred cause, in which, unawed by clamour, and unmoved by defection, they feel themselves compelled to persevere.

From a large mass of communications, the Committee can only insert the following extracts, which will prove how far the exertions of Britons are appreciated in France.

From the letter of an eminent minister in the South.

27th of January, 1816. — "I have been waiting an opportunity of sending by sea, as one dare not put letters in the post. If letters contain some particulars which may be useful to you, you will understand that in making use of them, you must suppress the names of the parties who transmit them. The greater part of the pastors, terrified by what they have seen in the public papers, dare not boldly declare themselves, especially after some individuals, through fear or ambition, had communicated your Circulars to the civil administrators, who have *dictated* the answer to be made, and have inserted it in the public papers.

"The open persecutions have ceased, for the present, in Languedoc, but dark as

secret machinations continue against the Protestants. Of this you have a proof in the change of their religion by many poor families of Nismes. The principal manufacturers, Protestants, have fled from the scene of carnage; the poor work-people, who have not the means of quitting the country, are obliged to seek work of the Catholic manufacturers, and many of these have refused it to those who would not embrace the Catholic religion, or have severely menaced them. Such is the cause of this public abandonment of the truth!

"In many places the temples are still shut up.

"Many Protestants, in the unfortunate country round Nismes, suffer the extreme of misery.

"If you have succours to communicate to them, there must be great precautions taken by the persons who devote themselves to execute the act of charity, that they may not be molested by the agents of government, or the fanatics.

"At Montauban, the Protestants have often been menaced; but to this moment, owing to their prudence and moderation, they have not been able to find an occasion to provoke them to quarrel.

"The schools experience difficulties—the Catholic clergy are stirring themselves to embarass them; but if the school at Paris can maintain itself for some time, the number of masters which it will form, will, in the end, distribute themselves in every part of France.

"We are perfectly convinced that the efforts of our brethren, and the interference of their government with ours, have been very advantageous to the cause of the Protestants, and that their continuance must be very useful;—though, by the reply made to the Duke of Wellington, he was led into an error, which is the cause that, in his letter of 28th of November, he has affirmed some things which are *entirely false*, and *denied others*, the truth of which is well known to the Protestants of the South. May God Almighty support your Christian zeal, and give it a happy issue for the advancement of his glory, and the protection of our brethren in Jesus Christ!"

A Correspondent, whose authority is of the highest importance, writes as follows:— *February* 6, 1816.

"The Protestants are now tolerably tranquil, externally; but every cause of uneasiness remains. I will answer on my head that political differences of opinion have only been the excuse,—the religion and respectability of the Protestants being the *real* cause of their sufferings. The assassins of peaceable citizens walk abroad with unparalleled assurance, and recount their deeds of blood with diabolical pride! Not one of the murderers has been condemned; and the arrest of Trestallion has cost the generous La Garde his life.

"If political opinion were the real cause, why has the storm fallen on the Protestants alone? Why, when they could have revenged themselves on the murderers of their brethren, did they remain tranquil, although daily exposed to the same dangers and the same fate? We are told that tranquillity is restored, and that all has been hushed; but, in most places, the Protestants have been disarmed, and the weapons placed in the hands of their Popish neighbours. The authorities, who shut their eyes to all the atrocities committed, and who suffered the pillage and massacre of the Reformed, without one repressive measure, are yet the same. Now and then indeed, a weak and perfidious proclamation, exhorting to order, but at the same time lavish in praise to the national guard (perpetrators of the crimes) for their fidelity and royalism; but too much excites the fears of those who have escaped the sword of the assassin and the spoliation of a banditti. Those who have been imprisoned, *some hundreds*, solicit in vain a public trial; and when they ask to be released, are given to understand, that money or apostacy is the only price at which they can obtain their liberty.

"Everywhere the same cruelties are not practised as in the Gard; but where are not the Reformed despised, shut out from all places of profit and trust, and denied in fact all the advantages promised them by their constitutional charter? Protestant Mayors of towns or villages have been displaced,—no one dares confide to the post his sentiments,—ministers dare not correspond,—and at their peril refuse to write as they are ordered. The sufferers are afraid of their own voice when they speak of their woes. No one dares write,—no one dares speak

the lives of the poor,—several thousand families are without work and without bread,—trade and manufacture, almost wholly in the hands of Protestants, in the city of Nismes, are annihilated,—all the rich who have fled, dare not return; and for the most part establish themselves elsewhere. Push, push on the business,—if you cease to make exertions they are undone!

"Above 600 persons have been victims to murderous bigotry,—some of the principal houses in Nismes have been burnt to the ground,—above 50 pillaged, and others nearly demolished!

"Olivier, sinking under the weight of years, and Juillerat remain; but the other pastors have not hazarded to return. Not a public print in France dares stand forth the champion of the oppressed, and not one legislator dares raise his voice in their defence. I have every reason to believe, that a Protestant, a Frenchman, especially if a sufferer, would be denied a passport for England!

"The Post-Office is under a strict inquisition, and every liberal-minded individual under the inspection of the Police. From this you may judge of the state of tranquillity here for your afflicted brethren, and at the same time you may account for the want of information on the subject in England. I learn that a certain Society has abandoned all interference in the business. They have done us more harm than good. *La rue croix rouge* is a terrible name here, and the champions of religious liberty will be finally rewarded. Adieu."

A pious Minister has expressed his feelings in a letter, for which there is only room for the following extract:—

January, 1816.

"The sentiment of gratitude is the only one which I shall, and perhaps which I *ought*, to express to you. Yes, honorable and beloved brethren, I thank you with all my soul for your charity, and the fruits which it has produced for the support of religious liberty, and the temporal consolation of many thousands of Christians. Enlightened by the word and Spirit of the Lord, you do not regard as strangers these Christians in their trials; but you consider them and treat them as the servants of God, and brethren in Jesus Christ. Your conduct in this is that of citizens of Heaven,—you are angels of mercy, who come to arrest and to repair the ravages of mortals, who have shewn themselves by their works to be true demons."

Collections and Donations received since the last Publication.

	£	s.	d.
G. Lloyd, Esq. by Rev. Dr. Rees, omitted by accident	2	0	0
Rev. Mr. Davison's Con. Chudleigh, added by mistake to the Exeter	3	8	0
Chester's do. Uttoxeter	5	0	0
Hincheliff's do. Stockton	3	6	4
Mr. Ironmonger	1	0	0
W. H. Mortimer jun. Esq.	1	1	0
J. Rotherham Esq.	1	0	0
T. Raymond Esq.	5	0	0
Mr. R. Taylor	1	1	0
Mr. R. Smith	2	0	0
Mrs. Ronalds	1	0	0
Mrs. Addington	1	1	0
Mr. T. Gibson	1	0	0
J. B.	10	0	0
Anonymous	0	3	0
E. Dyson, Esq.	1	1	0
Mrs. Carey, Boston, N. Eng.	1	0	0
—— Atkinson Esq. N. York	1	0	0
Anonymous	1	0	0
Rev. Mr. Harris's Con. Maidst.	5	8	0
Dunn's do. Maryport	4	0	0
Methodist do. Rochester	6	11	6
Friends of Religious Liberty, Dundee	30	0	6
Rev. Mr. Wildbore's Con. Penryn	4	14	6
Lady Huntingdon's Chapel, Sleaford	2	0	0
Rev. Mr Edwards and Friends, Malmsbury	3	12	0
Chambers's do. Newcastle upon Tyne	2	0	0
Bunce's Con. Chelsea	3	0	0
Baptists do. Olney, by Rev. Mr. Ivimey	10	0	0
Rev. Mr. Slate's do. Stand	7	4	0
Good's do. E. Bergholt	5	0	0
Harbottle's do Tottlebank	2	0	0
Bickeno's do. Cote	3	16	8
A. Lean, Esq. & Son, London	3	0	0
Rev. Mr. Wellbeloved's Con. York	14	1	7
Maslin's do. Hertford	17	0	0
Young's do. Paisley	10	10	0
Kitchen's do. Marport	4	0	0
H. D.P. by Rev. Mr. Beesham	1	0	0
Mr. A. Chambers by do.	2	2	0
Mr. R. Chambers by do.	2	2	0
Mrs. Stokes by do.	0	10	6
Mr. Watson by do	2	0	0
Mr. J. Pemberton by do.	1	0	0
Mr. Surridge Northam. by do.	1	0	0

	£	s.	d.
Rev. Mr. Harper's Con. Alston	5	0	0
Coxfeary's do. St. Ives	15	2	6
Knight's do. London	25	0	9
Mr. Curtis, Wrestlingworth	5	0	0
Tom's Con. Framlingham	4	0	0
N. E. Sloper, London	1	0	0
By anonymous	0	5	0
Rev. Mr. Charrier's Con. Liverpool	20	0	0
Mess. Fenner and Davies' do. Taunton	20	0	0
Rev. Mr. Weston's do. Sherborne	13	0	0
Brackstone's do. Ashford	5	3	7
Bogue's do. Gosport	32	15	5
Butcher's do. Sidmouth	3	10	0
Mr. Crowe, Rev. Mr. Evans and Friends, Stockton	5	5	0
Owen's Con. Southampton	6	0	0
Pugsley's do. Stockport	15	0	0
Harrison's do. Penistone Bridge	5	0	0
Morley's do. Hull	13	5	6
Peddie's do. Edinburgh	24	1	9
By E. P.	1	0	0
Addition to Rev. Mr. Durant's Col. Pool	0	8	0
Rev. Mr. M'Gavin's Con. Paisley	8	0	0
Broadbent's do. Warringt.	7	19	9
Wilson's do. Northwich	4	3	6
By do. Col. at Middlewich	2	0	6
By do. do at Minshall	2	9	0
By do. do. at Ower	1	7	0
Rev. Mr. Cuttris's Con. Arnsby	6	0	0
Watson's do. Musselburgh	7	0	0
Stonehouse's do Cranbrook	2	15	7½
Ford's do. Long Melford	6	2	0
Tingcombe's do Bridgew	12	5	8
Dewhirst's do. B. St. Ed.	16	7	6
Mrs. Harrison, by Rev. Mr. Belsham	2	0	0
Rev. Mr. Prattman's Con. Barnard Castle	10	11	0
Lewis's do. Chelwood	5	0	0
Whitridge's do. Carlisle	5	0	0
Peyton's do Edenbridge	4	3	10½
Barber & Friends, Bridge-north	2	0	0
Heylin's Con. Honiton	5	0	0
Anonymous, by Rev. Mr. Salt, Litchfield	1	0	0
Rev. Mr Scale's Con. Wolverh.	5	7	6
Cooper's Trowbridge	1	0	0
Bramsby's Con. Dudley	6	0	6
W. T. H. London	5	5	0
Rev. Mr. Jones's Con. Birdbush	9	0	0
Pilling's do. Goodshaw	4	0	0
Heyworth's do. Cloughfo.	2	0	0
Payne's do. Edinburgh	25	10	0
Aikman's do. do.	22	0	0
Knowle's do. Linlithgow	3	3	0
Brown's do. Keysoe	0	10	6
Rev. Mr. Jones's Con. Holywell	4	16	9
Evan's do. Bagillt	0	11	6
Jones's do. Newmarket	1	0	0
Williams's do. Rhes-y-cae	0	12	0
Scott's do. Cradley	5	0	0
Kingmill's do. Battle	2	18	6
Bridge's do. do.	1	11	0
Knott's do. Chatham	9	9	4½
Payne's do. Rolvenden	1	5	0
Gen. Baptist do. Cranbrook	2	0	0
Rev. Mr. Haddock's do. Parkhead	6	0	0
Thomas's do. Bruton	3	3	0
By two Ladies, Friends to the Cause	2	2	0
Zion Chapel Con. Methyr Tyd.	5	0	0
Bethseda do. do.	2	1	0
Rev. Mr. Podmore's do Little Waltham	2	4	0
Williamson's do. Whiteha.	7	9	0
Aston's do. Lockwood	6	5	0
Messrs. Sloper and Elliot's do. Devizes	22	1	3
Old Indep. do. Mar. Lavingt.	10	0	0
Rev. Mr. Morren's do. Shaftsb.	2	0	0
Crisp & Friends, Lowesto.	3	8	0
Johnson's do Fakenham	9	0	0
Dunn's do. Pimlico Lond.	11	0	0
Cox's do. Hadleigh	3	3	0
Dr. Dick's do. Glasgow	40	0	0
Baptist do. Cradley	1	2	5
Mrs. Cath. Gladwyn, Newb.	5	0	0
Rev. Mr. Rankin's Con. Knottingley	4	0	0
Jamieson's do E. Linton	5	0	0
Peter's do. Camarthen	7	0	0
Hillyard's do. Olney	8	13	6
Severn's do Harlow	5	15	6
Kidd's do. Cottingham	4	4	0
Taylor's do. Ongar	2	10	0
Crofts's do. Pickering	4	0	0
Messrs Evans and Griffith's do. Cardiganshire	6	0	0
Rev. Mr. Cherry's Con. Wellington	8	0	0
Prankard and Friends Sheerness	32	19	6
Townsend's do. Darwen	3	0	0
Hacking's do. do.	20	0	0
Blake's do. do.	9	4	0½
Methodist do. do.	2	0	0
Rev. Mr. Taylor Nottingham	1	0	0
Dawson's Con. Staines	2	9	3½
Brooks do. Hyde	6	0	0
Bromiley and Friends, Neadham Market	5	0	0
Baptist Con. Derby	4	0	0
Rev. Mr. Taylor's do. Boston	10	0	5
Dobell's do. Lewes	4	6	6
Gawthorne's do. Derby	15	0	0
Pike's do. do.	6	7	5
Higginson's do. do.	12	11	0
Blake's do. Crewkern	10	18	4

The Committee have published, during the present Month, a pamphlet, entitled "NOTES, intended as Materials for a Memoir on the Affairs of the Protestants of the Department Du Gard," containing most important information; and which may be had of all the booksellers.



Blood sc.

Revd. Richd. Herdsman,
late of S.t Petherton, Somers.t

Pubd by Williams & Son Stationers Court April 1.st 1816

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

APRIL, 1816.

MEMOIR

OF

THE LATE REV. RICHARD HERDSMAN,

PASTOR OF THE INDEPENDENT CHURCH AND CONGREGATION AT SOUTH PETHERTON, SOMERSET.

It is observable that accounts of pious and eminent characters form no inconsiderable part of sacred history; and that the biography of Immanuel, who set us an example that we should follow his steps, occupies a prominent portion of the New Testament; that, "having so great a cloud of witnesses, we should lay aside every weight, and run with patience the race set before us, looking unto Jesus." But how has that cloud, beautified and animated by the Sun of Righteousness, been enriched and enlarged since the days of the Patriarchs and Apostles!

The written lives of holy persons in the successive ages of the Christian dispensation, under the varied circumstances of persecution and of peace, of suffering and enjoyment, have been, through the Eternal Spirit, instrumental to the refreshment of myriads of Zion's travellers, and to the conversion of the unholy. It is hoped the following Memoir may produce the same happy consequences.

It has been said that the life of the excellent Halyburton, of Scotland, is peculiarly valuable for the discovery it gives of the *hidden* life of the Christian; and that of our eminent Philip Henry, for its display of the Christian's *exterior*. The reason is obvious: the former having been written chiefly by himself, the latter by his son. In the following account of Mr. Herdsman, we shall present the reader both with an interesting though short report of others concerning him, and with that which "he, being dead, yet speaketh of himself."

R. Herdsman was the second son of Mr. Herdsman, of the parish of Powick, near Worcester, where he was born, in 1752. His mother was a humble pious woman, who died when young, and left a family of six children. His father survived her but a few years. Being warmly attached to the church of England, he was highly displeased with his son for joining Lady Huntingdon's people; at whose college he was educated. At an early age he was very studious; and was justly esteemed while in that connection, for his piety, diligence, and zeal.

About the year 1772, Mr. Herdsman first visited South Petherton;

and for about two years preached in the neighbouring villages with success, but under persecution. A malt-house having been fitted up for divine worship at Petherton, Mr. Herdsman, in conjunction with other students, laboured in it. In this house *his* labours particularly appeared to be much blessed; and such was the attachment which by this time subsisted between him and the people, that a church was formed, February 29, 1775; and he received a unanimous call to the pastoral office, which he accepted with much fear and trembling. His ordination soon after took place, previously to the erection of the chapel. Messrs. Reader, Ashburner, English, &c. engaged in the service. Of this solemnity Mr. Herdsman notes, "Much of the Divine Presence appeared to be with ministers and people." The venerable Lady Huntingdon addressed a letter to the ministers about to engage in the ordination; which, on account of the excellent spirit it breathes, and the testimony it bears to Mr. Herdsman, merits a place in this Memoir. It is as follows: —

"My Rev. Friends,

"I think myself obliged in justice to all those ministers who shall be engaged in the ordination of Mr. Herdsman, to assure them that, during the time he was a student at my college, his moral conduct was unblameable; nor had I ever any reason to doubt the sincerity of his Christian profession; and his humble and dutiful behaviour both to me and those over him, has ever continued a confirmation of it. I trust the Lord will make him a faithful, diligent, and useful minister of his everlasting Gospel; and that the ministers assembled for dedicating him to so great an office, will have reason to rejoice for having laid hands upon one who shall bring forth much fruit unto God. I should have been very thankful to have waited upon the ministers on this occasion, and to have shared in the blessings which I trust will accompany this divine appointment of one of God's servants, for whom I must of course be so interested; but my health will not admit of a journey. I must therefore request the prayers of the faithful ministers of Jesus Christ assembled, as well as of the congregation present; and remain, with much Christian love and great respect, your obliged and faithful friend and humble servant,

"S. HUNTINGDON."

Mr. Herdsman was a Christian of sterling piety; and, whilst he was a man possessed of good understanding and general information, he was a faithful, active, laborious, affectionate, and extensively useful minister of Immanuel; much known and respected by the churches in Somerset; one who wore well for a long succession of years, and, through divine grace, endured unto the end.

A respectable person of another denomination testifies of him as follows: — "During about 36 years labour among people of his charge, the Lord was pleased eminently to bless his endeavours, and to make use of him as an instrument of establishing a very respectable church and congregation; and the very particular intimacy and friendship which subsisted between us during upwards of 40 years, has given me an opportunity of witnessing that his character as a Christian and a Minister of the Gospel was held in much esteem by all who knew him."

It has been said, "To know a person thoroughly, you must live with him." Of course, the nearer the intimacy, the more clearly the character is developed. It will be gratifying to the reader to observe the sentiments of respectable individuals of the society of which Mr. Herdsman was pastor; one of whom expresses himself thus: — "It may be said, to the honour of divine

grace, that the venerable pastor of this church was one of those instruments employed for the conversion and edification of a considerable number of immortal souls. His persevering zeal for the honour of his beloved Master; his philanthropy, and his liberality to the poor, were manifest. Those divine principles and qualifications bestowed on him, produced that consistency in his general character which made an impression on the public mind. The doctrines he preached to others were the support and consolation of his own mind; and produced such composure and resignation of soul, as to induce him often to express his readiness to lay down his body in the grave, whenever it might please the Lord to call him."

The writer of this has also been favoured with the following valuable communication, by another of good Mr. Herdsman's flock: "The first time Mr. Herdsman preached in Somerset was at Norton under Hamdon, when a severe opposition commenced by a riotous mob, which obliged the congregation to disperse; yet the Lord was pleased to bless this apparent unsuccessful attempt, to the conversion of an individual, who is now living.

"Another instance of his usefulness I will mention. On his going to view a glass-work at Chelwood, he observed to one of the workmen that it was a hot place; but it was hotter in the lake which burneth with fire and brimstone; and what an awful thing it would be, if, after labouring in so much heat in this world, he should have no better portion than Hell in the next! To which the man replied, he had no fear of that. When he was asked what grounds he had to hope that he should be saved, — he replied, that the Lord was pleased to bless the word which he had heard *him* preach at Pensford, 12 years ago, to his saving conversion; since which he had been divested of the fear of Death and Hell."—What an encouragement for the servants of the Lord to persevere in their Master's work do such anecdotes administer! But the obliging friend proceeds: — "As to his deportment in his family, it was exemplary; in the pulpit he was faithful; in his visits affectionate and cheerful, carrying with him much of a savour of the best things. There was that uniformity in his life, which caused even the enemies of religion to say he was a good man. He was always ready to shew his love to the cause of Christ, by his liberality in supporting it; and never let an opportunity escape without it. I well remember, at the formation of the Auxiliary Missionary Society here, that he was quite enraptured when he stood up to express his regard to the cause. To the pious poor he was particularly liberal.

It is about four years ago* that he was first attacked with a paralytic complaint, which affected his right side; and about two years since he had a second stroke, while preaching, which deprived him of the sight of one of his eyes for some time; but it did not prevent his proceeding in the service. He observed to the congregation that he had lost the sight of one of his eyes; and said he blessed God it was not the sight of both. After this he seldom preached more than once on a Sabbath; but he did not wholly discontinue his pulpit-labours until 20th November, 1814, when he preached from Rom. xvi. 24. 'The grace of our Lord Jesus Christ be with you all. Amen.' Such was his entire acquiescence in the will of Providence, that when any of his friends observed to him that they feared his riding alone was attended with some danger, he always replied, it was a matter of the greatest indifference to him, whether the Lord should be pleased to take him in the field or on his bed."

* This communication was made in August last.

To the testimony of friends who well knew him, we add a few extracts from his own papers. What the ingenious and holy Dr. Watts remarks respecting the diary of Mr. Halyburton, is applicable to these papers: — "There is such a vein of humility and honesty in them, that you may see the secret workings of his thoughts through his pious language; his sins as well as his graces lie open to sight; the labours of his soul appear to the eye; and the serious reader will find himself at once delighted and improved. So the curious operations of bees are seen through a hive of glass; and the spectator is at once entertained with instruction and pleasing wonder."

The following, up to the period of his ordination, Mr. H—— seems to have partly transcribed from a memorandum in his possession; and entitles it thus: —

"*Some remarkable Passages since the Commencement of the Year* 1770.

"Left Worcester, August 15th. Came to Leominster for some time, October 28th. In February 1771, was in great distress and trouble of mind. At times found some relief; but mostly very dark in my conceptions of divine things.

"Nov. 19th, 1772. Came to Lady Huntingdon's College. Went thro' many distresses there. I had much comfort and sweetness frequently, from Mr. Crole's preaching and conversation.

"May 27th, 1774. Came from the College, in company with Mr. Adams, under many fears, and some considerable uneasiness of mind. The fear of man has always been a distressing snare to me: but I have found, the more I have known of men, the less I have been afraid of them; and the more I have enjoyed the Divine Presence, the more I have been carried above earthly things. When I left Wales I had not the most distant prospect of remaining in England. I cannot but admire the hand of God in fixing my residence in Somerset. When I first preached, I did not think of any settled ministry from any quarter, much less for myself. The Lord has generally led me through the most important passages of my life in great darkness for the present time; but afterwards I have clearly seen his hand.

"In the beginning of January, 1775, were the first proposals of a settlement at Petherton made to me. I encouraged the idea of a settlement, but gave very distant hints of my having a principal part in it; but things concurred quite beyond expectation.

"About the beginning of March, 1775, some joined in a covenant-relation, and gave me a written call; to which I returned an answer in the affirmative.—April 25th, 1775, was the day of the ordination. Much of the Divine Presence appeared," &c.

From the accounts Mr. Herdsman kept of his religious experience, the following are extracts: —

"1777, January 3d. The Lord granted me sweet views of Jesus as my Saviour. I saw so glorious a fulness in him, that I could venture ten thousand souls, if I was possessed of them, into his hands. All the promises centre in him; being made first to him, and to my soul in him; so that all shall be fulfilled to me in his time. I viewed all that befel me here as tending to make me more like Christ under his forming hand. The view of complete salvation in Christ makes me hate vain words, vain thoughts, vain company, deadness in duty, and the stupidity that cleaves to this corrupted nature: — it makes me love holiness and holy conversation; to long for Heaven, because there I shall be like to Christ, my Lord and Saviour: — it weakens unbelief, and strengthens faith: —it pulls down pride, and lays my soul at the Lord's feet in the dust. O God, give me what is most for thy

own glory and my soul's good! Do thou consider my want of knowledge in thy word; — my want of faith, of circumspection, and of gifts for thy work;—and, O Lord, do not gratify my pride, but do as thou seest good.

"April 15th. We had a fast-day kept at Mr. Gifford's, Lopen. We took a view of our many sins, and of our great dangers. It was an affecting opportunity. None but the members of the church present.

"February 18th, 1780. Found myself resolved upon a more close attention to every concern in life. I want to learn from all the occurrences that pass. Lord teach me every thing needful and profitable!

"February 20th. Hope I had some measure of comfort in the Lord's work this day. I have many things for which to blame myself. I have still an absolute need of the fountain opened for sin. I desire to fly thither at all times. My frame seems weak and feeble. I trust the Lord will grant me some comfortable views of his grace and love in a dying hour. February 21st. This day I read part of Mr. Williams's Diary, published by Mr. Fawcett; was much struck with his serious spirit, his activity for God, and his usefulness.

"This world has little worth a desire of continuance in it. The removal of Mr. G. and Farmer G. often depresses my spirits. I would desire to acquiesce in the Divine Wisdom. Lord, thou canst easily supply their places. Spoke with Mr. R. G. Mr. H. and Mr. V. about the deacon's office. I hope it will be made a matter of prayer, that the Lord will direct to active persons for his cause and interest. I heard several things respecting ——— that were likely to be offensive. I gave him a caution in the evening; which he seemed to receive in a spirit of meekness. O Lord, make him — make all his people consistent followers of a blessed Redeemer! I hope thou wilt keep a continual watch over my words and actions. Let me not in any thing dishonour thy holy name. I found wanderings in the society this evening; and in prayer, both in family and in private, for which I desire seriously to be humbled before God. Lord, pardon the sin of my holy things! Feb. 22d. This day saw Mr. W———; he seems quite poorly. I am afraid he is not in a state fit to die. I find too much backwardness to talk to such persons, in so faithful a manner as their case requires. Lord, do thou, in thy mercy, remove this from my heart!

[*To be concluded in our next.*]

SEQUEL TO REMARKS ON HYPER-CALVINISM.

AFTER the attempt which has been made, however imperfectly, to expose the *prevalence* and the deplorable *effects* of the evil above-named, it may not be altogether uninteresting, if we revert to some of the causes to which it owes its spread; especially as the detection of these may naturally suggest the most regular, the only effectual, means for its expulsion.

Is there not, then, reason to apprehend that, in many instances at least, the extravagancies of principle, and of profession, by which the Christian name is so frequently tarnished, are nothing more than (to use a modish phrase) the effects of a *re-action* from an opposite extreme? — If it can be proved that evangelical preachers themselves have, under the notion of preaching *practically*, fallen into a strain in which the grand, peculiar doctrines of the Gospel have not maintained due prominence and force; — that, professing the most ardent zeal for Christian obedience, they have often adopted a mode of enforcing it, savouring too much of the school of Epictetus, and too lit-

tle of "the unsearchable riches of Christ;"—if it be the fact that, actuated by a sort of undefined, though somewhat excuseable horror of Antinomianism, they have dealt out the precious truths of salvation with a sparing, reluctant hand; and that, perpetually inculcating rules of practice, they have overlooked the only motives which give to the believer's life both *character* and *energy*, such as the love of God,—the grace of Christ,—the promised aids of the Spirit,—the prospects of future happiness, &c. through fear of the perversions and abuses which ungodly men might make of evangelical truth, that truth itself has been seldom delivered freely, boldly, with unction, or without so many anxious qualifications, as in effect to neutralize all that had been advanced,—who can wonder that, in such cases, the unfaithfulness of the preacher should prove its own penalty, and he should soon have to complain of a congregation alienated from his affection, dissatisfied with his ministry, and an easy prey to the first artful or bold seducer?—How far the above suppositions correspond with facts, let judicious observation decide. It is at least certain, that the great Head of the church will never smile on those labours which, however earnest or well-meant, do not habitually honour the authority of his word, and consult the necessities of his people. Christians, those in lower life particularly, require and expect constant supplies of the wholesome food of the covenant. "If," as good Mr. Ashburner used to say, "we would have God's people work, we must feed them well."

Extraordinary attention has of late years been paid to the necessity of active exertions in the cause of Christian benevolence. Ministers are incessantly urging on their people the utmost exercise of every talent which can be rendered subservient to the external interests of religion. Sunday-Schools, Missions, Societies under almost every name for foreign or domestic utility, claim the unremitting efforts both of ministers and private Christians. Nor can it be for a moment doubted that all these efforts are absolutely requisite, nay, that they are, after all, lamentably insufficient to cultivate the immeasurable field opened before us. It is equally certain that such undertakings, *properly* pursued, tend rather to the promotion than the hinderance of the best principles and feelings of the Christian life. Still, may it not be questioned, whether objects of this nature do not occasionally interfere with the more direct influence and enjoyment of evangelical truth? May not the minister, from having so continually to insist on the obligation of activity and zeal, be drawn into a mode of preaching bordering at least on legality, and essentially defective in the richness of doctrinal and experimental address? May not the hearer, at the same time, be either lulled into formality, or compelled to seek elsewhere for spiritual nourishment? How much better would it be for both, could they learn to combine all possible energy in the discharge of outward duties, with the sweet simplicity of the life of faith! The enjoyment of the latter would be the noblest stimulus to the former.

Discrimination in ministerial address is of vast importance. He who presses the peculiar duties of the Christian promiscuously on an audience, without reference to the broad line of distinction which actually separates true believers from the rest, is at best but "as one that beateth the air." To Christian duties, Christian motives are appropriate. Duties, even of general moral obligation, require to be ever accompanied in their enforcement with a distinct and earnest representation, both of their utter insufficiency to procure for

"the natural man" his Maker's favour, and of their absolute unacceptableness, while proceeding from mere natural motives. The neglect of this *discrimination* often tends at once to delude the unregenerate, and to disgust the pious;—where it is faithfully maintained, duty may be exhibited every Sabbath,—and will still be welcome to the believer's ear.

Some preachers, it is possible, have fallen into a partial neglect of Gospel-truth, through a concern, innocent in itself, to meet the *taste* of the younger or more refined part of their auditory;—others, from an undue solicitude to preserve an agreeable variety in their public ministrations;—while, in many instances, the same result has been produced by an exclusive study of *certain models* of pulpit eloquence, whether French or English, in which "the savour of the knowledge of Christ" has been sacrificed to fancy, ingenuity, and popular effect. On all this it may be remarked, that, however desirable it be, by all just and consistent methods, to attract and gratify, and win the careless, *the edification of the church* must never be yielded to objects of inferior and, after all, of very uncertain benefit. The noblest *eloquence* is of that substantial, heart-thrilling kind which, while it disdains not the aid of secondary qualities, delights eminently to unfold the mysteries of the Cross. Nor does it by any means follow, that *sameness* must ensue from the constant exhibition of this grand subject. The greatest variety of illustration, the fullest adaptation to the diversity of character and feeling, "the words that breathe and thoughts that burn," may still find their place in the service of "the truth as it is in Jesus."

The writer begs leave, in conclusion, to offer in confirmation of his own views, the following extract from a discourse recently published by one of the most deservedly popular preachers of the present age:—

"We hear much in our day of Antinomians. Such I am persuaded there are.—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 poor and sparing pasture, as to tempt them to break bounds, and enter the rank grasses of these *pseudo-doctrinalists*. —"A young divine," says Manton, "one day asked an old Christian," 'What shall I preach?' He received for answer, "Preach Christ." —'O, I have preached him,' says he, 'already.'—"Why then," added the sage, "Preach him again: preach him always: and preach him only." This is advice, which, however lightly some may treat it now, all these worthies would have sanctioned, "whose works praise them in the gate." The time would fail me to tell of Leighton, and Hall, and Owen, and Baxter, and Reynolds, and Horne, and Charnock, and Polhill, and Bates, and Watts, and Doddridge, and numbers more, who were for nothing more remarkable than a rich, full, and consistent display of the Lord Jesus. They proclaimed him in the dignity of his person; in the glory of his character; in the condescension of his grace; in the wonders of his love; in the efficacy of his sufferings; in the prevalency of his intercession; in his ability to save to the uttermost them that come unto God by him. They preached him, as the only foundation of a sinner's hope; as

the Lord our righteousness and strength; as the consolation of Israel, in whom they were to rejoice with joy unspeakable and full of glory; and, to use the expressions of one of them, "Christ was the diamond in the bosom of all their sermons."—And what was the practice of the apostles? "We preach Christ crucified," says Paul; "to the Jews a stumbling block, and to the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the wisdom of God and the power of God; because the foolishness of God is wiser than men, and the weakness of God is stronger than men."—"I determined not to know any thing among you save Jesus Christ, and him crucified."—"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Accordingly, he viewed and explained, and improved every thing in relation to *him*. If he spake of the glory of God, he represented it as "shining forth in the face of Jesus Christ." If he mentioned the promises of God, they were "all Yea and Amen in Christ Jesus." If he adverted to the duties and difficulties of the Christian life, he said, "Be strong in the grace that is in Christ Jesus:"—"I can do all things through Christ that strengtheneth me." He could not enforce even conjugal tenderness without a reference the most affecting: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." May we all follow an example so worthy of imitation; and whenever in our work we pause for reflection, may our consciences, bearing witness in the Holy Ghost, enable *us* also to say, "Whom *we* preach, warning every man and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus!" *

Ringwood. A. B.

* See Jay's Sermon on the Importance of an Evangelical Ministry.

ON ANONYMOUS LETTER-WRITING.

Advice and reproof are frequently needed. The most acute, and prudent, and pious, occasionally develope their imperfections; and thus either expose themselves to the merciless attacks of an enemy, or exhibit the value of friendly caution and counsel. By a Christian, "a friendly hint," a "word of advice," and "a merited reproof," will, unquestionably, receive respectful attention, when they appear to have been dictated by friendship, and to be offered under the influence of Christian principles. When instruction and censure emanate from religion, the man of piety will regard them as an antidote against his errors, and embrace an early opportunity of discharging the demand which has thus been made upon his gratitude. "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil which shall not break my head: for yet my prayer also shall be in their calamities."

The mediums of tendering advice, or of conveying censure, are certainly various;—and in selecting a *mode* of doing good, some attention should be paid to the circumstances, and the character of such as may appear to be ignorant, or vain, or criminal.

Of all the improper methods of shewing a man his weakness, of exposing his vanity, or of convincing him of his criminality, no one is so absurd and so inefficient as *anonymous letter-writing*;—and yet there seems to exist, even amongst religious professors, an uncommon attachment to this species of moral mummery. With high pretensions to superior sagacity and to eminent piety, there are those who listen with eagerness to the tongue of calumny; and, when that is silent, dwell upon real or *supposed* errors of religious characters,

till they have conjured up something alarmingly serious; then commit their lucubrations to paper and send them away, in an *anonymous* form, to persons who, whether "guilty or not guilty," are sure to treat them as *nameless* things.

It is not affirmed that a case may *never* occur which will not justify an appeal, or a remonstrance, or a reproof, in an anonymous form;—but, generally speaking, anonymous letters contain a mixture of imbecility, cowardice, malignity, and falsehood. If they *can* be written by serious persons for the benefit of those who are classed with Christians, then a proof is given that folly may be associated with religion;—for is it not unwise to be ashamed of endeavouring to do good, and to deprive those who may receive the intended benefit of the opportunity of gratefully acknowledging that "faithful are the wounds of a friend?"

But, in most cases, the design of of an anonymous letter is to lecture the person to whom it is addressed, upon some fault which he has committed, or with which he is *supposed* to be chargeable. True, indeed, "in many points we all offend;"—but that which is often supposed to fix criminality upon a professor of religion would, if properly explained, appear materially different. The actions of another are frequently seen, even by a friend, in an oblique direction, or with a prejudiced eye; and the conclusions of the observer must, necessarily, be unfavourable. The inferences thus drawn, are turned into a list of charges,—formed into an anonymous letter,—and sent post (not free) to a person who hardly knows whether he ought to be angry with himself or disgusted with the writer.

But can any thing be more injudicious,—more absurd,—more *unscriptural?* "If thy brother offend, go and tell him his fault alone." And why not give the supposed offender an opportunity of explaining his own actions? Wherefore is he not to be allowed the chance, at least, of making his "righteousness clear as the light?" Upon what principle professing Christians can justify such anonymous letter-writing, it is difficult, if not impossible, to state.—Thus much is plain;—that reason, friendship, equity, and scripture are decidedly against the practice.

When envy, malice, and uncharitableness, influence these anonymous compositions, it is hardly possible too severely to censure their authors. *Such* writers not only defile paper by the effusions of a malignant heart, but they contaminate the parlour by an atmosphere which infects the young professor and injures the venerable believer. When a person has made up his mind to *think* unfavourably of another, it becomes perfectly easy to *speak* as he thinks. An anonymous letter-writer is, therefore, very likely to become a common retailer of scandal; and to induce by his inuendoes and misrepresentations, a thousand tongues to libel the Christian, who is striving to preserve "a conscience void of offence towards God and towards man!"

Of one class of anonymous letter-writers, no notice would be taken, were it not for the sake of advising them to relinquish such miserable trifling, to "do justly" and to "love mercy!"

Ministers are generally the objects to be attacked by these anonymous advocates of fidelity, meekness, &c. &c.—The sermons and the manner of a preacher form the subject of a letter.—His doctrine was "too high," or it was "too low;"—and his voice and his appearance "could not have been more disgusting" than ——— the anonymous letter-writer's *remarks* upon them!

Another minister allows *his head* to appear in a Magazine;—and this

is a *crime*, upon which the animadversions are as severe as if it had been placed in the pillory!

Another occasionally visits the metropolis; and he, forsooth, must be lectured (anonymously observe) upon the dangers of popularity; or upon his inconsistency as a Dissenter:—as if a minister must *necessarily* be popular, because he preaches one month out of twelve in London!—or, as if he made a guilty compromise of his principles, by being "instant in season and out of season!"

To sum up the whole. If persons will, without being solicited, give their advice and deal out their censures;—if they are determined to be so generous, they are recommended also to be *just*. The authors of anonymous letters should recollect, that if they think it to be their duty *to write*, they ought not to oblige the objects of their pity to *pay for reading* their compositions. The demands upon the purse are very numerous; and the incomes of ministers (with but few exceptions) are very limited. To impose upon them the *task* of reading, and the *tax* of paying for anonymous letters, by no means corresponds with the command of the SEARCHER OF HEARTS: "*Whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets.*"

SAGITTA.

THE DELUGE.

Mr. Editor,

AS PROOFS of the Deluge arising from FOSSILS have frequently been rejected, because there have been no human petrifactions found, the following ought to make a complete removal of scepticism from such objectors. The increase of waters at the Deluge having been gradual, it would be natural for the human race to seek safety on the rising grounds, hills and mountains. This would keep them from being promiscuously buried among other substances and animals which could not make their escape from volcanic eruptions, and the confluence of different currents. In proportion as the waters rose above the surface, their rapidity of motion would diminish; so that many substances would have actually subsided before the human race had perished; and their bodies, for this reason, could not have been found among those of other animals. When the waters had decreased and the ground made its appearance, the remains of mankind would be left upon the rising grounds to consume in the air; while some would be buried in the mud, which putrifies bodies, instead of petrifying them. The same may be said of other animals, who would retire to the heights when the waters came in contact with them. Accordingly, we find but few petrifactions of mountainous animals. The only places in which these are found, are marshes and marl-pits; which are evidently the sediments of the Deluge settled between rising grounds and mountains, from which the water could not be conveyed for want of a level. Their bones are generally completely decayed, the horns entire, and sometimes in a half-petrified state. Dr. Molyneux mentions his having found many horns of the moose deer entire in different parts of Ireland.

It will undoubtedly be gratifying to many of your readers to be informed, that a fossil human skeleton, which was dug out of a block of limestone in the island of Guadaloupe, was brought over, in 1813, by Sir Alexander Cochrane, and deposited in the British Museum for public inspection. This fossil is about four feet in length. The head and feet from the ankles are wanting. Perhaps these might have been broken from the other component parts when taken out of the rock in the island. All the larger bones of the human frame are visibly in a petrified state: a drawing

of which is prefixed to Prof. Jamieson's edition of "Cuvier's Theory."

The only plausible reason why a human body should be within a rock, is, that the rock, some time or other, must have been in a liquid state, produced by some extraordinary revolution in nature; and that revolution must have been the Deluge. Perhaps some may say, that this human frame may have been buried amidst matter emitted from La Soufriere, a burning mountain in the island. This is exceedingly improbable, for that mountain does not discharge lava. Besides, who ever heard of a volcano emitting limestone? According to modern chemists, limestone is a combination of carbonic acid, oxygen, and what Sir Humphry Davy has named *Calcium*. The ingredient which promotes calcination, is the carbonic acid; but limestone, coming through the intense fires of a volcano, would have all its carbonic acid disengaged, and render the matter which it discharges a species of cinder; therefore the stone in which the fossil human skeleton was found, could not be formed from the burning mountain. It might be argued further, that if the stone had been formed of volcanic matter, it must have been in a liquid state when the body was mixed with it. But such matter is never in a state of fusion without being powerful enough to calcine the human frame. Now, as this fossil is not calcined, but petrified, it could never have been among such matter in a state of fusion. Proofs sufficient for any rational objector. Yours, &c.

Knottingley. T. R.

ORIGINAL LETTER OF THE LATE REV. JOHN NEWTON.

Sir, *To the Editor.*

THE memory of the late Rev. John Newton is cherished with such feelings of respect and affection by all the true friends of religion, that the following letter of his, though written many years since, cannot fail, I conceive, to excite considerable interest. To me it has always been a source of great pleasure and consolation, — recalling to my mind the amiable character and fervent piety of a once beloved friend, and directing my footsteps to that Fountain, whence flow the purest streams of comfort in the darkest times and greatest difficulties. It was written upon the following occasion: — A servant, who was afterwards, I understand, executed at Gibraltar, having been discharged from my service, went to Mr. Newton and others, borrowing Bibles and other articles in my name. Our amiable and unsuspecting friend, without any hesitation, lent him that which he requested. After some time, not finding his Bible returned, he, with peculiar delicacy, mentioned the circumstance to me. Having thus discovered the fraud, I sent him another Bible, similar to the one he had lost; which drew from him the following letter. The condolence at the close of it, was occasioned by the loss which each of us had sustained in the death of a valuable consort.

Grafton St. Yours, T. W

My dear Sir,

I AM very sorry that I mentioned my Bible to you, as it has occasioned you so much trouble. It was kind in you to interest yourself for its recovery, and I thank you. The person who imposed upon me was not your servant, nor was you responsible for him; but I am much obliged to you for the great pains you took on my account.

Through mercy, there is no scarcity of Bibles in my house. That which I lost was valuable to me as a family-book. The Bible you have sent me is a better than mine was. I will accept it with thanks, write your name in it, and keep it for your sake, if you likewise will favourably accept my Messiah, which I send herewith.

Ah, Sir, the loss of the Bible would be great indeed if it could

not be replaced! It would be like losing the sun out of the system. It is the foundation of our hope, the rule of our life, and the food of our souls. It directs us to a hiding-place, a resting-place, and a dwelling-place. Would a worldling be pleased with a large volume of bank-notes? A single promise of God's own word is worth more than them all. By the truths revealed in the Bible, we have been brought to the knowledge of life and immortality; and have derived help and comfort under trials, when the help of men and creatures would have been utterly in vain.

By this light, I trust you and I shall be guided through a wilderness world, till we arrive in the kingdom of glory; then our tears shall be wiped away, and we shall weep no more. Then we shall see those whom we best loved while here; who are gone a little before us, and are waiting for us, and perhaps, by the Lord's appointment, are still watching over us: but, what is still more, we shall see Him whom we have received grace to love unseen.

May his blessing be with you and yours! Amen.

I am, &c.

24th Oct. 1792 JOHN NEWTON.

ON THE DUTY OF
INCREASED EXERTIONS
TO PROMOTE
MISSIONS TO THE HEATHEN.

MUSING lately on the state of Missionary affairs in this country, the following remarks occurred to my mind. I am of opinion that Christians, of every communion, are taking too much credit to themselves, on account of what they are doing in the way of Missionary exertions. It is a matter for thankfulness to recollect what has been done towards evangelizing the Heathen during the last 20 years; that one denomination of Christians after another, in this country, has embarked in this glorious undertaking; yet, when I sum up the whole of what has been effected by all the societies together, instead of occasion for the exercise of self-complacency, I see abundant reason for deep humiliation. What heart, possessing, in the smallest degree, the love of Christ, can think of the forlorn state of the world at this day, in reference to the want of the Gospel, and not be wrung with anguish! and ready to exclaim, — "And is this all!" Let us survey the dreary prospect which the present condition of the world exhibits to our view. Leaving what is called Christendom out of the question (as the most degraded of all the Christian churches possesses, in its creeds and services, the grand leading doctrines of Scripture, and is therefore not properly a field for Missionary exertion) what do we see? Two quarters of the globe, Asia and Africa, by far the largest portion of America, and a part of Europe, under the degrading and soul-destroying superstition of Paganism and Mahometanism. We see about 200 millions of our fellow-men deluded by the false prophet; and about 600 millions more bowing down to stocks and stones, the work of their own hands. What mind, of an ordinary cast, can contemplate the almost endless train of personal, domestic, and social evils attendant on superstition, and not be appalled? This all-devouring monster spares no age, no sex, no condition. The infant's shriek, and the groans of the widow issuing from the funeral pile, are her sweetest melody.

Were our Missionary efforts only directed to remove these dire temporal calamities, they would deserve support; but we have far higher objects in view. There are 800 millions of human beings, each of whom possesses an immortal spirit, of more value than the globe they dwell on, the slaves of a debasing, God-dishonouring superstition; groaning under a yoke the most galling which the cunning and malice of Satan could invent; a

tyranny, which not only imprisons all the noblest faculties of man, and reduces him to a mere machine, but generates, of a gigantic growth, all the basest passions of our nature. Did we believe more firmly the Scriptures of truth;—were the awful realities of another world more clearly seen by us; — the great white throne, and the final decision of the Judge, "Come ye blessed,— Depart ye cursed;" — were these *truly* believed by us, oh, how eagerly should we then engage in Missionary concerns!—Were these believed, we should hear no more the cold, chilling, unfeeling reply of many to the call for increasing exertion. — What would you have? Do not your subscriptions and contributions amount to nearly £20,000. *per annum?* — Have you not, of both sexes, about 100 Missionaries? Yes; blessed be God we have; and yet there are still 800 millions of our fellow-sinners whose ears never heard the joyful sound. May this truth, this heart-rending truth, haunt every professor who is indifferent to the Missionary cause, till he is brought to cry for mercy for the sin of a brother's blood! Eight hundred millions of men "sitting in darkness, and in the region and shadow of death, perishing for lack of knowledge." "What are these five barley-loaves and two small fishes among so many?" And is there a man who bears the honourable name of Christian, who can be satisfied with present exertions?—who can bear to reflect at the close of every day, that 50,000 of his fellow-sinners had left this world without hearing of a Saviour, and not feel himself impelled to give farther and increased assistance to the Missionary Cause? — Let me recommend it to all who are chargeable with neglect in this great and good work, to read Prov. xxiv. 11, 12, "If thou forbear to deliver them that are drawn unto death," &c. There are various classes of professors, who, on account of their neglect of the Heathen, are called upon to do works meet for repentance. First, those who have spoken or written any thing to the injury of any particular Society, or of Missionary Societies in general, either by secret whisper or open attack; these are called on to humble themselves before that Saviour, whose honour they have wounded, whose cause they have injured!

I would say to these persons, Are there not enemies enough, among the men of the world, to the Missionary cause, that you must needs go over to their camp as an auxiliary? Is there not sufficient indifference among professors, that you must confirm them in their unchristian spirit? We were prepared for opposition on the part of bad men: that was a thing of course. Having enlisted in the service of the god of this world, they are anxious to support his usurped dominion;— they dispute every inch of ground; and by open or secret hostility oppose the progress of the Prince of Peace. But what shall we say when good men range themselves on the side of the enemies of God and man?

Secondly, Those who have ability, but have hitherto refused any assistance to Missionary Societies. You have spent many an unnecessary pound on yourself and family in dress or pleasure;— you have had enough to spare for a jaunt to Margate, Brighton, or some other place of fashionable resort;— but you have nothing to spare for the cause of Him, to whom you are indebted for all you possess. You will answer, I do help a Missionary Society; I always give sixpence, when I happen to be caught where a collection is making; and I am thinking of becoming a subscriber of a penny a week to a Missionary Association in our neighbourhood. The lust of the eye calls, and you answer;— the ear calls, and you obey;— the palate, and it is gratified; not at the expence of sixpence or a penny a week:— no, no; these claimants

are not so easily satisfied: they have their pounds; but the great Lord of all is to be put off with pence. Recollect the day of settlement; think on the frown of the great Lord; and dread the doom of the unfaithful possessor of one talent; — you have ten.

Thirdly, Those who are in circumstances to afford all the comforts and many of the luxuries of life, but have contented themselves with a subscription of a solitary guinea. How do you think your yearly expenditure will look when it is presented at the great audit? This will not pass in a mass. Totals will not satisfy. No; they will be chequed, item by item. In one line there will be found £400. for a carriage; in another £350. for the expence of keeping it; and in the next £1. for the Missionary cause. You even kept back the shilling, and put it off with a pound-note. I pray you to examine the bags you have heaped up, and see how many of them are filled with what has been kept back from that good cause. Look over the map of your estate, and see how many acres thereof belong to the interest of Christ; and hasten to make restitution four-fold, lest the moth and rust should be commanded to corrupt your treasures, and the mildew, the caterpillar, and the hail devastate your farms.

Fourthly, Those Ministers of Christ who have refused to collect on the behalf of Missions, and have discouraged their people from assisting. Surely this is highly culpable. Their Lord has commanded all his loyal subjects to unite, for the recovery of his *inheritance and possessions granted to him by charter from his Father*. You have not only refused yourselves to join in the grand confederacy, but you have kept others back also. How inconsistent is this with your interceding on the Lord's Day for the conversion of the Heathen, and the speedy fulfilment of ancient prophecies, in regard to the universal spread of the Gospel! Has he not instituted means for their accomplishment? As the employment of means without prayer is presumption, so prayer, without the use of such means as are in our power, is hypocrisy. It is remarkable that, in general, those congregations who do not collect for Missionary purposes are the most wealthy, and their ministers amply provided for. It is not the poor minister, who is scantily supported by his people, who is the most backward to collect; — no; such are usually the first in this good work; — but it is the beneficed minister, whose hearers are rich, who is so careful of their pockets.

Let such ministers, and others whom I have been addressing, not delay to confess their sin, and make immediate reparation, by pouring abundantly into the Missionary treasury.

The Lord has signally owned the labours of the Missionary Society. Let all the glory be his alone. Had they effected nothing more than the translation of the New Testament into the Chinese by Mr. Morison, and its circulation by Mr. Milne, they would have been amply repaid for all the funds which have been expended. Perhaps there have been few instances of the success of the Gospel since the days of the Apostles, equal to that which has taken place at Bethelsdorp. Three hundred Heathen converted, at one station, in the short space of one year! There has been a remarkable out-pouring of the Spirit in Africa and the South Seas. New Missions are ready to be planted. A great many Missionaries are departing for different stations. Had the Society twenty more ready at this time, there are fields of labour ready to be occupied by them. The Directors are not only embracing every opportunity which offers for extending the scale of their operations, but they

are diligently exploring a fallen world for new districts, where they may plant the Tree of Life, whose leaves are for the healing of the nations. It is not true, that the Directors wish to possess funds to make them independent of the public. The idea is absurd and groundless. Were their operations confined to their present scale, it would require them to possess more than six hundred thousand pounds of stock to support their annual expenditure. We live in no ordinary times. Ordinary exertions will not suffice. The glorious promises and prophecies, which gladden the hearts of all true Christians, are crowding forward for their accomplishment.

Let Missionary Societies quicken their pace. Hitherto the funds and the prayers have chiefly proceeded from the poor. These have cheerfully submitted to privations for the love they bear to the Saviour and the souls of men. Let the rich come forward; and out of their abundance cast in liberally. If you wish your property to be safely secured to your families, come forward and contribute generously.

BRAINERD.

Obituary.

REV. JOHN HENDERSON.

[*Extract of a Letter from Mr. James Miller, of Dunbar, Feb. 15th,* 1816.]

" Rev. Sir,

" I TAKE the opportunity, by a friend, to inform you of the much lamented death of our worthy pastor, the Rev. John Henderson, in the 76th year of his age, and the 49th of his ministry. He had been complaining more than usually, during the winter, of encreasing weakness; and, except when in the pulpit, his friends perceived, with concern, a visible alteration in his appearance. Ever intent on his Master's work, however, he ventured to go about two miles into the country, on the 31st ult. to visit and catechise some of his people. Finding his strength failing him, he was supported, on his way back, by leaning on the arm of his friend. He became worse, was unable to preach on the Sabbath, and on Monday evening, the 5th inst. departed this life, to enjoy, we hope, the crown of righteousness prepared for the Lord's faithful servants. The funeral, on the Friday following, was attended by the greatest number of persons of all denominations ever seen in this place. The Rev. Dr. Jamieson, of Linton, was appointed to improve the afflictive event, to his bereaved congregation; which he performed, in a very impressive manner, in the forenoon, from 2 Tim. iv. 6—8; and in the afternoon, from Ps. xxxvii. 37. After giving a short sketch of the character of the deceased, he impressed upon his hearers the example of their worthy pastor, in faithfully discharging the duties of his office to them; and in the exercise of a devout, peaceable, and cheerful disposition, by which he was eminently distinguished. It is worthy of notice that, during the long period of his ministry, he was never out of the pulpit one single Sabbath, except the day preceding his death, and a Sabbath at sea, on his passage to London, to assist your worthy predecessor; when, however, he would have preached, but for a severe storm which rendered it impracticable. It deserves to be remarked also, that, during the period of his ministry, God was graciously pleased to raise up, from among the members of his church, no fewer than seven pious young men; who, after a regular education, were admitted into the pastoral office; and are all now labouring, in the secession church, with acceptance and usefulness. Mr. Henderson, as you know, was a warm and steady friend to the cause of Missions: and greatly rejoiced at the late accounts from Africa and the South Sea Islands. It may be proper to notice his death in the Evangelical Magazine; and we hope some of his relations in the ministry, or some of his brethren in this neighbourhood, who well knew his worth, will furnish you with a biographical Memoir of him.....

MRS. ANGEAR.

On July 4th, 1815, died Mrs. Angear, wife of the Rev. James Angear, of Hales Owen, Shropshire. She was the daughter of Mr. James Spiller, now of Walworth, but for some years of Dulwich. It pleased God, in his infinite mercy, to impress her mind at a very early period with strong convictions, by which she was happily preserved from those snares and vices to which young people generally are exposed. She was permitted to remain for some years a strong Pharisee, — seeking salvation by the deeds of the law. God, however, who from the first had thoughts of love to her soul, condescended to deepen and enlarge the convictions of her mind, making known to her the extreme wickedness of her heart; and thus fully exhibiting her personal want of interest in the precious blood and merits of his dear Son.

At this time the works of the late eminent George Whitefield were put into her hands. These she read with lively interest; and through their instrumentality, was led to see God's method of salvation. In this way her soul was enabled to apply for mercy. Her prayers were heard, and her soul was brought into the glorious liberty of God's dear children. From this time she manifested an unequivocal love to the Gospel; meekly retiring from God's house, to water, with fervent prayer, the word she had been hearing. Naturally fond of retirement, she read and wrote much, and thus past many years without being very extensively known; but, by those who knew her most she was held in high esteem, as an honest, frugal, spiritual, and heavenly-minded woman.

In Nov. 1793, she was admitted a member of the Christian Society under the Rev. Rowland Hill; when she continued a regular and honourable communicant till her marriage and settlement at Hales-Owen. Here she continued about three years, persevering to the last in the duties and privileges of the Christian character. When her health had so far declined as to render change of air and scene requisite, it was determined that she should repeat her annual visit to her aged parents. Travelling in the stage coach several miles alone, her heart was sweetly drawn out in prayer. Here she enjoyed freedom of access to God, in and through Jesus Christ. In the house of her aged and affectionate parents every thing was done with a view to restore her health; but all in vain; God had been progressively ripening her soul for glory; and under affliction, was pleased to give all needful consolations. Writing to her husband, while under the pressure of debility, she said, "My disorders have reduced me very low; but, blessed be the Lord, I can say my mind has been kept, in general, calm and serene, desirous to be resigned to his will, whatever it may be. I can also say I have enjoyed his presence in the night season, when I could not sleep." In another affectionate letter, dated June 7th, she says, "I sleep well during the night, but wake early in the morning, which I do not regret; for these are often my best seasons. I desire to be resigned to the Lord's will, and pray that he may enable me, with patience, to wait his time. 'He bringeth low, and raiseth up, and hath also said, I am the Lord that healeth thee.' To him may I be enabled to commit body and soul, either in life or death. Toward the closing period of life, her eyes being stedfastly directed toward Heaven, a friend asked her why she looked thus, she answered, with more than usual strength of voice, "Where else can I look? — I have no other refuge!" — Another friend asked her whether she did not feel glad that they were all assembled together (meaning her relations, husband, and friends) she immediately exclaimed, "Mercy! mercy! mercy!"—Her last moments were those of spiritual serenity. With David she found her heart fixed, trusting in the Lord. With peace like a river, and righteousness like the waves of the sea, she yielded up her spirit into His hands who gave it. July 4th, 1815; and was interred by Dr. Jenkins, of Walworth, in the vault under his meeting-house. Her death was improved by a sermon preached by the Rev. Mr. Hudson, of Westbromwich, from Nahum i. 7, to a most crowded and attentive congregation, in the Meeting-House at Hales-Owen; where, for about three years, she had been accustomed to worship God.

J. H.

Miscellanea.

BIBLIOPHOBIA.

'The laudable zeal of British Christians, to promote the general dispersion of the sacred Scriptures throughout the world, has been stigmatized by certain adversaries, both Popish and Protestant, by the name of *Bibliomania*, — a Bible-madness; we may certainly return the compliment, and consider the opposers as afflicted with a morbid dislike of the Bible, resembling that terrible disorder, called *Hydrophobia*.

Annexed to the Report of the Irish Catholic Schools at St. Giles's in the Fields, is an Appendix, containing Extracts from Roman Catholic Publications, which discover the malignant disease just mentioned in a shocking manner. We shall make a few short extracts.

'Our Legislators, therefore, certainly acted with great wisdom and prudence, when they passed a law to erect such spacious Lunatic Asylums as we now see raised in every county in the kingdom. At one time, I thought it was incurring a needless expense; but if this biblical frenzy goes on, we may soon expect to see these buildings completely occupied. These gentlemen come forward and announce their intention of establishing CATHOLIC Schools, the fundamental plan of which is to EXCLUDE *every book which tends to convey an idea of the Catholic faith.* For, as to the Bible, it is very well known, that by reading in that alone, the Catholic can no more be instructed in the article of *his* faith, than the believer in the Established Church can in the Thirty-nine Articles of his religion.

'The Bible-men must excuse us, if we *do not believe* either that the *Bible is the sole rule of faith*, or that there *is any necessity* for its being distributed; for *that* can be no *common rule of faith* which admits of a *variety of interpretations*: nor can there be any necessity for distributing Bibles, in order to make men acquainted with the Christian religion; since we shall in vain look for it among the means which its *divine* Author provided, as sufficient for the establishment and propagation of his system.

'In forming a Society for distributing Bibles, the Church of England has signed its death-warrant, unless at the same time that it puts the Bible into the hands of self-interpreting readers, it will furnish each of them with a pair of Church of England spectacles, to enable him to see clearly the Thirty-nine Articles in the sacred volume. I might add, that if each one is to *teach himself* the doctrines of Christianity, ministers of religion will soon become an almost useless branch of society. I would therefore suggest to the Bible-men, in order to render their work complete, to give the book, when they distribute it, a new title, viz. *Every Man his own Parson:* for, as the general distribution of the Bible must infallibly expose that sacred volume to contempt, abuse, and profanation, in meeting with its tattered contents on the public stall or in the trunk, I would much rather find it exhibiting the above title, than calling itself the Word of God.

'The Catholic pastors can instruct, and do instruct their people, at the present day, in the manner they have instructed them in all days since those of Christ, much better than these lay-Evangelists can teach them with the help of Bibles, though they stereotyped all the linen in Ireland into Bibles; and the labouring poor of Ireland, without a single Bible in a village, know more of the revealed truths of the gospel, and can give a more rational, as well as a more detailed account of them, than the same class of people can in this country, which the Bibliomanists boastingly call THE LAND OF BIBLES.

'We, of the *old school*, shall continue to think, as the whole body of Christians thought for fifteen hundred years, *and as nine out of ten in that body still think*, that as Christianity was first taught and established before that part of the Bible which contains the distinguishing doctrines of its divine Founder was even written, *so it might have been propagated and continued to the end of the world, had the Bible* never *even made its appearance among Christians.*'

These passages, taken from the Catholic Bishop writers, have ap Milner and other Magazine called peared in a Popish *The Orthodox Journal, or Catholic Intelligencer.*

Review of Religious Publications.

1. On Terms of Communion, *with a particular View to the Case of the Baptists and Pædobaptists.* *By* R. Hall, M. A. *2d edit.* 8vo, 5*s.*
2. The Admission of unbaptized Persons to the Lord's Supper *inconsistent with the New Testament. A Letter to a Friend, in* 1814. *By late Rev.* Andrew Fuller. 8vo, 1*s.*
3. Plea for Primitive Communion: *occasioned by Mr. Hall's Terms of Communion.* 8vo. 1*s.* 6*d.*
4. The essential Difference *between Christian Baptism and the Baptism of John: in Reply to the 'Plea for Primitive Communion.'* *By* Robert Hall. M. A. 8vo, 2*s.*
5. Baptism, *a Term of Communion at the Lord's Supper.* *By* J. Kinghorn. 8vo, 4*s.*

One of the most unhappy effects of the controversy on Baptism has been its separating, from the reciprocal communion of the most endearing church-ordinance, those who have every reason to regard each other as partakers of the same hope and holiness, who feel the strongest Christian affection for each other, and who have no difference on any subject of faith, practice, or order, except the single point of external baptism. To us, we acknowledge, it has ever appeared a presumption, to the disfavour of the Antipdæobaptist scheme, that its most ardent advocates have generally maintained that excluding principle, that stern contradiction to the dearest feelings of the believer's heart, that shocking violation (in our opinion) of the great New Testament law of love, which they have designated by a name too honourable, *Strict Communion.*

If we were to institute an inquiry into the causes that have excited and maintained this sentiment, which to us appears so unscriptural, unreasonable, and unchristian; we should probably see reason to attribute the unhappy effect, in a great measure, to the various operation of the following principles and infirmities of our nature.

1. The love of dominion and dictation in matters of religion. We cannot do so much honour to ourselves and our fellow-Christians, as to imagine that this principle, wicked as it is, has held no place in the hearts of truly pious and upright men. Where better principles and providential restraint, prevent it from breaking out into the infliction of cruelty and violence, it still lurks perhaps unsuspected, and works to manifold mischief. We know not a more characteristic symptom of this mental disease, than its employment of means totally inapplicable to their intention. Instead of persuasion and tenderness, it has recourse to prohibitions, privations, and penalties. It has sent millions to racks and flames; and it inflicts the *punishment* of being debarred from the table of Christ upon men, of whose real, universal, and eminent godliness, the inflictors of the punishment entertain not the least doubt.

2. The habit of confounding the degrees of evidence. There are *first* principles of the doctrine of Christ; and they have so close and solemn a connection with the affections and the character, that, without the belief and practical effect of them, we cannot conceive even the existence of conversion and holiness. But some other portions of divine truth are differently circumstanced. Of them it is generally true, that the evidence is less obvious, and the opposing considerations are more serious and powerful, than in the former class. When men, whose mental powers, whose renewed principles, whose holy and devotional habits, whose diligence, knowledge, and opportunities *must* be allowed, so far as the eye of man can penetrate, to be on a par;—when *such* men draw opposite conclusions from the same premises, it is impossible not to conclude that some degree of darkness and difficulty hangs upon those premises. This is undeniably the fact with regard to the lamented controversy about Baptism. Yet, we appeal to universal observation and experience, whether the usual style of speaking and writing among the Strict Communion Baptists does not

betray an assumption that evidence and argument lie all on their own side, and that extreme ignorance is *the most* charitable apology that can be devised for those who believe and practise Pædobaptism.

2. The habit, deeply ingrafted and long cherished, of giving a disproportionate attention to particular parts of the religious system; while the total of truth, comprehending its parts, not in a disjointed catalogue, but in the order, dependence, and symmetry of living health, is negligently surveyed, and, in some great respects, is entirely forgotten. The small portions thus associated with the *favouritism* of study, acquire an adventitious and unnatural magnitude; but the others are defrauded, so to speak, of their blood and spirits, and contract into diminutiveness, both of size and of use. Whether this unhappy habit has not obtained a remarkable ascendancy in the minds of a very numerous class among our Antipædobaptist brethren, we refer to every man's observation.

We believe, however, that, speaking generally, those Antipædobaptists, whose minds have been the most enlarged by study and liberal knowledge, who have had the most extensive intimacy with the *exemplar vitæ morumque*, in the different denominations of serious Christians, who have evinced themselves to be the most free from the prejudices of education and authority, and who also may be justly regarded as not inferior to their brethren in holiness and usefulness,—have been the least satisfied with this strait sentiment, and the most ready to abandon it in theory and in practice.

It was, therefore, with feelings of peculiar pleasure that we learned that Mr. Hall was employing his superior mind and his powerful pen on this subject: and the production has not disappointed our expectation, notwithstanding some occasional marks of rapidity in the composition, which a more careful revision would have removed. The Dissertation 'on Terms of Communion,' is no ephemeral production. When misapprehension and animosity, party prejudice, and arguments built upon a mere begging of the question, shall have had their day, this book will be honoured among the *perpetual treasures* (κειμήλια εἰς ἀεί) of the Theological world. Clearness and strength, meekness and firmness, argument and eloquence, simplicity and profoundness, are its characters: and these cannot fail ultimately to make their due impression.

After some excellent introductory remarks, the work is thus distributed:—I. Arguments in favour of Strict Communion considered. 1. Supposed priority of the institution of baptism to that of the Lord's Supper. 2. Order of words in the apostolic commission. 3. Primitive practice. 4. Universal opinion of the Christian church, that baptism is a necessary prerequisite to the eucharistic communion.

II. Positive arguments in favour of Mixed Communion. 1. The obligation of brotherly love. 2. Injunctions of Scripture respecting the differences of sentiment that may subsist among real Christians. 3. Pious Pædobaptists are a part of the true church, and their exclusion is therefore unlawful. 4. Exclusion from the Lord's table is a punitive act. 5. The impossibility of reducing the practice of Strict Communion to any general principle. 6. Impolicy of Strict Communion.

Of the calm and benignant temper, and the powerful train of argument and elucidation which the author has discovered in his manner of treating these topics, we should violate justice if we did not speak in high terms. We trust that few intelligent Christians will deny themselves the pleasure of attentively reading this valuable production. The great press of matter, in every department of our Magazine, restrains us from making extracts, except very sparingly. We shall insert only one passage; and in our next Number we propose to take some notice of the other works recited at the head of this article.

"I must be permitted to remark an inconsistency in the conduct of our opponents, connected with this part of the subject, which has often excited my surprize. Disclaiming, as they do, all communion with Pædobaptists, and refusing to acknowledge them as a legitimate part of the Christian church, we should naturally expect they would shun every approach to such a recognition of them with peculiar care in devotional exercises, in solemn addresses to the Deity. Nothing, on the contrary, is more common than

the interchange of religious services betwixt Baptists and Independents, in which the Pædobaptist minister is solemnly recommended to the Supreme Being as the pastor of the church, and his blessing earnestly implored on the relation they stand in to each other; nor is it unusual for a Baptist to officiate at the ordination of an Independent minister, by delivering a charge, or inculcating the duties of the people, in a discourse appropriated to the occasion. They feel no objection to have communion with Pædobaptists in prayer and praise, the most solemn of all acts of worship, even on an occasion immediately connected with the recognition of a religious society; but no sooner does the idea of the Eucharist occur, than it operates like a spell, and all this language is changed, and these sentiments vanish. It is surely amusing to behold a person solemnly inculcating the reciprocal duties of a relation, which on his principles has no existence; and interceding expressly in behalf of a pastor and a church, when, if we credit his representations at other times, that church is illegitimate, and the title of Pastor consequently a mere usurpation. Although it must be acknowledged that the approach of Pædobaptists to the sacred table is, on their principles, a presumptuous intrusion, it is seldom that the advocates of strict communion feel any scruple in attempting, by devotional exercises, to prepare the mind for the right performance of what they are accustomed to stigmatise as radically wrong. For my part, I am utterly at a loss to reconcile these discrepancies. Is it that they consider less attention to truth, a less exact correspondence betwixt the language and the sentiments, requisite in addressing the Deity, than in discoursing with their fellow-mortals? Or is it not more candid to suppose that devotion elevates them to a higher region, where they breathe a freer air, and look down upon the petty subtleties of a thorny disputatious theology, with a just and sovereign contempt?" P. 129, 130.

Memoirs of the Life of the late Major General Andrew Burn, of the Royal Marines; collected from his Journals, with copious Extracts from his principal Works on Religious Subjects Two vols. 16s. boards.

THE extent to which the character of General Burn was known and respected, is evinced by a list of subscribers to his biography, that occupies fifty-five pages of the second volume; and by the number of copies demanded by many of them. Such, however, is our estimation of the work, that we cannot but desire for it a still more extensive circulation; and this we are persuaded it will acquire in proportion as its value is ascertained.

Religious biography, faithfully and perspicuously exhibited, is of great importance, regarded as the *experimental* branch of Christian philosophy. Different *theories* of religion, even upon points of much practical consequence, are, and almost ever have been, supported by pious and learned men. Genuine accounts of established religious characters afford tests for the trial of such theories, as well as helps for individuals to judge of the reality and progress of their own spiritual attainments. If the *pleasure*, in both instances, may be diminished by diversities of sentiment between the writers and the readers, the *profit* may not be the less. *Facts* are always instructive; and *Scripture* supplies a final appeal, to which we cannot too frequently or too seriously refer. "Prove all things; hold fast that which is good."

The former part of the narrative before us, was drawn up by General Burn, after his retirement from military duty; and it appears that death prevented him from completing it. He possessed great advantages for the work, having been accustomed from his youth, with few seasons of interruption, to keep a journal of occurrences, as well as of his religious views and feelings. We can hardly regret that he did not *earlier* undertake to abstract and compress the substance of his diaries; because we do not doubt, that what he has done, is rendered the more valuable in proportion to the length of experience which the interval afforded him. To supply the deficiency entirely, must, however, have been impracticable. *Chasms*, which, even from their peculiar interest, none but himself could fill up, remained in his journal; and to select from the rest what should best suit the present publication, was likely to be both laborious and delicate. The anonymous editor appears to us to have left nothing undone that could justly be required of him. The pains which he must have taken, and the discrimination which is obvious in his

selections (so far as can be judged, without a knowledge of what was *omitted*) entitle him to our thanks and commendations.

General Burn's early circumstances, his peculiar cast of mind, his military employments, dangers, and difficulties, concur to render his narrative uncommonly interesting. Many of the events which he relates are indeed so wonderful, that if introduced into a fictitious work, they might have been censured for improbability: but we are confident of his rigid adherence to truth. We have never read a work that appeared to us more certain to amuse and affect readers of every description. To us, the progress and the declensions of his religious principles and conduct, appear the most important objects of attention. These are highly valuable *way-marks* to young persons under serious impressions; peculiarly, if exposed to worldly snares after a pious education. They may see plainly demonstrated these momentous truths, that till self-dependence is utterly relinquished, divine strength is not to be attained; and that nothing but supreme love to God can secure them from awful apostacy.

The pattern of our LORD alone, so far as our circumstances resemble his, is to be implicitly followed. In every *human* example, if faithfully described, something is to be avoided, as well as imitated, however justly it may be entitled to our veneration. General Burn's constitutional failing seems to have been, that of acting according to his feelings without due consideration. The worst consequences of doing so, were (of course) precluded, when his feelings became chiefly affected by the gospel; but we apprehend that *traces* of this disposition and habit may be perceived, even to the last. The exercise of faith in Christ, we conceive to be the highest use of our *rational* faculties; and that we are only safe when *these* are employed to direct and restrain our sensibilities.

Without meaning to intimate any disapprobation of the form in which this work has been published, we apprehend that it may be rendered more generally useful, by omitting or abridging the copious extracts from General B's publications*, and by comprising the remainder in a volume of moderate size and price. The General's numerous young family, to whose benefit the profits are laudably applied, we are persuaded would gain, rather than lose, by the alteration.

The Church in Danger: *a Statement of the Cause, and the probable Means of averting that Danger attempted. In a Letter to the Earl of Liverpool. By the Rev.* R. Yates, B. D. *&c. Chaplain to Chelsea Hospital, &c. 8vo, Price 5s.*

THE author adopts this title, with an apology (being aware of its dubious import) because he is satisfied of its propriety in the present instance. The substance of the pamphlet may be judged of by the following heads, as enumerated, p. 18:—'The mode in

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* The General wrote several useful publications, the principal of which is, —'The Christian Officer's Panoply.' To the reading of this book, these Memoirs attribute the conversion of the late Captain James Wilson, which, though not a contrary, is rather a different account from one given of that fact in the Memoirs of the Captain, written by the Rev. Mr. Griffin, which we reviewed last November. The different accounts, however, we conceive are easily reconciled, without affecting the integrity of either. Captain Wilson, speaking of himself to General Burn, might have spoken of his conversion from Deism to Christianity, or the belief in Divine Revelation; in effecting which change, the General's book is stated by the Captain's biographer to have been eminently useful; but we are authorized to say, that the writer of his Memoirs has many documents in his possession, written by the nearest relatives of Capt. Wilson, by his most intimate friends, and by the Captain himself, in confirmation of the accuracy of the account of his conversion, given in his Memoirs. The Captain, when entering into specific detail, always distinguished between his conversion from Deism and his conversion to God. To real Christians this distinction is very obvious; and all will admit that both these truths are of such importance that neither can be separated without breaking the chain of divine economy.

which the benefits of the Established Church are educed and communicated —the provisions appropriated for that purpose—the legislative defect which is supposed to have occasioned the present danger of the church—particulars from the Parliamentary Reports, shewing the injurious effects resulting from that defect—the inferences from this statement of facts, tending to prove that Bible Societies, not being the chief cause of injury, their restraint or suppression would not remove the danger, — that the increase of Sectarian Methodism is not the cause, but a consequence of the present state of the church,—that the Society for promoting Christian Knowledge, and the Society for National Schools, though admirable auxiliaries, are not, cannot of themselves, be equal to the task of averting the dangers,—that the recent acts relating to the residence of the Clergy, &c. — and, that the proposal for erecting one large parochial church in each of the present parishes, must be found a very inadequate remedy.' But the author endeavours, after discussing at large these particulars, to prove that 'a legislative enactment, prescribing a distribution of the population into appropriate divisions—supplying the means of public worship—and providing for the useful and efficient discharge of the pastoral offices, in districts not hitherto so provided, is the most certain and only probable means of securing the stability and prosperity of the Established Church.'

The author takes pains to expose 'the enormous and increasing disproportion of the population to the accredited means of instruction now afforded by the Established Church. This is considered more particularly as it relates to the metropolis, and the surrounding parishes within eight miles from St. Paul's church. This circle includes 93 parishes; and supposing each parish-church to accommodate *two thousand* persons (which is much more than the fact) there will remain *nine hundred and forty-six thousand* for whom no parochial worship is provided. 'A result,' says the author, 'in numbers so enormous, and in probable consequences so terrific, appals the imagination. Shut out, in fact, from the pale of the church, these numbers are necessarily driven to join the ranks of injurious opposition, either in *Dissent* and *Sectarian Enthusiasm*, or in the infinitely more dangerous opposition of infidelity, atheism, and ignorant depravity.' —— To remedy this evil, the author recommends the division of the present large parishes into smaller parishes, and the erection, in the centre of each, of a plain edifice, with suitable seats for the poor, providing a competent rector for each, who should reside among his flock, and regularly perform the parochial duties — advantages not to be obtained by the *chapels*, which are resorted to chiefly by the rich.

There are certainly many useful hints in this well-meant performance; for it cannot be denied that the number of places of worship is totally inadequate to the increased population: but the author does not seem to be aware that the greatest defect of all is, that of an evangelical, pious, and zealous ministry, whose exertions would, doubtless, fill those churches which are now nearly empty, and give occasion for the erection of many more. But, alas! worthy and useful clergymen of this description, who are, in fact, the best supports of the Established Church, are, in many instances, despised and opposed by their superiors. However, let the friends of man and of religion, of whatever denomination, duly affected by the statements of this letter, exert themselves to the utmost to supply the defect complained of, and erect, especially in those parts of the metropolis and its neighbourhood, which are most populous and most destitute, plain and decent places, in which the pure gospel of Christ may be preached; and it will be of comparatively small importance whether they are included within the pale of the Establishment, or are numbered with *Non-cons*, or *Non-descripts*.

Two Tracts *on Regeneration and Conversion. By* Dr. Mant. — An Enquiry *into the Effects of Baptism. By* Mr. J. Scott. — Baptism, *a Seal of the Christian Covenant. By* Mr. Biddulph.

In our last Number we entered upon a review of these pamphlets, and we think it an important duty to pursue the subject, as we conceive that Dr. Mant's publication, sanc-

tioned, as it unhappily is, by the most respectable ecclesiastical authority, is calculated fatally to mislead the minds of men, and divert them from a due regard to that great and spiritual change, called, in Scripture, Regeneration; and which, in our opinion, signifies, to use the words of Dr. Doddridge, 'a prevailing disposition of the soul to universal holiness, produced and cherished by the influences of God's Spirit in our hearts, operating in a manner suitable to the constitution of our nature, as rational and accountable creatures:' but this great change, equivalent with being 'born of God,' is, according to Dr. Mant, nothing more than baptism.

We have already noticed those parts of the Doctor's work, to which Mr. Scott replies in the first four chapters of his 'Enquiry.' We now proceed to the fifth, in which he states 'The remarkable difference between the language of the Church, and that of Dr. Mant,' of which he gives several instances, and quotes some passages from Bishop Burnet, in which that prelate strongly objects to the notion, that the mere reception of the sacraments, independently of the state of the mind, is effectual to salvation. 'This is a doctrine,' says Bp. Burnet, 'that is not only without foundation in Scripture, but it tends to destroy all religion, and make men live securely in sin,—we cannot consider them (the sacraments) as medicines or charms, which work by a virtue of their own,—we reject all that is said of the *opus operatum*, the very doing of the sacrament,—we think it looks liker the incantations of heathenism than the purity and simplicity of the Christian religion.'—Burnet on Art. xxv.

The 6th chapter gives us Mr. Scott's views of the Baptismal Church Services, especially with respect to *adults;* and in the 7th, the case of *infants* is more particularly considered. Mr. S. admits that the church declares every child baptized by her ministers to be regenerate, and that she returns thanks to Almighty God in the following words:—'That it hath pleased him to regenerate this infant with his Holy Spirit, and to receive him for his own child by adoption,' as well as 'to incorporate him into his holy church:' and this he says is done "*because* the infants promise them both (that is, repentance and faith) by their sureties, which promise, when they come to age, themselves are bound to perform." 'It is on this ground,' he adds, 'and in the expectation of its performance, that the Church admits infants to baptism—on the same *charitable supposition* which pervades the office of adult baptism. The prayers offered up are supposed to have been sincerely offered; the promises made, it is presumed, will be performed; and *upon these assumptions*, the infant is spoken of as 'regenerated by God's Holy Spirit.' Mr. Scott adds, 'But if these conditions fail; if the prayers have been offered in mere form; if the child, 'when he comes to age,' shews no disposition to keep his vows,—then I feel myself warranted to conclude that the spiritual blessing, dependent on such condition, is, with regard to him, null and void: and that although, having been admitted into the visible church by the external sign of baptism with water, he needs not to be baptized again: yet, without "the baptism of the Holy Ghost"—without "spiritual regeneration," he never can be a member of the spiritual church of Christ (consisting of all *true* believers) or come to the kingdom of Heaven.'

How far this explanation of the *official terms* alluded to, and pleaded by Dr. Mant for his own purpose, may be satisfactory to our readers, we presume not to decide: the Dissenting part of that number who practise infant baptism, certainly do not express themselves in similar terms. But we suppose that the manner in which Bishop Hopkins states the subject will be generally approved. Having observed, in his Doctrine of the Two Sacraments, &c. that there is 'a twofold sanctification, the one *external*, relative, or ecclesiastical, and an *internal*, real, and spiritual sanctification,' he says, that 'those who are baptized may, in this ecclesiastical sense, be truly called Saints, the children of God, &c. so far forth baptism is a means of sanctification, and is the solemn admission of persons into the visible church, as it separates them from the world and from all false religions in it, and brings them out of the visible kingdom of the Devil, into the visible kingdom of Jesus Christ. But this is only a

relative sanctity, not a *real*; and many such saints and sanctified men there are, who shall never enter Heaven; and yet to such saints as these all the ordinances of the church are due, till, for their notorious wickedness, they be cut off from that body, by the due execution of the sentence of excommunication:'—with much more to the same effect.

[*To be concluded in our next.*]

Divine Energy: *or the efficacious Operations of the Spirit of God upon the Soul of Man, &c. By* John Skepp, *late Minister of the Gospel. With a Recommendatory Preface. By* J. Gill, D. D. *3d edit. Revised by* J. Upton. *12mo, 5s.*

'MR. Skepp' (says Dr. Gill) 'was a man of singular abilities, of very quick, strong, natural parts; of great diligence and industry; a warm and lively preacher of the gospel; a zealous defender of the special and peculiar doctrines of it, whose ministry was blessed to many souls,' &c.—'The *subject matter* is the conversion of man by the invincible power and efficacious grace of God;—the *mistakes* about conversion and faith are plainly pointed out;—the insufficiency of *moral suasion* to produce these things is clearly proved, &c. By distinguishing 'between the natural and moral liberty of the will, the author shews that the grace of God does no violence thereto, but rather liberates it; and 'happy is the man that grace makes free!' Mr. Upton concurs with Dr. Gill, and we cheerfully concur with both, in recommending this sound, judicious, and useful treatise; and think it but just to add, that considering the quantity of the matter, and the goodness of type and paper, the work is equally cheap as it is good.

LITERARY NOTICES.

REV. G. Burder has in the press a 7th vol. of his Village Sermons, which may be expected in May.

Rev. Mr. Tyreman, of Newport, is about to publish by subscription, in one vol. 8vo, Essays on the Wisdom of God in Creation, Providence, and Redemption.

Rev. Mr. Goode has in the press a small pocket edition of his New Version of the Book of Psalms.

A Collection of Facts and Opinions on the Burning of Widows in India. By Mr. W. Johns (Surgeon, late of Bengal) is nearly ready for publication.

The 2d vol. of Ely's Visits of Mercy will be ready in a few days.—Also the Three additional Letters on Baptism, by the Editor of Calmet.

Next month will be published, in one vol. 8vo, A concise System of Self-Government, in the great Affairs of Life and Godliness.

SELECT LIST.

A Hebrew, Latin, and English Dictionary, containing all the Hebrew and Chaldee Words in the Old Testament (including proper Names) under one Alphabet, referred to their respective Roots, and the signification in Latin and Hebrew, and English and Hebrew. By J. S. C. F. Frey. 2 vols. 8vo, £4. 16s. royal, £7. 4s.

The French Preacher; or Sermons translated from the most eminent French Divines, Catholic and Protestant, with Biographical Notices of the Authors, &c. To which is prefixed, An Historical View of the Reformed Church in France. By Ingram Cobbin. 8vo, 14s.

Alfred: a Poem, in 24 Books. By Jos. Cottle. 3d ed. with Notes, 2 vols. 12mo, 12s. boards.

The Broken Heart: a Sacred Poem, in 4 Parts. By Js. Sherring. 12mo, 3s.

Fifth Annual Report of the Gaelic Schools. 8vo, 1s. 6d.

The Cabinet and the Key: a Prophetic Delineation of the Signs of the Times. By A Lady. 1s.

Discourses at the Ordination of the Rev. J. N. Goulty, Henley.

A Review of the Divine Dispensations, the Triumphs of the Church: a Sermon in Aid of the Persecuted Protestants in France. By R. W. Hamilton, Leeds. 8vo, 1s. 6d.

Searching the Scriptures: a Monthly Meeting Sermon. By H. F. Burder. 8vo. 1s. 6d.

The Death of godly Relatives a Cause for Weeping: a Funeral Sermon on the Death of Mrs. M. Morss. By J. Kello. 8vo, 1s.

The Perils of Sailors: a Sermon at Whitby, to the Greenland Sailors. By J. Arundel. 6d. fine, 1s.

The Dairyman: a Narrative of the Life, Experience, and Death of Jos. Wallbridge, Father of the 'Dairyman's Daughter.' 6d.

The World improving: a Sermon at Liverpool. By the Rev. R. Philip. 8vo, 1s.

Mason's Scriptural Prayers. Very small size, 6d.

RELIGIOUS INTELLIGENCE.

CAFFRARIA.

The following Article came to Hand after the Missionary Chronicle for the present Month was printed, dated Bethelsdorp, Jan. 4, 1816.

Mr. Read, in a letter to Mr. Campbell, says, 'It is now probable that we shall be permitted to send a Mission to the Caffres. Many of them are waiting near the ford of the Great Fish River, to receive the expected Missionaries. An officer went into Caffraria a few months ago: it was reported that a Missionary had arrived, and the Caffres assembled from every quarter. They have sent me word, that if, when I come, I shall kindle a fire on this side of the river as a signal, they will immediately come over. There is already a large kraal of *praying Caffres*, who have separated themselves from others; and there is a woman with them, formerly belonging to Bethelsdorp, who reads the Bible to them.'

HAYTI.

We have heard with pleasure a report that Christophe, the Emperor of Hayti, is inclined to promote the interests of the Protestant religion throughout his dominions. He some time since received a copy of the Protestant Scriptures, through the medium of a respected member of the British and Foreign Bible Society. He not only seemed to prize it very much, but expressed a desire that his subjects might also possess this invaluable treasure. Some of his principal officers, civil and military, and many of the common people, have expressed an ardent desire to have some sent to them. The Emperor is desirous of having some printed in double columns, the one English and the other French. He is also very desirous of having some natives of Hayti instructed in the English method of teaching school.

FRANCE.

We are concerned to state, that information has been received of the dismissal of Mr. Martin, by Louis XVIII. from the superintendance of the schools in Paris, which have been lately established on the Lancasterian plan. It is ascertained, we understand, by the friends of Mr. Martin, that he is dismissed solely because he is a Protestant!

Messrs. Bellot and Frossard have also been compelled to resign, and solely because, like Mr. Martin, they are Protestants. Never let it be forgotten, however, that Protestants introduced the school system into France.

IRELAND.

IRISH EVANGELICAL SOCIETY.

On Friday, March 1, Mr. Burnett, who has been employed during several months in itinerating in the south of Ireland, was ordained to the pastoral office over the church in Cook Street, Cork.

The Rev. T. Gordon, of Youghal, engaged in prayer, and delivered the introductory discourse, &c.; the Rev. T. Loader, tutor of the academy in Dublin, for educating native preachers, gave a solemn and impressive charge from Colossians iv. 17; and the Rev. W. Cooper, of Dublin, addressed the church and congregation in an instructive and appropriate manner, from 1 Thess. v. 12, 13.

Few persons in Cork having witnessed a dissenting ordination, great interest was excited. Many of the respectable inhabitants of the city were present. The congregation was very large, the scene was peculiarly solemn; and many were affected to tears by the simple but sublime services of the day.

Messrs. Loader and Cooper preached on the following Lord's Day to overflowing congregations, and after the Missionary prayer-meeting, on Monday Evening, 'we left Cork (says one of these gentlemen) under impressions of gratitude to God, who has raised up a minister admirably qualified for that station, possessing the love and esteem of all in an unusual degree, and above all endowed with that spirit which is especially desirable in this island — the spirit of an evangelist.'

Mr. Unwick has returned from Sligo, where, for about 5 months, he has been preaching, and from whence he has itinerated in several parts of that and the adjoining county, with great encouragement.

The church and congregation at Sligo have requested Mr. Unwick to become their pastor; and it is anxiously hoped that he may comply with their request. The settlement of two ministers at Cork and Sligo will most essentially facilitate the itineracy, which the Society is increasingly concerned to promote. At present it is to be lamented, that many important and pro-

missing stations are obliged to be abandoned from want of suitable persons, who are willing to become Missionaries to a people, so near and so urgent in their calls for the word of life.

TYRONE MISSIONARY SOCIETY.

THE Third Annual Meeting of this Society was held at Cookstown, Oct. 20, 1815. On the preceding evening, Mr. J. Lowry, of Clanaeesse, preached in the Methodist chapel, from Psalm lxxxvii. 5. On the morning of the day of meeting, Mr. S. Hanna, of Belfast, preached in the New Meeting-house, from 2 Cor. v. 14. After divine service, the President, Jas. Stewart, Esq. of Killymoon, was called to the chair, and the business of the Society was transacted. In the evening, Mr. W. Brown, of Moy, preached in the Methodist Chapel, from Rev. v. 9, and much harmony and love prevailed. During the whole of the services, the congregation seemed highly interested.

The Sixteenth General Meeting of the Tyrone Missionary Society was held in the Meeting-house of Moy, Feb. 9, 1816. Mr. Brown, minister of the place, and Mr. W. Howden, of Armagh, commenced the service with prayer, praise, and reading the Scriptures; Mr. Allen, of Stevenstown, preached from Cor. vi. 19, 20; Mr. J. Lowry prayed after the sermon; and M.. C. Caulfield, Rector of Killyman, one of the Vice-Presidents, presided in the chair. The weather being exceedingly bad, the attendance of many of the members and others, friends to the cause, was necessarily prevented; but still there was a considerable and respectable meeting. One of the Secretaries read several interesting extracts from the Report of the last year, and the Missionary Chronicle. Several of the other members also addressed the meeting in a suitable manner, and the whole proceedings of the day were well calculated to shew the increasing importance of Gospel Missions to the heathens, and the great encouragement which Christians have to aid the exertions of a Society, whose Missionaries are labouring with much, and in some instances, with remarkable success in the heathen world.

SCOTLAND.

WE have read with pleasure the First Annual Report of the Glasgow Youth's Auxiliary Missionary Society, of which the President is Mr. Philip Grierson; the Treasurer, Mr. J. Morrison Duncan; and the Secretary, Mr. W. Wardlaw, jun. In the first year the sum of nearly £130. has been raised, and distributed among various Missionary institutions.

PROVINCIAL.

Plan of a General Union of Independent Churches.

Inserted by the desire of a Meeting of Ministers and other Members of the Independent Churches in the Counties of Nottingham, Leicester, and Derby, held at Nottingham, on the 30th of March, 1815.

WHATEVER degree of knowledge and unanimity may be given to the Church in the latter days, at present it is very manifest that men think differently on religious subjects. While this state of things continues, and the providence of God secures to us the benefits of an equitable toleration, it will be natural for men to associate with those persons whose views of Christian truth and duty coincide with their own: hence a number of denominations will appear in the church, all united to the Lord Jesus Christ as their King and Saviour, but partially differing from each other in some peculiarity of faith or worship. By these means every man possesses an opportunity of serving God as he judges to be most conformable to the divine will; and scope is given for the mutual exercise of Christian candour and forbearance. It may, therefore, justly be doubted, whether uniformity would not be a serious evil to the Christian church, in the present imperfect state of men. History shews that the greatest degrees of zeal for propagating the gospel, and of active benevolence in all its forms, are best secured by the distribution of Christians into several classes. Whenever one denomination has become dominant, and has obtained an apparent uniformity, its own members have soon lost their energy and zeal; a state of indifference has ensued, and has been quickly followed by an inundation of error and immorality.

Though the advantages of existing in a state of distinct denominations are numerous and great, there is, at least a solitary, but serious evil attends it. Men are apt to suffer their minds to be embittered against all persons who are not of their particular sect. This should be carefully avoided. The right of private judgment is universal and sacred. As we cannot prevent the division of the church into different

denominations, it is our duty to try to turn it to the best account. This distribution of Christians, gives each individual a field of action, which his mind can more easily explore; he feels a precision of object,—a definitness of place, and an energy of soul which projects of universal, but undefined philanthropy do not present. The accordance of his views and feelings with those of one Society, encourages him to co-operate in their benevolent designs; while the zeal, activity, and success of other denominations, prompt him and his coadjutors to more strenuous exertions in doing good. Such efforts, indeed, ought not to be made in a spirit of hostility and rivalship, nor in a manner likely to injure other Christian communities. The world is wide enough for all denominations to employ their utmost efforts of benevelent zeal.

Every person, who has been attentive to the state of the different denominations in England, must have observed, that there is a less perfect union among the Independent or Congregational churches, than among other bodies of Christians; and that, in proportion to their number and influence, the Independents have not shewn the same attention to the interests of their body as other denominations have done. There is a visible, perhaps criminal, want of union and system among the Independents; nor can they secure the most efficient employment of their means for doing good, while this state of things continues.

There may be some difficulty in accounting for this phenomenon: it cannot justly be ascribed to the want of a disposition, or of zeal to do good; for while there is no other denomination which does so little for their own body exclusively as the Independents, it may fairly be doubted, whether there is any class of Christians who do more for the interests of other communities than they have done. But if a conjecture may be hazarded, this want of union and co-operation among the Independents, is, at least in part, to be attributed to an unreasonable jealousy, lest a closer union of our churches should, at some indefinably distant period, lead to a sort of hierarchial power and domination amongst us. Through such fears of a supposed possible evil, numberless opportunities of doing good are idly and sinfully thrown away. Some persons seem to have taken up an opinion, that it is utterly impossible to bring the Independents into a closer union; surely, no physical cause can be assigned for such an idea; nor is there any thing in our religious views, or the constitution of our churches, to prevent the same degree of union which exists among other classes of British Christians.

There is some reason to fear, that the above opinion has been strengthened, by the failure of a late *attempt to effect a more general and explicit union among churches of the Congregational order.* But it should be remembered, the value of an object remains the same, though a proposed plan to obtain it may have failed. Such failure is no just cause to abandon the object, though it should lead us to revise the plan, and to adopt more likely means.

In order to a union of our churches being useful, the concerns of the union must be managed, and the burden must be borne, by those who feel a lively interest in the affair. But such interest cannot be felt, unless the objects of the union come home to their own neighbourhood, and the manner of transacting business be open to a near inspection. The advantages of the union must be local and apparent, or our churches will soon grow indifferent, and cease to support it. The union should also be so contrived, as to secure a pretty large share of public attention and energy. Regard must also be had to the convenience of ministers and others, in attending the meetings of the united churches. To embrace these ends, the union should not be so small as to crumble our strength and influence into atoms: nor so large, as to make it very inconvenient and expensive for ministers and other persons to attend the public meetings. The kingdom, therefore, should be divided into a proper number of districts, each forming a perfect body of action within itself, but possessing some means of easy and speedy communication, whenever it may be necessary for the whole body of Independents to act promptly and in unison. There are no natural boundaries by which we could conveniently describe the limits of all the districts, and the general division into counties, is not the most eligible that could be devised. Persons may differ in opinion as to the proper extent of a district; and the lines by which it should be terminated; and it is impossible to propose any division that could completely meet the convenience of every individual: a view to the general good should outweigh the study of private convenience, and regulate our determinations in forming and submitting to an extensive plan. In recommending the following division, three things have been kept in view,

(1) The size of a district; (2) its shape; and (3) that the boundaries should be such as can easily be determined.

Perhaps it may now be proper to suggest some

GENERAL PLAN.

1. Let the kingdom be divided into twenty districts, according to the map.*

2. Each district to hold an Annual Meeting on the Tuesday or Wednesday in Easter (or Whitsun) week.

3. The Annual Meeting to be formed of the pastors, and two messengers from every Independent church within the district.

4. All business relating to the Union, to be determined by a majority of the ministers and messengers attending the Annual Meeting.

5. A Committee to be appointed of three ministers and three other persons, to prepare the business for the Annual Meeting. One minister and one other member of the Committee, to go out of office at the close of each Annual Meeting, and successors to be then chosen.

6. At every Anniversary, one Public Meeting, at least, shall be held, open to the attendance of all persons who wish to be present when the Annual Report shall be read; and such communications made as may be thought interesting and important.

7. Every Independent congregation within the district, shall be requested to afford pecuniary assistance, by public collections, the formation of penny-a-week societies, by obtaining annual subscribers, or such other methods as they may approve.

8. A small portion of the income to be annually set apart, towards forming a fund to meet the increasing demands, which new schemes of benevolence will never fail to create.

9. All the rest of the income to be annually expended in promoting the cause of religion amongst the Independents within the district.

10. A Treasurer and a Secretary to be appointed for each district.

11. The district, No. 16, in addition to the Secretary of their own district, to nominate a general Secretary for the whole Union.

12. The district Secretaries shall annually send an abstract of the transactions of the Yearly Meetings in their respective districts, accompanied with a list of the names and residences of all the Independent ministers within the district, to be deposited with the general Secretary, in order to facilitate communication with all the Independent churches, whenever it may be needful.

It may fairly be presumed, that on an average, there are thirty Independent congregations in a district:—that in these congregations, taken one with another, there could be found 50 subscribers of one penny per week; and that in each district there might be 40 subscribers of one pound each per annum; which, together, would make a yearly income of £365 for the district.

If the ministers and messengers of all the churches were annually to meet, with this sum to appropriate in promoting the cause of Christ within the district, what numerous methods of doing good would present themselves to their notice! As a specimen how one year's income might be employed, the following is subjoined:—

	£	s.	d.
To accumulating Funds for general purposes	20	0	0
To Funds for aged Ministers, Widows, and Orphans	10	0	0
To Itinerants to labour in the Districts	100	0	0
To Religious Tracts for Itinerants to distribute	5	0	0
To an Academy	10	0	0
To liquidate a debt on Chapels at A	50	0	0
To ditto B	50	0	0
To ditto C	50	0	0
To fit up a place for Worship in Village D	5	0	0
To ditto E	5	0	0
To ditto F	5	0	0
To ditto G	5	0	0

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* The Editors found it impossible to comply with the wish of the Association, by inserting their map, but they copy the list of districts as proposed by them.

DISTRICTS.

1. Northumberland and Durham. 2. Cumberland and Westmorland. 3. Yorkshire, North and East Ridings. 4. Yorkshire, West Riding. 5. Lancaster and Cheshire. 6. Derby, Nottingham, Leicester, and Rutland. 7. Lincolnshire. 8. North Wales. 9. South Wales. 10. Salop and Staffordshi... 11. Monmouth, Hereford, and Gloucester. 12. Worcester and Warwick. 13. Northampton, Cambridge, Huntingdon, and Bedford. 14. Norfolk and Suffolk. 15. Oxford, Berks, and Bucks. 16. Middlesex, Hertford, and Essex. 17. Surry, Kent, and Sussex. 18. Hants and Wilts. 19. Dorset and Somerset. 20. Devon and Cornwall.

	£	s.	d.
To supplies for a new Congregation, at H.....	29	8	0
To Schools for poor Ministers' Children.....	10	0	0
To Exhibitions in any case of extraordinary Distress	5	0	0
To Sundries.....	5	12	0

It is not pretended that the plan here proposed, would provide for all the necessities of our churches, or that it would supercede the propriety of other exertions: but it is not unworthy of some serious attention. It would help to remove several of our difficulties, and afford considerable facilities for doing good: nor is the plan of such magnitude, as to justify despair of its being practicable. There are difficulties in the way of every attempt to do good; but a little resolution and prudence generally overcomes them. Perhaps the greatest difficulty in executing the present plan, would be found in *existing associations*. Some of these embrace a plot of country which lies in two or three of the districts here delineated; but this is not an insurmountable obstacle, and when once overcome, would not return. Some of the Auxiliary Missionary Societies, do not at present conform to the limits of the districts here recommended; but a new arrangement in that respect would be very easy, and might prove of great advantage to the Parent Society. If the boundaries of the districts were once settled, the whole machine might be set in motion with great regularity and dispatch.

Several advantages would probably arise from holding all the Annual Meetings on the same day. This circumstance would not merely present an object pleasing to the imagination, but would tend to excite a greater degree of interest. By having the time permanently fixed, county Associations, and individual ministers could more generally make their arrangements so as not to clash with the district Meetings. There is, perhaps, no season more likely to be generally convenient, than Easter (or Whitsun) week. In the depth of winter, it would be unpleasant for such persons as live at a distance from the place of meeting. At Midsummer, many ministers who keep schools, take an opportunity to perform indispensable journies; yet the Annual Meetings should be held at some time when those can best be spared from home, who are expected to attend them.

The third, fourth, and fifth rules, are proposed for the sake of securing more order, regularity, and dispatch in transacting business, than could be expected without some limitation: and the sixth rule is intended to extend the pleasure of attending the Annual Meetings to all persons who could make it convenient to be present. Whether the Committee should consist of a greater, or less number than is proposed, and whether it should be permanent, or change by some regular rotations, each district could determine for itself. The means proposed for raising money, might either be arranged by the district meetings, or left to the discretion of each congregation.

Probably the eighth rule would have to encounter some prejudice. Some serious persons have an aversion from raising any funds which are not to be immediately expended. They lay it down as a principle, that every generation is able to provide for its own necessities; and that it implies distrust of divine Providence, to anticipate and make any provision for the next generation. It is true, they abandon this favourite principle in the provision they make for their families; but it is convenient to have this subterfuge, when they are requested to contribute to some permanent institution. Other persons, of a very liberal disposition, may probably object to the eighth rule, because funds intended for the good of posterity, have sometimes been abused. There is reason to suspect, that many good men entertain exaggerated ideas on this subject: they forget that almost all our public institutions owe their existence and permanence either to ancient endowments, or to large sums of money collected at the origin of an institution, and founded to prevent its speedy discontinuance. The instance to which such persons commonly refer is, that in several endowed meeting-houses, where the truth of the gospel was once proclaimed, error is now preached; hence they hastily, and most unreasonably conclude, that the endowment was the *cause* of this defection. Besides, this objection is magnified beyond all due bounds. Some men seem to have taken up an opinion, that all the Arian and Socinian meeting-houses in the kingdom are endowed; if they would give themselves time to inquire into the state of every such meeting-houses in their respective counties, they would probably be surprized to find, that the far greater part of such meeting-houses have no endowment at all; besides, it is plain that the pure gospel of Christ continues to be preached in places which have been endowed for a hundred and fifty years; and in

very numerous instances, endowments have been the means of preserving or restoring the gospel ministry in places, where otherwise it would not have been maintained. But, after all, these endowments bear no kind of analogy to the proposition of the eighth rule. And in general it will be found, on examination, that the abuse of such endowments is to be attributed to two causes; 1st, The loose manner in which legacies and deeds made a century ago were worded. 'The dissenting minister,' 'the dissenting congregation,' or 'the dissenting meeting-house,' is the mode of expression used in almost all our old deeds; but moderns have learned experience from this, and by a greater degree of precision, the evil is now prevented. Objectors would do well to ask themselves, if they have known any modern endowments thus abused. 2d, The endowment was generally left to the uncontrouled will of the minister, without any limitation or guard whatever: but these dangers do not apply in the present case. After all, if we are not to do good until it can be shewn that it cannot be abused, we must at once abandon every benevolent exertion. Have we a greater, or so great an assurance, that our children will make a good use of what we are laying up for them, as that Societies will faithfully appropriate their means?

The specimen offered of the way in which one year's income might be employed, presents several objects which a good man would rejoice to promote; but if a Union were once formed, innumerable ways of doing good would be brought forward from time to time. It is easy to see, that if a regular system were once adopted, many collateral advantages would arise out of it. The want of, some general depository for records belonging to our churches has long been felt; but in each district a place might be appointed, where all legacies, &c. belonging to any of our churches might be registered; attested copies of all deeds might be kept; a brief history of the rise and progress of every Independent church within the district; and in short, all kinds of documents relating to our concerns, whether entertaining only, or highly useful, could be collected and preserved with great facility.

Many considerations concur to induce the Independents to attempt a closer union of their churches; one only shall here be mentioned.—It is an acknowledged fact, that petitionary cases for raising money to erect meeting-houses, do not now receive the countenance they formerly did. A very general prejudice is justly entertained against the practice of sending ministers all over the country to beg. It is not necessary here to inquire into the cause why that mode of obtaining money is growing into disrepute; it is enough for the present purpose that the fact is admitted. And as there is reason to believe that this practice will be more and more discouraged, a substitute becomes indispensable. An attempt has been made to substitute printed letters, but with what success it is not difficult to say. This circumstance calls loudly on Dissenters, to devise some regular and efficient plan to meet the expence of erecting and repairing chapels. Nor is this the only object to which a well-formed Union would direct its attention. Every minister can testify how many useful propositions have been brought forward at their Associations; how many opportunities of doing good have been suggested; the desirableness of the object, and the wisdom of the plan, have been alike evident; but they are abandoned with regret, because no means are provided to carry them into effect.

If we feel rightly as Christians, we shall be solicitous that the honour and worship of God may be maintained beyond the short span of our mortality. We shall wish our children, and our children's children, to enjoy the inestimable blessing of the gospel ministry; and we shall be concerned to provide our posterity with the same valuable means of improvement, which our pious forefathers provided for us. Almost all individual efforts will die with us; but the places devised, and the institutions formed by associated bodies of Christians, are more permanent. How much more good might the great body of Independents have done, if some regular system had been laid down and observed, to excite, concentrate, and direct their energies; but for above a century and a half they have acted in a desultory manner, without union, without plan!

At a Meeting of the Four Independent Congregations in Leeds, held in George Street Chapel, Feb. 5th, 1816, Mr. Brook in the chair,

Resolved,

1 That, in order to regulate the *admission of applications* for assistance in the liquidation of debts on chapels, or in the erection of chapels, of the Independent denomination, a Committee be now appointed from the four congregations in this town.

2. That the Committee shall be elected

annually, the second Wednesday in the year; and shall consist of two persons from each congregation.

3. That the Committee shall meet the first Tuesday in the months of April, August, and December; of which the Secretary shall give 10 days notice; and five shall constitute a quorum.

4. That the number of cases admitted annually shall not exceed three.

5. That no countenance shall be given by the ministers, or their friends, to cases not recommended by the Committee.

6. That chapels in the county of York, and the most urgent cases in the neighbourhood of Leeds, shall have the first attention.

7. That the following Gentlemen constitute the Committee for this year:—Messrs. Halliwell, Lawson, J. Clapham, Lobley, Sayher, Brown, J. Jackson, and Davidson.

8. That the Ministers be informed of the Meetings of the Committee, and requested to attend.

9. That Mr. Lawson be requested to act as Secretary for the ensuing year.

10. That applications be made by letter (post paid) to the Secretary.

11. That the religious public be made acquainted with these arrangements, through the medium of the Evangelical Magazine.

MISSIONARY ORDINATIONS.

Feb. 7. Mr. W. Reeve, one of the students from Gosport, was ordained to the solemn work of a Missionary to India, at the meeting-house of his pastor, Mr. S. Douglas, at Chelmsford. Mr. Smith, of Brentwood, began the service by prayer, &c. An introductory address was delivered by Dr. Winter, who also proposed the usual questions, which were answered by Mr. Reeve in a very simple and affecting manner. Mr. Thornton, of Billericay, offered the ordination prayer; Mr. Hill, of Surry Chapel, gave some truly wholesome and important advice, from "Who is sufficient for these things?" Mr. Newton, of Witham, gave a short address, on the usefulness of prayer, for the person ordained, and the necessity of making more extensive exertions in the cause of Missions; Mr. Gray concluded with prayer. Mr. Douglas was reluctantly obliged, on account of the state of his health, to decline taking any part in the delightful service.—Mr. Hill preached in the evening.

Feb. 21. Mr. Samuel Render, a Missionary student, appointed to the Tinivelly country, in India, was ordained in Salem chapel, Wakefield. Mr. Bruce commenced the service by reading and prayer; Mr. Vint delivered an appropriate introductory address. Mr. Boothroyd proposed the questions, and received the account of the experience, views, purposes, &c. of the Missionary; Mr. Taylor offered the ordination prayer; Mr. Parsons gave the charge. It was an exceedingly interesting occasion, and the services seemed to make a deep impression upon the numerous congregation. The friends of the Missionary Cause, of different denominations, united in the evening to commemorate the death of the Saviour of the world. Mr. Boothroyd presided; and Messrs. Mather, Taylor, and J. Cockin addressed the communicants and spectators. The funds of the Society received an accession of £35.; but it affords still higher pleasure to reflect on the extensive and permanent advantage which the institution must derive from such a service.

The West Kent Union for village preaching will meet on Tuesday, April 9, at Mr. Ralph's, Maidstone; Mr. Kent, of Gravesend, and Mr. Shirley, of Seven Oaks, to preach.

The next Meeting of the East Kent Union will be held at Ramsgate, April 17: Mess. Prankard and Giles to preach.

The Place of the Hampshire Anniversary, owing to peculiar circumstances, not being yet ascertained, the Secretary will send Notices to the Ministers.

The Anniversary of the Auxiliary Missionary Society for Notts, Derby, and Leicester, will be held at Leicester, April 16 and 17.

LONDON.

Irish Catholic Schools.

THE religious public will rejoice to learn, that this useful Institution, which was formed two years ago, "for improving the Condition of the Poor Children of Irish Parents, in St. Giles's and its Neighbourhood, by teaching them Reading, Writing, and Arithmetic," has persevered in its philanthropic labours, notwithstanding the active and decided hostility which the Roman Catholic priests have manifested against it.

Since their first establishment, 361 boys and 236 girls, in all 597, have been admitted into the schools. Of this number 346 have been so far instructed as to read the scriptures, as also to write, and understand the common principles of Arithmetic. Above 40 of the former scholars are now in service.—*See First Annual Report*, 1815.

As a most gratifying instance of British liberality, we cannot forbear to mention the promptitude with which a supply was provided for the pressing necessities of the poor Irish in St. Giles. In consequence of Advertisements in the daily

papers, alluding to their distresses, subscriptions poured in with such freedom, that in a very few weeks, we understand, above £700 were collected. It became even necessary to restrain for the present.

AWFUL SUICIDE.

[*From the public Newspapers.*]

Mr. B. aged about 26, was the first partner in a respectable firm of business. —In an evil hour of temptation, he determined, with two companions, to attend a *Masquerade* in Argyle Street, on the night of Jan. 29, when he was introduced to a prostitute who lay in wait purposely to deceive and entrap the unwary. 'With much fair speech she caused him to yield: with the flattering of her lips she forced him. He went after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;—as a bird hasteth to the snare, and knew not that it was for his life.' Two persons, unknown to Mr. B. and his companions, joined them in the way. On arrival they found preparations for supper in a high style. The supposed gentlemen proposed and introduced dice. Mr. B. lost, and offered to pay, and finish playing. This was refused. Andrews, the name of one of the men unknown, saying, that Mr. B. ought to have an opportunity of winning in return. The reason of this was obvious, it was thought more might be got out of him. They returned to dice, and then to cards, till this unhappy victim had lost £1600 to Wallace, the other stranger, as well as £200 to Andrews. Mr. B. then gave drafts for £200 to Wallace, and £100 to Andrews, and the party broke up. It was quite unnecessary to say, that these two men and the woman were old acquaintances, and in league for the destruction of any whom they could ensnare. Tho' threatened with prosecution if they persisted farther in their demands, they were not to be intimidated; but in return, threatened, that if not paid the remainder, they should insist upon the *satisfaction of gentlemen*. They had the impudence to call upon Mr. B.'s brother; and so pursued and harrassed the poor man himself, that worried by them, and doubtless harrassed up by the reproaches of conscience, he retired, and with a pistol *blew out his brains*. Alas! when he took the first step in sin, 'He knew not that it was for his life!'

ANNIVERSARIES.

The Annual Meeting of the Society for the Support of METHODIST MISSIONS, will be held at the New Chapel, City Road, April 25, at Five o'Clock in the Evening. The religious services will be as follows:— Wed. Even. April 24, at the Methodist chapel, Long Lane, Borough, Mr. Griffiths, of Leeds, to preach. Thursday, 25th, Morn. City Road, Mr. R. Watson. Friday, 26th, Morn. Great Queen Street, Dr. Clarke; Even. China Terrace, Lambeth, Mr. R. Newton. Collections at each Service; likewise at the eight principal Methodist Chapels in London, on the Sunday Morning following.

The Anniversary of the N. E. London Auxiliary BIBLE SOCIETY, will be held at the London Tavern, April 18th, at One. The Duke of Kent in the chair.

April 30th, will be held the Anniversary of the CHURCH MISSIONARY SOCIETY; when the Sermon will be preached at Blackfriars' Church, by the Rev. D. Corrie; and the General Meeting held as usual at the Free-Masons' Tavern.

May 1, will also be held the Annual Meeting of the B. and F. BIBLE SOCIETY, at Free-Masons' Hall. The Chair to be taken at 12 o'Clock.

The Third Anniversary of the Society for the Improvement and Encouragement of FEMALE SERVANTS, 70, Hatton Garden, will be held at the City of London Tavern, Bishopsgate Street, on Monday, the 29th inst. *See the Advertisement on the Blue Cover.* The object of this Society is one in which we consider every Christian family deeply interested.

The Anniversary of the LONDON FEMALE PENITENTIARY will be held on Tuesday, May 7; and the Annual Sermon will be preached by the Rev. T. S. Grimshaw, A. M. Rector of Burton Latimer, Northamptonshire. —— The Place of Meeting and Church will be announced in due time.

Same day at Noon, the Annual Meeting of the Naval and Military BIBLE SOCIETY will be held at the King's Concert Room, in the Haymarket.

DISTRIBUTION OF PROFITS.

The following, voted in July, 1815, were omitted in the List, published Sept. 1, 1815:—

Cases.	Denom.	*L.*	Recommended by	Cases.	Denom.	*L.*	Recommended by
J. P.	Presby.	5	A. Duncanson	J. Y.	Presby.	5	Dr. Waugh
M. G.	ditto	5	ditto	I. C.	Indep.	5	ditto
A. B.	ditto	5	Dr. Winter	M. R.	Presby.	5	ditto
C. F.	ditto	5	Dr. Waugh				

Missionary Chronicle

FOR APRIL, 1816.

MISSIONARY SOCIETY.

THE General Annual Meeting of this Society will be held in London, on Wednesday, Thursday, and Friday, the 8th, 9th, and 10th days of May next. The Rev. Mr. BROWN, of Cheltenham; the Rev. Mr. FLETCHER, of Blackburn; and the Rev. Mr. JULIAN, of Trimley, near Ipswich, are expected to preach.—Further particulars in our next.

ALL LETTERS, whether for the *Treasurer* or *Secretaries* of the Missionary Society, are requested to be addressed to *the Missionary Rooms*, No. 8, Old Jewry, Cheapside, London.

Messrs. Osmond and Barff, Missionaries to the South Seas, who sailed in the Surry transport from the Downs, Feb. 28, arrived safe at Cork, March 12, after experiencing some heavy gales of wind in the Channel.

INDIA.

Extract of a Letter from Mr. Fyvie.

Bombay Sept. 12, 1815.

Rev. and dear Sir,

IT will, we have no doubt, afford the Directors much pleasure to hear of our safe arrival in this place. By the good hand of God upon us, we cast anchor in Bombay harbour, on the morning of the 9th of August, after a safe and comfortable passage from England of 15 weeks and 14 days. The Captain acted to us in a manner which reflects credit to himself, and which calls from us the liveliest gratitude to Jehovah, whose wisdom designed our crossing the mighty deep in his vessel. Indeed, his kindness all the way far exceeded our most sanguine expectations. The officers and ship's company showed us much attention. On the Sabbath, we had public worship on the quarter-deck. The service was conducted by reading the Scriptures, singing hymns, extempore prayer, preaching, and hearing the gospel. Mrs. Fyvie acted as leader in the singing part of the service. The attention which the sailors showed to the word, and the sorrow they manifested on our leaving the ship, induce us to hope that our labours, during the passage, have not been in vain in the Lord. We distributed among them several Bibles, Testaments, and a variety of other useful books of a small size; viz. Doddridge's Rise and Progress, Baxter's Call, &c. which were read often, and by many with a considerable degree of attention. May the impressions made prove lasting!

Our first business, after landing, was to call on the Governor, who received us in the most friendly manner. We delivered to him the letter the Directors sent by us. He said there was no obstacle in the way of our proceeding to Surat, as soon as a conveyance could be obtained. His Excellency reminded us of the mildness and prudence proper and necessary on the part of Missionaries, which perfectly accorded with our own sentiments, and our instructions from the Directors. Mr. and Mrs. Thomson were favoured with a free passage in the Psyche, one of the Company's cruizers, bound to Pulo Penang. The Psyche sailed from this port on the 22nd of August, and was expected to arrive at Pulo Penang in less than three weeks time.

On the day that we landed, many thousands of Hindoos were assembled at a certain place to worship the snake. For this religious service they assign the following reasons:—1st. Because a snake is the bed on which their favourite god Vishnu reposes on the sea of milk; 2ndly,

Because they suppose that a snake sustains the earth, by putting his head under it; 3dly, and principally, Because Krishnu, one of their ten incarnations of Vishnu, in one of his adventures, fell into the mouth of a snake, and was in danger of being devoured. This threw his mother into the greatest distress; and having interceded for the life of her son, she vowed to the snake, that if he would spare him, every body should worship the snake one day in the year. About a fortnight ago, more than fifty thousand Hindoos were assembled by the sea-side, to present offerings to the vast ocean. If this ceremony were neglected, the natives would not consider it safe to sail on the Malabar coast. We have visited several of the Heathen temples since our arrival: they are in general very mean and dirty—are full of idols, many of which have a shocking appearance. Alas! what ignorance of the true God! Who does not feel bowels of compassion for such idolaters? Who would not rejoice to lay down even his life, if he might be the means of bringing a few, nay *one* of them, out of such amazing darkness into the light of the glorious gospel!

Our letters of introduction have procured us many friends in this place. From them we have endeavoured to gain as much information as possible, respecting Surat. But it is astonishing how little is known about it even in Bombay. The result of our enquiry is, that Surat is an immensely populous place; but no one can tell us the number of its inhabitants. The wall of the city is said to be ten miles round. Formerly it was one of the most healthy places in India; but two years ago there was a grievous famine (occasioned by the want of rain) throughout the Guzeratt country, and since that time Surat has been rather unhealthy; but the effects of the famine are nearly gone, and it is expected Surat will again resume its former salubrity. The languages spoken, are the Hindostanee and Guzurette; the former by the Mahometans, and the latter by the Hindoos. As the Hindostanee is spoken by all the people in business on this coast, it would be greatly to the advantage of Missionaries coming hither, to pay a little attention to the rudiments of this language in England. We are happy to inform the Directors that Abdallah, our teacher at Stepney, was perfectly correct in his instructions; and we shall find great benefit from the little time we spent in attending to this language while in London.

During the latter end of the south-west Monsoon, the passage betwixt Bombay and Surat is considered as shut up. The Asia arrived about a month before this monsoon ended. The Governor spoke of giving us a passage in one of the Company's cruizers, the first day we saw him, as soon as the season broke up. This being the case, we thought it proper, when the time of sailing came, to remind his Excellency of his promise, and also to inform him that, for several reasons, it was our intention not to go to Surat all at the same time.

As no cruizer was likely to sail for Surat for some time, Mr. Skinner set off yesterday in one of the Company's small boats. Mrs. F. and I will remain with the American brethren till after her confinement. I have engaged a Guzurattee Bramin to instruct me while in Bombay, and Mr. S. will engage one as soon as he gets to Surat. Our attention for some time will be directed chiefly to the study of the language. We think very highly of our American brethren. They have a school for teaching both the native and English languages,—they preach to a few persons in English on the Sabbath; but their principal employment is the instruction of the heathen. They have acquired the language, and spend part of every day in going from house to house, and from one heathen temple to another, preaching Jesus Christ, and him crucified! The natives listen with much attention. Mr. Nott is returning to England on account of his health; the other two brethren, Messrs. Hall and Newell, are most pious and devoted men.

Extract of another Letter from Mr. Fyvie.

Bombay, Sept. 28, 1815.

Rev. and dear Sir,

By the time this arrives in London, I think it likely you may have

received our letter by the Asia. Since the time it was written, we have reason in a particular manner 'to sing of mercy and of judgment:' mercy in the preservation of life, and judgment in taking life away. On the 6th of this month, Mrs. Fyvie was delivered of a still-born child. We feel the bereavement; but bow with submission to the righteous will of God, and earnestly pray that the affliction may be sanctified in leading us more than ever to seek all our happiness in God, and in showing us the very uncertain tenure whereby we hold every created enjoyment. We expect to sail for Surat in the course of a few weeks. We long to reach the place of our destination, and to be able to preach 'Christ, and him crucified,' to the numerous inhabitants of that benighted city. I have the pleasure to inform you, that Mrs. F. is now recovered, and is quite well.

I have just received a letter from brother Skinner, who arrived at Surat on the 16th, after a safe and comfortable passage from this place of four days. In this letter, he says, 'I am aware we shall meet with many difficulties; but these I hope will not overwhelmn us with discouragement; for though the enemies of the gospel fight against it, they shall not prevail, for the Lord is a rock of defence, yea, even a wall of fire round about his church, and the glory in the midst of her. On the whole, I think every thing here is as encouraging as could be expected.' Mr. S. is living at present with Mr. Aratoon, the Baptist Missionary, who appears to be a pious devoted servant of Christ, and greatly rejoices at our coming to labour in the same place. We are both engaged in the study of the Guzurattee language. Some friends in Bombay have kindly afforded us the best helps that are to be obtained. No Dictionary of this language has ever been published. The thought of making known the dying love of Jesus to thousands of immortal spirits, may, I think, well support the mind of a Missionary, while engaged in the arduous work of learning a foreign language. No obstacle, I think, will be thrown in the way of our preaching the gospel to the Heathen. Our American brethren, Messrs. Newell and Hall, spend part of every day in visiting the Heathen, and instructing them, none forbidding them. They have not yet the pleasure of seeing the fruit of their labours; but the seed is sowing in faith and patience, which we hope will, ere long, spring up and yield an abundant harvest, to the glory and praise of God.

P. S. I should be glad to hear how things go on in Africa.—Send us the Evangelical Magazine, and the last year's Report. I hope you will send these also to brother Hall and Newell. I hope you will write to us soon. Wishing the Society every blessing,

I remain,

yours, affectionately,

W. FYVIE.

MALACCA.

A letter from Mr. Milne, dated Malacca, Sept. 25, 1815, has been received, announcing the arrival of Mr. and Mrs. Thomson. Mr. M. says, 'We rejoice in their arrival, and view it as the commencement of a new era to the dark extra-Ganges countries.' Mr. Milne is engaged in publishing a *Chinese Magazine*; the third number of which was in the press when he wrote.

BELLARY.

A letter from Mr. Hands, dated Bellary, Sept. 1815, is come to hand. He has sent the Directors a number of idols of silver, copper, &c. for their Museum. Also a copy of St. Luke's gospel, written on leaves; Christ's Sermon on the Mount, in the Canara language, &c. He wishes for a supply of school-books, &c. He says, that though he cannot gratify them with an account of the poor Hindoos around him having openly embraced the gospel, yet, he thinks there are many convinced of its excellence and divinity, and who are desirous of becoming more and more acquainted with it. 'The gospels, in Telinga (says Mr. H.) and the 1st and 2nd Catechisms, have been widely circulated in the country around us, and have excited much attention. Scarcely a day passes without several coming for books, and to make enquiries.'

In April last, I visited the once famous city of Bijunagur (or Bisnagar) at the time of the great annual festival held there; which afforded me an opportunity of witnessing much of the idolatry, ignorance, and wretchedness of the Hindoos; and also an opportunity of speaking and distributing to many the word of life. Since then, in August, I travelled into the Mysore, as far as Chitteldroog, about 80 miles from Bellary; and in my journey, I passed through several lay towns and villages, where I visited the schools, addressed the children, and others who were present, and supplied them with books for the use of the schools, &c. which were, in general, eagerly and thankfully received, and many heard with attention the glad tidings of the gospel.

Extract of a Letter from the Rev. J. Le Brun, Missionary in the Isle of France, dated Port Louis, Oct. 11, 1815.

Our little congregation increases, notwithstanding all opposition. The eleven persons mentioned before, are formed into a class, and continue stedfast: three more have since been added to their number. One proof of their sincerity is, that they bear with patience the reproaches of their relations, and the insults of the multitude, who point at them with their fingers, as monsters who have changed their religion, and as followers of a man who ought to be banished from the island. They have requested me to take the pastoral charge over them, and to dispense the ordinances of Christ among them; but I shall wait for some time before I form them into a church, that I may have opportunity to know them more perfectly, being aware that the 'heart of man is deceitful above all things,' &c.

Our Sunday school prospers greatly; we have now *fifty-six* children learning the Catechism, in which they make rapid progress. Some of the girls have learned the first Catechism in two months. Some of the boys have gone through the Catechism twice, with the Scripture proofs; and they will soon begin the New Testament.

But we are much at a loss for a suitable place to assemble in. Rooms here are small and dear. It costs me for the school-room, and two other little places where I preach in the week, 30 dollars per month (about £90 a year). I have presented a petition to the Governor for one of the vacant storehouses; but I suppose there are none at present at liberty.

AFRICA.

INSURRECTION.

By letters from South Africa we learn, that an insurrection against the British Government of the colony of the Cape, had been made by a party of the boors, near Witenhage, who had invited the aid of the Caffres, with promises of plunder. It should seem that the execution of British justice in favour of the oppressed Hottentots, had given them umbrage; and they resolved if possible to overthrow the British Government; but by the speedy and vigorous exertions of the latter, a number of the ringleaders had been seized, and a special commission appointed for their trial.

The people of Bethelsdorp were called upon to assist Government in the suppression of this rebellion; and 30 armed men were immediately sent sent off to Theopolis for that purpose; but it was hoped that their help would not be necessary. Mr. Jennings, on behalf of the Commission of Circuit then at Witenhage, thus writes to Mr. Read:—

"I shall at all times feel happy in bearing testimony to the promptitude and zeal with which the establishment at Bethelsdorp has stepped forward in the support of Government, at such an eventful period; and shall not fail to represent it to his Excellency the Governor."

Departure of the Brethren for Lattakoo.

Mr. Read, in a letter dated 9th December, 1815, mentions, that the brethren for Lattakoo, had left Bethelsdorp with four waggons, two belonging to the Society, and two which he had hired; which, with the waggons of Cupido and Corner, made six. Another young man named Cruisman, or Crossman, an approved

elder of the church at Bethelsdorp, accompanied them as an assistant.

Mr. Read says, "I accompanied the brethren two days journey, and one of our deacons five days."

CONVERSION OF A MAHOMETAN.

ANOTHER Mahometan slave lately came to Bethelsdorp, who said he had been for many years seeking peace in his religion, but could find none; but having learned something of Christ, from one of the women of Bethelsdorp, he had obtained the peace he had long desired. He said, he had always doubted the truth of a religion which, while it required a strict regard to various rites on the one hand, allowed all manner of vices on the other. He went boldly to the Priest, avowed the change of his views, and exhorted him to follow his example. He said also, that before he received Christ he could not abstain from sin; but now he felt no desire to commit it.

"We have been looking," says Mr. Read, "for talents and arguments in order to gain the victory over Mahomet; but God is making use of Hottentot women for that purpose "that no flesh may glory in his presence."

Extracts of Letters from the Rev. J. Evans, to the Rev. D. Peter and others, at Carmarthen.

Bethelsdorp, Oct. 30, 1815.

Rev, and dear Sir,

WE arrived here on the 14th of September, all well. We were very kindly received at the different Missionary stations on our way hither. Before we entered the stations, men, women, and children, ran in crowds to meet us, praising God for sending Missionaries to their country, and earnestly praying for our success.

One day as we were travelling, we came to a place where human beings were sold by auction. A man was put up in one lot, and his wife and children in another. When the poor woman saw her husband set up by himself, she fell prostrate on the ground, and her poor children about her quite overwhelmed with sorrow. On seeing them, the poor man, in the most distressing tone, said, 'If I am to be sold alone, the buyer, whoever he may be, will not be profited; but sell us together, my dear wife, myself, and children, and we will exert ourselves to the utmost of our power to serve our master. Self-interest caused them to be set up together, and they were bought by one man; and it is impossible for me to express the extacy of joy discovered by the poor creatures on the occasion.

I have paid so much attention to the language of the country, as to be able to carry on a short conversation with the Hottentots. Meeting a Hottentot one day, I asked him, "Where is your home?" 'With the farmer.' "What does he say to you?" 'Work, work,' he says. "Does he say something of Christ and your soul to you?" 'No; but he tells me I have no soul! for he tells me to look at the ox, he is black, and has short hair like you; that is, what you are!'

I asked another, "Who made you?" Being unwilling to answer, I said, tell me what you know about the matter. Then he said, 'The farmer told me, that the devil of Christians made me and all the blacks.' "How did he prove that?" He took a mirror and placed it before us: then, said he, there is as much difference between my Creator and yours, as there is between the white and black face which you see in the mirror!'

One day two young girls came in. On being asked what they wanted, they replied, 'To speak of salvation.' "Why?" One of them answered, 'Because my heart is sick.' "What makes your heart sick?" 'My many sins.' "What will you do with such a wicked heart?" 'Bring it to the feet of Jesus.' "How long will you continue there?" 'As long as he shall please to keep me there.'

These are God's doings, and wonderful in our eyes. From one to fourteen of the Heathen are baptized here almost every Sunday since our arrival.

Oh! how pleasant it is to see the work of the Lord prospering! Upwards of two hundred of the Heathen assemble every week at this place, to sing praises to Father, Son, and Holy Ghost; and often continue till midnight. Their motion is like that of the zealous Welsh; and their voices most sweet. Indeed, I consider the melody of their notes in the profound silence of the night, as the very sublime in music; for I have never heard any, vocal or instrumental, equal to it in England, Wales, or Africa. It charms the soul of the hearer! Thanks be to God, that praises to him sound in my ears; and that from the mouths of Heathens who were lately the worst of men, but now are taught of God.

Colonel Cuyler, landrost, at the drosdy of Witenhaged, a little way from here, behaves very kindly to me. He has permitted me to preach to the soldiers, and he attends himself. I have had the honour of preaching the first English sermon ever preached there; and took for my text, Acts xxviii. 28. I go there every Sabbath to preach the everlasting gospel. The Alacrity is arrived at the Cape. She has on board the Missionaries tools; but it is not likely that they can be sent here by water in less than four months: but happy for me, I have mine by me, *the Bible*, which you gave me. We have strong hopes that the gospel shall have an open door to Caffraria. Then Caffraria and Lattakoo, shall join Ethiopia in stretching forth their hands to God. Mr. Read is not to accompany me at present. He expects that a door will soon be opened to establish a Mission in Caffraria; then he is to follow. In the course of a fortnight we shall proceed on our journey. I am going on my journey in the strength of the Lord. He has preserved me hitherto by sea and land, and I again commit my soul and body to the Lord Jesus Christ. I can say, that I am going bound in the Spirit to Lattakoo, not knowing the things which may befal me on my journey, or there. yours,

JOHN EVANS.

Extracts from a Letter by Mrs. Smit, Cape of Good Hope.

Cape Town, Dec. 21st, 1815.

I WILL now communicate to you all that I know respecting our Missionary brethren, &c. Last week I received a letter from Mr. Read, of Bethelsdorp, in which he mentions that he had baptized eleven persons the preceding Sabbath; among whom is Sasira, a native of Mosambique, and the property of Widow Kemp. This man has for a considerable time preached both to white people and black, with much edification to those who attended. He resides at Gamtoos river, not far from Bethelsdorp. Another of the persons baptized, is a son of Picure who accompanied you on your journey, and was murdered by the Bushmen.

Our dear brother Ebner is now a Missionary to Africaner and his people; and the Lord has abundantly blessed his labours to that people. We hear that Africaner's two sons are become converts to the faith of Christ. Brother Ebner, about a month ago, made a short visit to Cape Town; he informed me, that Mr. Sass is labouring with much good effect at Bethesda, on the Great River. He described Africaner in this way,— *The lion is become a lamb!* — and said, that many of his people were thirsting for the 'word of life.'

CIVILIZATION IN AFRICA.

Complaints have been made by some travellers and other persons, that civilization has been neglected by the Missionaries: the following letter will, we think, satisfy our readers that the charge is unfounded; and that, considering the natural indolence of the Hottentots, much has, in fact, been effected.

Remarks on trades, &c. at Bethelsdorp, by Mr. George Bakker, Missionary, on his way to Lattakoo, in a Letter to a Friend.

'GOVERNMENT and others employ their waggons and oxen, for which they are well paid:—they fell and prepare timber for a person a few miles off, which is sent to Cape Town by water. I heard him say that he paid for this, to one Hottentot, in about three months, 800 rix-dollars. There is also a tanner in the neighbourhood, for whom they obtain bark. I have been surprized to see what they do. They purchase houses and gardens. Mr. C. has lately sold a house for 190 rix-dollars, and a garden for 40 ditto. Four of the Hottentots went to a sale, and purchased 400 sheep and lambs, since we came here. They have many cattle and waggons. There is a waggon-maker who is now making a waggon for the Society. He does the smith's work also. There are three or four Hottentot carpenters, whom Mr. Corner has instructed, who make very good tables, chairs, bedsteads, doors, &c.—a shoemaker, who has put new soles on my shoes—a tanner, from whom I have got a sheep's skin dressed, and it is a very good one. Mr. M—— has commenced baking, and bakes much bread, for which he receives ready money. They have some very fine gardens up the kloof, not far from the town, which, though in their infancy (this being the first year of most of them) shew both industry and taste, and do them much credit. Bethelsdorp is much better than I expected to find it; but the beauty of Bethelsdorp is not visible to the eyes of flesh. I trust it has been, and is a Bethel to many a poor soul.

Yours, &c. G. BAKKER.

West Riding of Yorkshire.

THE Second Report of the Auxiliary Missionary Society, for the West Riding of Yorkshire, has recently been published; from which it appears that the whole receipts of the Society, since the preceding Anniversary, including a balance of £273. 0s. 8½d. amount to £1902. 16s. 2d.; of which the sum of £1500. has been transmitted to the Treasurer of the Parent Institution.

Due acknowledgments are made to the several districts of this zealous and flourishing Association, and particularly to Wakefield, Pontefract, Kipping, Bradford, Halifax, Brighouse, Holmfirth, Hopton, and Knaresborough. In the village of Morley alone, £40. were raised during the last year.

The Juvenile Societies are also commended for their liberal exertions. One, lately instituted in Leeds, produced upwards of £20. in the first quarter; and the young friends in Sheffield and Attercliffe, to their honour be it recorded, transmitted, since the last Anniversary, no less than £236.! Let our young Christian friends, in all parts of England, animated by their pastors, and by the example of the Yorkshire youth, 'Go and do likewise.'

MISSIONARY COLLECTIONS.

[*Collections and Anonymous Donations, from 16th Feb. to 16th March, inclusive.*]

Rev. J. Griffiths and Friends, Rhodiad, Pembrokeshire				£ 7	14 0
Abingdon Auxiliary Society, Rev. Mr. Wilkins				20	0 0
One Year's Subscriptions, by Friends of Grosvenor Street Chapel, Manchester, Rev. W. Roby				144	7 10
Calvinistic Methodists, Brecon, by Mr. Watkins				58	17 2
Thank-offering, Camberwell				1	0 0
Auxiliary Society, Hope Street, Spitalfields, Mr. T. Swaine				5	7 7
Swansea Auxiliary Society, by Rev. Mr. Kemp				26	12 10
Missionary Box, Brig Eliza, Capt. Davies, by ditto				1	7 2
Rev. Mr. Whitehouse and Congregation, Dorking				13	0 0
Teignmouth Auxiliary Society				5	10 6
Ashburton ditto, half-year				10	12 8
W. P. small Subscriptions				2	0 0
Rev. Mr. Smelle and Friends, Grimsby				3	0 0
Forest Green Auxiliary Society, Rev. C. Pain				21	14 10
Auxiliary Society, Ipswich, Rev. C. Atkinson				16	9 6
J. W. P. Poole				5	0 0
Peterhead Missionary Association, by Mr. J. Anderson				10	0 0
Penny-a-week Society, at Barrow and Repton, near Derby, by Rev. Mr. Pritchard				10	0 0
Beaver-Place Sunday-School, by Mr. Cook	5	14	0		
M. C. Brampton Moor, near Chesterfield	3	0	0		
				8	14 0
Collections at the Monthly Prayer-Meetings, by the Rev. Messrs. Edwards, Hughes, and Jones, at the Welsh Calvinist Methodist Chapels, Pall-Mall, and Bedford Street, Liverpool, from Sept. 6, 1815, to March 6, 1816, including £3. 0s. 5d. being the Contents of a Missionary Box in the Shop of Mr. Jones, Tailor, 1d. per Week from each Journeyman				17	1 11
Female Missionary Association at Greenock, by Miss Laird				21	0 0

Blackburn Branch Missionary Society.

Rev. J. Fletcher's Congregation, R. Cuncliffe, Esq. Treasurer.

Annual Subscriptions, including Interest	51	10	0		
Collection after a Sermon, by Rev. J. Campbell, with Interest	30	18	0		
Sunday-School Juvenile Society	10	10	0		
				92	18 0

From the Lancashire Auxiliary Society.

Rev. A. Steill and Friends, Wigan	18	13	0		
A Class in Great George Street Sunday School, Liverpool	1	14	6		
Rev. T. Whiteley and Friends, Tockholes	5	0	0		
Rev. J. Sowden and Friends, Blackburn	2	2	6		
Mr. Hodgkinson, Elswick, by Rev. Mr. Edwards	1	1	0		
Rev. H. Townsend and Friends, Darwen	4	17	6		
Lancaster Branch Society, by E. Dawson, Esq. Treasurer	10	8	6	43	17 0
At Rev. Mr. Atkinson's, Epsom.—Penny-a-Week Society	3	15	0		
Donations	1	5	3½		
Collections	5	11	2½	10	10 6

Poetry.

JUSTICE AND MERCY.

I see on Sinai's frowning brow,
Justice, her flaming faulchion draw,
To lay the trembling sinner low,
That broke the tablets of the Law.

Loud from the top the thunders roar;
Around its base the light'ning flies;
Vengeance displays her direful store,
And show'rs destruction from the skies.

But hark! — the Eternal's gentle voice,
Commissions Mercy from the throne;
While heav'nly choirs aloud rejoice,
As Pity bears the pardon down.

Borne on a ray of heav'nly love,
With wingy speed she cleaves the air,
Marks were the flames of anger move,
And drops the kind remission there!

The prisoner flies to Calvary's cross,
With rapture clasps the bleeding tree;
Counts earthly riches all but dross,
Exults and smiles that he is free!

Extols the Saviour's matchless grace,
That found him welt'ring in his gore,
That pointed to the hiding-place,
That snatch'd him from the burning shore.

Now has the Law its terror lost;
Now Justice sheathes her glitt'ring blade,
And loudly, thro' th' angelic host,
The song is heard, 'A Sinner sav'd.'

P. G.

LOVE.

Could anger undiminish'd dwell,
And in the bosom rage and swell;
Could pride and rancour fill the breast,
If love of Christ the heart possest?

Tho' we transgress a thousand times,
And tempt his patience by our crimes,
And e'en betray his sacred cause,
His grace neglect, despise his laws,

Deny the God in whom we live —
His mercy can our guilt forgive,
Can show'r his gracious blessings down,
When he might crush us with his frown.

Shall Christians, who invoke his name,
Hate without cause, and feel no shame?
Refuse forgiveness! yet declare,
They in his mercy hope to share!

Within the heart renew'd by grace,
Envy and hatred find no place;
Malice and spite are banish'd too,
For grace such passions will subdue.

As soon might figs on thistles grow,
On thorns the purple clusters glow,
As Christians could distinguish'd be,
For pride, revenge, and enmity.

T. S. H.

OUR REAL WANTS.

All-gracious Lord, oh, hear my pray'r!
Make me thine own peculiar care!
Oh, read my heart, and make me feel
I want thy care and guidance still!

I want a new, a better heart,
From sin and folly to depart;
Oh, that thou wouldst this heart refine,
And make my pleasures prove divine!

I want to tread in Wisdom's way:
Free me from Folly's tiresome sway;
Gladly I'll walk the heav'nly road,
That leads to happiness — to God!

Oh, may Contentment's cheering smile
My oft-times thorny path beguile!
Each discontented thought remove,
And make me happy with thy love.

May Resignation's beauteous form,
With all her charms, my soul adorn;
Sweet disposition, Virtue's friend,
Oh come, and all my steps attend!

Thy sacred influence shall impart
Celestial peace; but teach my heart
Thy dispensations to approve,
To acquiesce, adore, and love!

To a Lady who had lost one of her Twins.

Oh, cease repining at the smart
That agoniz'd thy tender heart!
We often fail to judge aright,
When love and sorrow blind the sight.

He that a twofold boon had giv'n,
In mercy took back half to Heav'n;
But still, in mercy, left behind
The other half to cheer thy mind!

Then think not Heav'n's decree severe,
That call'd to bliss a child so dear:
Lament no more—no more repine —
A twofold blessing still is thine!

H. B.



Dr Stewart
Liverpool.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

MAY, 1816.

MEMOIR

OF

THE LATE REV. RICHARD HERDSMAN,

PASTOR OF THE INDEPENDENT CHURCH AND CONGREGATION AT SOUTH PETHERTON, SOMERSET, *concluded.*

"FEBRUARY 23d. This day I arrive at the end of the 28th year of my age. It is about nine years since I was first under any serious concern about soul-affairs. Many ups and downs I have experienced in this space of time. I am a wonder to myself. The following lines, I hope, I can adopt with pleasure: —

'When I with pensive thoughts review
The mazes I have trod;
Astonish'd at the grace that drew
My wand'ring soul to God,
'Oh, with what ardent zeal I vow
A rectitude within!
What indignation fires me now,
At the mere thought of sin!'

"Oh, may it always be so! Lord, I wonder at thy dealings with me! Free sovereign grace has run through the whole of my life. Much barrenness and deadness have attended me. It seems as if I never did any thing for God as I should. Lord, do thou quicken me in thy ways!

"March 5th, Lord's Day. I hope the Lord was with me this day in some measure. Oh, when shall I pray and preach, as under his immediate eye, and by his sensible help and comfort! I find a want of an entire dependence upon him for success, by every sermon. I want to go to the pulpit with a persuasion of his help and grace in delivering the word, and a satisfaction in his dealings with me, whether successful or not. It is distressing to me (yet not so much as I want it to be) that vain thoughts intrude when engaged in my work. Lord, do thou drive away these birds of prey, that waste my comfort and dishonour thy holy name! I want a more settled dependence upon thy grace at all times.

"April 29th, L.D. I trust I had some measure of freedom and comfort in the Lord's work this day. Oh, when shall I have no will, design, or end, but that which is for the glory of God and the good of precious souls, in all I do and say!

"1781, September 9th, Lord's Day. I hope the morning and evening services were profitable to me this day. I am oftentimes suspicious of myself, whether I am assisted by the Lord, or whether all I feel is not attributable to a lively flow of the animal spirits. I trust I can say it is my earnest desire to feel

wholly dependent on God. I hope I am many times assisted in his worship, and that beyond my expectation; and I know I cannot command such frames when I would.

"September 16th, Lord's Day. In the afternoon I felt much affection in preaching the word; hope good was done. The Lord only can make any attempts successful; but at the time the people seemed affected. Lord, grant all may not be in vain!

"October 7th. I want more life, seriousness, and love to the Redeemer in his work. I hope I was helped by the Lord this day. Oh, that I might preach every sermon as if it were my last; or as if I were to step from the pulpit to the judgment of the Lord Jesus!

"October 8th. This day I went into Dorset; took Dr. Mather's Life with me; and read most of it by the way. Many thoughts arose in my mind upon reading a life so filled up with love and devotedness to the Lord, and such great usefulness in the world. I hope I shall be enabled to imitate many things to my advantage. Was at ———; was wounded and grieved in my soul to be in a family where there was no religion.

"October 26th. Have this week read much in Dr. Owen on Spiritual-Mindedness. A searching piece truly. By it I have been led to see my own vanity in my thoughts; and want of spiritual improvement of time and means. Oh, how ashamed am I of myself! Pardon, O Lord, my innumerable offences; and cleanse thou me from secret faults. I have many purposes formed in my mind for the more spiritual improvement of my time. It is from the fulness of the Lord Jesus alone I can derive strength to fix my thoughts on spiritual things: To him I desire earnestly to apply.

"1782, April. I find my mind this day going backward. Lord grant me thy quickening grace, to set an *edge* on my soul, and keep it so. Read more in Dr. Mather's *Manuductio ad Ministerium*. I spent some time at Norton; and preached in the evening at Stoke. Hope I had some savour of divine things.

"1786, July 30th, Lord's Day evening. For the most part of the preceding weeks, my mind has seemed to me very barren. I had thoughts of giving up all attempts to preach any more; my mind seemed destitute of knowledge, and my gifts seemed to me almost gone. With a sense of barrenness and poverty I went to meeting this morning; but, oh, how were my disagreeable thoughts all removed! I had a sweet melting season in prayer. The Lord seemed to make my heart like wax under the sun; and in preaching from Hos. xii. 4, 5, my mind was in a sweet solid frame. In the way to Martock I felt comfortable. I was left to my former barrenness, to make me sensible I ought always to relinquish all self-dependence, and to expect all good from the Lord alone.

"1788, June 1st, Lord's Day evening. I have for some time felt very lifeless; and this morning was very low and languid in the frame of my body and mind; but speaking on the love of Christ, from Eph. iii. 18, 19, my heart was somewhat warmed. Blessed be his name for his love to me. I want to lie low before him.

"1794, January 1st. It is now a considerable time since I have made any memorandum in this book. In the course of that time, I have received many mercies. At times, within these two or three months, I have been very comfortable in my own mind; but, alas, the sweetest moments I have are but of short duration! I am too apt to forget. Mine is a stupid, ungrateful heart. I have many things to be ashamed of, that should humble me before the Lord. My mind is

cold and dull; much wandering and instability, even when I am professedly drawing near to God in secret. I sometimes find a backwardness to secret prayer; which indisposition has been for a long season a burden to me. I have found sweet moments when on my knees.

"February 1st. Within two or three days past I have been enabled so to view an interest in the favour of God towards me, in and through his dear Son, that I thought I could face any danger, or even death without fear; believing and relying on the Lord's love. I thought, let me be where I would, or however exposed, I might safely go through all. My mind was much refreshed and comforted by reflecting on that passage (Ps. xxxiv. 2.) 'My soul shall make her boast in the Lord.' I would boast in the Lord as my Father, — Covenant-God, — in the fulness of his grace, — in the salvation of my blessed Lord Jesus.

"1795, April 25th. This day I heard the Lord was pleased to bless the word I preached, from Prov. x. 9, to an individual. I also heard of another being under concern about the soul. I desire to give all the glory to the Lord alone: all is due to him. I am a poor barren creature in myself; and am often bowed down under a sense of my own leanness. — April 29th. This day the church met for prayer. I trust the Lord assisted me in prayer; and in speaking from Ezra ix; the afternoon from Rev. iii. 8, 'Thou hast a little strength.' I feel an expectation of reviving times; and can truly say, the evidences of God's presence with myself and others give me more satisfaction and solid pleasure than any worldly circumstances whatever. Lord, help me to be thankful! — November 8th. This has been a day of darkness to my mind. In the morning I had some liberty; but felt nothing in the service as I could wish in the afternoon: I had words, but still unfeeling. At the Lord's table I still felt the wandering of my mind; and seemed a wonder to myself, because of the insensibility of my soul. I am clearly convinced no salvation can be from any good works or frames. But, oh, how hardened a wretch am I, to feel no more love to such a Saviour! I want light and love. Lord, quicken my poor soul! I hope I felt some profit from reading the life of Mr. Romaine in the family.

"1796, January 3d. I hope there has been something of the Lord this day upon my own soul, and the souls of the people. I felt an earnestness of soul in prayer, and in preaching from Phil. ii. 1, 2, that they might all feel the blessings there expressed. Nothing would give my soul a greater pleasure than to find it is so through the year we have now commenced.

"1797, January 1st. Another year of my poor unprofitable life is gone. Through the past year I have experienced many mercies. At times the presence of the Lord hath comforted my soul. My best moments for comfort have been alone.—November 26th last, on my way to Wincanton and Mere, I was very happy in my soul; a lovely verse occurring to my mind, descriptive of Christ's nearness to and sympathy with his people: these appeared in so striking a light to me, that I could not help shedding many tears of joy. I have also experienced many trials. May the Lord guide me! He hath given me a mind to be any thing for his glory. O Lord, mould my whole soul to thy blessed will and image!

"1798, January 14th. My hasty temper is a great snare to me. The Lord subdue it. I desire to bless thy name for what thou hast done.

"March 16th, 1800. I had some sweet thoughts on the way

from Dorchester yesterday. The subject was (1 John iv. 16) 'God is love,' &c.

"March 8th, 1804. I think I can most clearly see myself to be a lost sinner; the very subject for the Gospel salvation. I want all the great peculiarities of that most gracious revelation from the blessed God; that it is of free grace, without money and without price;—that it is for the helpless ruined soul; that it brings life to the dead, and complete redemption to the captive (for such I feel myself to be) delights me.

"August 11th. I feel I want to be directed by the Lord. His word (Prov. iii. 6.) is, 'In all thy ways acknowledge him, and he shall direct thy paths.' Lord, help me to eye continually, to plead perseveringly, this promise of thine!

"October 23d, 1808, Lord's Day. I hope I found a sweet composure of mind the former part of this day, in musing over the truth made known in Heb. vii. 19, 'For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.' The Lord Jesus Christ is that better hope; on which my soul begs to be enabled to trust. I am afraid almost of speaking or saying any thing, fearing I may be seeking my own honour or applause in it. Lord, make me simply and entirely thine, and hide pride from me."

The humility, spirituality, simplicity, and holiness apparent in these quotations, will, we hope, interest the pious reader in no small degree; and induce him more than ever to admire and trust that grace which produced such lovely efforts.

Mr. H. was twice married. His first wife was a daughter of Mr. John Willy, a respectable farmer of South Petherton, by whom he had a daughter, who was married to Mr. James Gifford, of Lopen. Mrs. Gifford died three or four years ago. The second Mrs. Herdsman was the widow of the Rev. Thomas Mogg, of High Littleton, near Bath, whom Mr. Herdsman survived.

But we must now attend our dear friend to the grave, and see how he died and was buried. We have witnessed how the paralytic strokes brought him down; how his strength was weakened in the way. He desired to be taken from this world without much trouble to his fellow-creatures; and his wish was gratified. A kind Providence dismissed his ready and willing spirit to rest, in a rapid, and we apprehend comparatively easy manner; for he was taken worse, April 29th, 1815, in the evening, and died before the morning light of the following day, being Lord's Day.

As Mr. Herdsman lay on his death-bed, he asked a worthy female of the society, if the doctor thought he should live long. She told him his case was dangerous. He then replied, "Lord Jesus receive my spirit." Soon after, she asked him if he wished to see any friend:—he replied, "I wish to see Jesus." She observed 'He would shortly be with that Jesus, whom he desired to love beyond every thing.' He answered "Yes; in consequence of his first love to me." At another time she said, 'There remaineth a rest for the people of God.' He immediately replied, "These were my last thoughts." At another time, she asked him 'If his mind was comfortable:—he answered "Yes;" then repeated

"Cease, fond nature,—cease thy strife;
And let me languish into life."

Some time after, he said "Christ is precious: he is my only support; and he *is my* support." Thus, in the 63d year of his age, did this venerable servant of Jesus sleep in his bosom, to awake up in his perfect likeness, in glory; having stood in the relation of pastor to the church at South Petherton 40 years. The last three or four years

indeed he was like Jacob, who was caused to halt upon his thigh, because of the sinew which shrank. But as that was a mark of Jacob's honour, in wrestling with and overcoming the benignant angel of the covenant, so it is not improbable that Mr. Herdsman's paralysis was occasioned by his exertions in his divine Master's service.

On Friday, May 5th, the corpse was conveyed from his dwelling-house to the chapel; at the front of which it was interred. It was followed by his brother, his sister, Mrs. Bennett, of Worcester, and his niece, with other friends. Six Ministers of the Gospel bore the pall, and several walked before. Mr. Pittard offered prayer; and addressed the people on the solemn occasion. The Sabbath following Mr. Tozer, senior, of Taunton, preached a funeral sermon, to a crowded audience; consisting of his affectionate flock, and numerous friends in the town and neighbourhood, both ministers and people. The text (Heb. vii. 25.) "Wherefore he is able also to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them," was chosen by Mr. Herdsman; whose request it was that the preacher would not speak of him, but exalt the Saviour. In the evening Mr. Jones preached from 2 Tim. iv. 7, 8, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness," &c. Each of the three ministers bore honourable testimony to the worth of their departed brother; and it is hoped the services, with the providence which occasioned them, were rendered impressive upon the hearts of many. The writer concludes in language similar to that used by Mr. Pittard:—May we, who survive our dear brother in the labours of the vineyard, be enabled to serve our Lord with a fidelity, zeal, perseverance, and success, equal to those with which *his* labours were animated and attended!

I. T.

NEGLECTED BIOGRAPHY.

Sir, *To the Editor.*

THE mention of Mr. Oxenbridge, so much to his honour, in p. 476 of your last year's Volume, reminded me of a large folio M.S. "Life of Ambrose Barnes, late Merchant, and sometime, during the Commonwealth, Alderman of Newcastle-upon-Tyne:" a curious work still existing, and often quoted by Brand, the historian of Newcastle, who had the use of it. This gentleman was an eminent Non-conformist, in his native place, from the Restoration till 1710, when he died at the age of 82. He married the youngest daughter of a Mr. Butler (of whom an extraordinary character is given*) whose eldest daughter married this Mr. Oxenbridge. As the account of this lady will furnish your readers with a curious specimen of the quaint commixture of every sort of learning which runs throughout the work; and besides, contains some unnoticed particulars of Mr. Oxenbridge, I send it you for insertion or not, as you may see fit.

"What failed in her (Mrs. Butler's) sons, was abundantly made up in her daughters; who, like those of Job, carried *perfume*, *paint*, and *perfection* in the very air and sound of their names, having all the beauteous ornaments of perfection in a natural plainness, without any need of painting sophisticated additions; and doubtless, the charms of the mind do vastly excel whatever can be admired in the exterior model of the body. Her eldest daughter Jane was another *Sarochia*; few divines equalling her skill in textual divinity. She married the Rev. Mr. John Oxenbridge, M. A.

* She afterwards married Mr. Elkanah Wales, ejected from Pudsey, Yorkshire; of whom, see Calamy's Account, p. 801, &c.

of Magdalen College, Oxon, where he was a tutor; he was also a Fellow of Eaton College, near Windsor, and went afterwards to Bermudas. But the more the grace of God adorns any, the more dirt will the enemy of goodness throw upon them; as appears by the sordid reflections cast on those two worthy persons by Anthony Wood, the Oxford Antiquary; the design of whose writings is to put the best face he can upon the champions of Popery; treating such as Cardinal Woolsey and Bishop Bonner with great respect and tenderness, while there is scarce a man who bears the name of a Puritan or reforming Protestant, escapes the lash of his scurrilous pen. He tells us "Biddle, the Socinian, was in Oxford, put under the tuition of John Oxenbridge, a person then noted to be of no good principles." But this cannot be this gentleman, who was known to be clear of Socinianism, and all such principles as lead to popery and atheism; which is more than can be said of many of this man's favourites, whose tombs he has whitened and garnished. But he adds, "Mr. O. was composed of a hotch-potch of opinions, not easy to be described." Not such a hotch-potch of malignity and blind malice as this Tony; his writings left behind him, discovering him to be a wise, intelligent, and holy man, of great gravity and solidity of judgment; but "he removed from place to place"— more shame for those who persecuted him: but, to strike home the blow, he tells us, "though he was a great pretender to saintship, and had vowed an eternal love to his first wife, Jane Butler, yet, after her death, he married, before the year was out, the only daughter of Hezekiah Woodward, the schismatical Vicar of Bray, who dying also in the first year of her marriage, in the 25th year of her age, he took soon after a third wife, according to the custom of the saints in those days." Surely, he must be a person more than ordinarily good, when this hater of goodness can scrape nothing together for an accusation but what impartial readers will think ridiculous; but because he lays his dirty fist upon names which he ought not with his profane and prostitute ink to touch, as if the Devil owed him a shame, he can find no holy *women* to abuse but two; whom all, who are not seared in their consciences with a hot iron, must cry out upon him for meddling with: the one is Joseph Alleine's wife; the other is Mr. Oxenbridge's first wife, "who," he says, "whilst her husband was preaching abroad, preacht at home among her gossips." It was past her art, I dare say, to have preacht nonsense out of this idiot; and I'm persuaded her gossips were better hearers than those, who for others promise at the font, and vow to "renounce the Devil and all his works," and then let the Devil run away with the bond before God has ever cancelled it. But what this Oxonian says of Marchmont Needham, may be applied to himself, "That Barsæus meeting with the Devil, sitting at his ease in a chair, bid him rise up, and give place to his betters." For considering how this virulent pen mentions the most precious names, and how audaciously he treats the embalmed memories of the prime ornaments of our English nation, this wooden chronologer may challenge the privilege of Satan; having thrust him out of his chair, "the seat of the scornful," wherein he has out-railed all the Shimeis and Rabshakas, and outlied all the Simmiases and Pseudoluses that ever sat in that chair."

But Dr. Mather hath in part done Mr. O. justice, in a short account of him among the New England Ministers. "He had a son, Dr. Daniel Oxenbridge, who died young, a gentleman of vast accomplishments. He had also three sisters, who all came to be ladies by

their second marriages; that is to say, the Lady St. John, Sir Matthew Boynting's Lady, and the Lady Katherine Philips. This last gentlewoman's first husband was Mr. Fowler, a merchant of London, by whom she had one daughter, named Katherine, after her mother, who married her step-father's eldest son; the match thereby being made double. This is the lady who, among her sex, has distinguished herself by her celebrated Poems and Letters. She was bred in the school at Hackney; and, if it be any advantage to her character, as the Author of the *Fasti* and *Athenæ Oxonienses* will needs have it, it must be owned she was a woman of the times, and loved poetry better than presbytery."—I am, &c.

NEOCOMENSIS.

Extract of a Letter from the Rev. J. S. to the late Rev. John Newton, concerning the Death of the Rev. Ellis Williams, Curate of Clayhidon, Devon.

Sir, *To the Editor.*

"THE day Mr. Williams was buried, people were afraid of the infection, and would not venture into the house; and they who did, would not go into the room until I came; when I went and laid before them over the corpse, then the house filled so, that there was not room to receive them. We sang 'Ah, lovely appearance of death!' Such a scene I never desire to see again; though it is hard to say whether joy or grief were the greatest. In finishing the service, when I said 'We commit his body to the ground. We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world,' Oh, how did these words rend the hearts of the people! they cried;—the poor cried 'Oh, my dear minister!'—they pressed about the grave's mouth, stared in my face, seized me by the hand; and some would say, 'Oh, how our minister loved you. Sir!' wishing, it seems, to be told that I loved him whom they loved. On the Sunday following, I preached at Clayhidon, from 2 Pet. i. 15, 'I will endeavour that ye may be able, after my decease, to have these things always in remembrance.' This was a fine day;—all within me was fine;—and the hearts of the people were prepared. In comparing St. Peter's doctrine and spirit with dear Williams's, I was obliged often to mention the name of the latter; and the serious people, indeed almost all the people, were obliged to cry out to give vent to their feelings. No wonder; for his affectionate spirit, his fatherly care, and his irreproachable life and behaviour, engaged the love of the good, and forced respect from all. His manner of life was unusual; too, too generous for his income. The poor were fed by him, though he himself was as poor as they;—the naked were warmed by his fire, and he would weep and bless them;—weep, because he could not clothe them. He was steady in his affections and in his principles; and he always acted up to them. In preaching, he prayed much; his sermon being made up as much of prayer as of teaching: the prayers were accompanied with strong crying and tears. This mode was not very pleasant to people who had not a religious taste: but his people were plain;—and never had a man the hearts of his congregation more than he. The Sunday before he was taken ill, preaching in the afternoon at Clayhidon, which was his last sermon, he could not give over. He said, twice or thrice, 'My dear people, this may be the last time that we shall ever meet on earth; forgive my warmth, my heart loves you. God knows how sincerely I desire your salvation and your advancement in holiness. I know not how to part with you. Oh, remember the Redeemer!—remember Him:—He is the Glory

of Heaven: — all its beauties centre in him.' In this honest, artless way he repeated these and similar expressions again and again. But little did his honest flock think that they should be parted so soon. The Sunday before, many farmers and others went in to see him: he said to one of them, 'Ah, Mr. B. I am glad to see you here; this is heaven upon earth. I die in this way, only by believing that Gospel which I have preached to you nine years; so happily will you all die, if you believe what I have preached to you.' He never spoke of the affairs of this world but once, and then not above two minutes; leaving a delicate wife, without a house, without money, without rich relations, with six children, the eldest but ten years of age, the youngest at the feeble mother's breast. He bore away, full sail, not casting one look behind him, to the best of my knowledge. Oh, how often has his honest zeal for God made me blush! He would not yield an inch to accommodate himself to those who disliked the truth. In all companies, his God and Saviour, and that religion, which never was and never will be in fashion, were honestly confessed.

"Thus lived and died Ellis Williams, in the 52d year of a laborious and useful life, having seen many seals to his labours for God; having, through grace, changed a rude people into a benevolent and kind people, as most that I know; and leaving behind him a name which will not soon be forgotten, and which well deserves to be had in remembrance. It is no small pleasure to me that my cottage hath an hundred times received him; that he hath eaten and drank in it; and that there was never any thing known between us but love and peace. May the Lord sanctify the remembrance of his life and death to me. Mr. W. died, 28th August, 1790.

Uffculm, Devon. "J. S."

No. IV.

AFRICAN COMMENTARY.

Genesis xxi.

In this chapter there is an account of Hagar and her son leaving the family of Abraham, and retiring to a wilderness. Both being remarkably fatigued by travelling under a scorching sun, and the water they carried with them being exhausted, and finding no fountain from whence to obtain a fresh supply, they lay down almost lifeless among shrubs, expecting nothing but death. In the time of their extremity the divine Angel miraculously appeared, who directed them to a well hard by, the drinking from which saved their lives.

It may to some appear surprising, that neither Hagar nor her son discovered this well; but they were excuseable, being strangers to the place, and the ground covered with shrubs or bushes, evidently caused the difficulty in finding it. In that case, unless they had happened to tread upon the very spot, they could not have seen it.

I remember our company was nearly in the same predicament, when crossing the Wild Bushmen's country. We had travelled the whole day without water, which was a hot one, and halted among bushes, about an hour after sunset, without finding any. In the morning we yoked our oxen to the waggons, and departed in quest of water; but had not proceeded more than a few hundred yards till, to our happy astonishment, we found abundance of water. We were surprised that none of us, while walking about early in the morning, had perceived it; but the bushes had concealed it. Had the oxen been loose, they certainly would have found it; but while travelling among that very savage people, we always tied them to the waggons in the night-time, to prevent their falling into their hands.

NOVEL ARGUMENT OF SOCINIANS EXAMINED.

AMONG the various pleas urged by Socinians against the pre-existence and proper Deity of Jesus Christ, Mr. Belsham, in his "Calm Inquiry," &c. lays particular stress on one circumstance in the writings of the Evangelists; and repeatedly introduceth it with an air of triumph, as though the force of it were irresistible: viz. "That our Lord's select disciples appear to have had no apprehensions of his divine nature, by *the familiarity of their converse with him;* and that we never read of their expressing any such *overwhelming astonishment*, as they must necessarily have felt on the first discovery of such an amazing fact." See pp. 156, 178, 383.

In answer to this argument, it may be remarked, — 1. If the disciples *really had no such apprehensions* during our Lord's personal ministry among them, that circumstance *alone* would not be sufficient to disprove the fact of his Deity; for we know that, in some cases, *their eyes were holden that they should not know him.* Luke xxiv. 16.

2. Substantial reasons might be assigned, why our Lord did not *fully* reveal his personal glory during his state of humiliation; especially, as any thing like a purposed demonstration of this would have interfered with a *moral probation* of the Jewish rulers, and with the event of his crucifixion, on which so much was dependent, by *irresistibly overawing the malice of his enemies.* This reason the reader may find opened with clearness and force in Mr. Bennet's "Legislative Authority of Revealed Grace." pp. 273—280.

3. Our Lord also plainly informed his disciples, that he had many things to reveal unto them in due time, *which they could not then bear.* John xvi. 12. And it was expressly mentioned by him, as one part of that work which the promised Spirit of Truth should perform, that "he should *glorify* Him," by shewing them, more directly and fully than he himself for wise reasons had done, *wherein his glory consisted;* which he summarily denoted by the following expression in verse 15: ALL THINGS, WHATSOEVER THE FATHER HATH, ARE MINE: *therefore, said I, that He shall take of mine, and shall shew it unto you.*

4. The most familiar converse the disciples ever held with our Lord, was not that of *rude* and *irreverent boldness,* but mingled with sentiments and expressions of *high* and *religious respect;* such as that which Abraham used when conversing with the *Angel-Jehovah.* They generally introduced such conversation with the word Κύριε; which, though some critics explain it as meaning only *Sir,* or *Master,* is the only word in Greek corresponding with *Jehovah* in the Old Testament; and in several passages of the New Testament is unquestionably used in that sense, with immediate respect to *Christ.* (Matt. iii. 3.—John i. 23.)

5. Mr. Belsham's ground of conclusion is weak and insufficient: viz. that, *if the disciples had apprehended themselves* to be in the presence of one that was truly a Divine Being, they must necessarily have been filled with overwhelming awe and dread; since the contrary appears from the history of those in the Old Testament, who unquestionably were so honoured, and yet were not filled with overwhelming apprehensions. See the history of Moses and the Elders on the Mount, Exod. xxiv. 9—11. *Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and* THEY SAW THE GOD OF ISRAEL. *And upon the nobles of the children of Israel he laid not his hand. Also,*

THEY SAW GOD, AND DID EAT AND DRINK." The mercy and benevolence which appeared through the whole of our Lord's conduct, even in his miracles, and the gracious words that flowed from his lips, for the most part, inspired his disciples with humble confidence, as well as reverence.

6. It is evident, however, that, on sundry occasions, the disciples of Christ were filled with such emotions, as arose out of very surprising displays of his majesty and power; such as they knew not how to reconcile with the character and endowments of any *mere man*. Thus, in Matt. viii. 27, when our Lord "rebuked the winds and waves, they were *astonished*, and said ποταπός ἐστιν οὗτος, *What manner of person, or being, is this?*" — And, in Mark iv. 41, it is said, ἐφοβήθησαν φόβον μέγαν, *they feared exceedingly*, and said one to another, *What manner of person is this?* Likewise, in chap v. 42, on our Lord's raising to life the daughter of the ruler of the synagogue, it is said of his disciples, as well as of the damsel's parents, ἐξέστησαν ἐκστάσει μεγάλῃ, *they were astonished with a great astonishment*. And, in chap. vi. 51, when our Lord was seen by his disciples "walking on the sea;" and when, upon his entering into the ship, "the wind ceased," it is said, λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον, *they were sore amazed in themselves beyond measure, and wondered*. In Luke v. 8, 9, *Simon Peter*, astonished at the miraculous draught of fishes, which he plainly considered as produced by the power of Christ, *fell down before him*, not only in the attitude, but in the *spirit of adoration*, saying, *Depart from me, for I am a sinful man, O Lord!* Language exactly agreeing with that of the Prophet Isaiah, in chap. vi. 5, *Woe is me, for I am undone; because I am a man of unclean lips, and I dwell among a people of unclean lips; for mine eyes have seen the King, the* LORD *of Hosts!* On which passage in Luke, Dr. Campbell's remark is deserving of particular attention; as he generally interprets the appellation Κύριε, in the language of *civil* respect. "The word *astonished*, in the common version," says he, "is far too weak for expressing the effect which we find this miracle produced upon Peter; and which evidently had in it more of *terror* than *astonishment*. I have, in verse 8th, varied from my ordinary method, and rendered Κύριε, LORD, though addressed to Jesus before his resurrection. I think the manner in which Peter appears to have been affected, and the extraordinary petition he presented, to a person of whose benevolence and humanity he had been so oft a witness, will justify this alteration, as they clearly shew that he discovered in his Master, on this occasion, something SUPERIOR TO HUMAN, which *quite overwhelmed him with awe and fear*."

Hence then it appears that, even during our Lord's state of humiliation, in which he is said to have *emptied himself* (ἑαυτὸν ἐκένωσε) by a temporary suspension of his divine dignity and glory, his disciples were occasionally struck with such demonstrations of his power and greatness, as they could not account for on the supposition of his being only a man, or even a distinguished prophet. And accordingly, when he addressed them, in Matt. xvi. 13, saying, *Whom do men say that I, the Son of man, am?* — and again, in verse 15, after they had mentioned his being associated with, or likened to, the most celebrated of the ancient prophets: '*But whom say ye that I am?*' Simon Peter, in the name of them all, confessed their faith in him, both as '*the Christ*, and THE SON *of the* LIVING GOD:' in which they clearly and distinctly marked their apprehension and persuasion, not only of his *office-character*, but of his DIVINE NATURE. And, subsequently

to his resurrection, it is plain that their conviction of this was a *grounded principle* of their attachment to, and profession of, his name; as appears, both from the confession of Thomas, *My* LORD, *and my* GOD! John xx. 28; and from that of Peter, in chap. xxi. 17, LORD, THOU KNOWEST ALL THINGS, *thou knowest that I love thee.*

Notwithstanding the confidence, therefore, with which Mr. Belsham has repeatedly urged the above plea, in support of *Unitarianism*, it has no real force against the scripture-doctrine of our Lord's pre-existence and proper Deity. Neither can it acquire any subsidiary advantage from his connecting with it the circumstance of Peter's *rebuking* his Master, Matt. xvi. 22; or of his subsequently *denying* him; and of all his disciples shamefully *forsaking* him when in the hands of his enemies. The first of these, indeed, sprung out of those improper expectations which his disciples entertained, of his establishing an earthly monarchy, by that *almighty power*, which had so often appeared in his miracles; with which the account of his approaching sufferings seemed utterly at variance. And, agreeably to the turn which Dr. Guyse has given to the words ἵλεώς σοι κύριε (*Lord, have pity upon thyself, and then none of these things* CAN *befall thee*) Peter, at this moment, felt assured of his Master's *divine all-sufficiency* to ward off every danger, if he pleased; though, in the eagerness of his political zeal, he allowed himself in a liberty of spech, which met with the sharpest rebuke that ever proceeded from the lips of the meek and lowly Jesus.

As to the latter instances of their shameful and sinful conduct towards their Lord and Master, these plainly arose out of the weakness of their faith, in seasons of strong temptation and apprehended danger; which, however, can no otherwise be urged against their general belief of *his* divine character, than the backslidings of eminent saints, by which the name of God has too often been dishonoured, can be pleaded against the sincerity of their faith in his being, holiness, and truth. For these, also, the deepest repentance was wrought in their hearts; as afterwards appeared in their self-abasing acknowledgments, and unwavering adherence to his cause and truth, in the face of the most powerful, oppressive, and cruel opposition, even to the sealing of their testimony with their blood.

VERAX.

DIVINITY OF THE SON OF GOD.

Not that any man hath seen the Father, save he which is of God; he hath seen the Father. John vi. 46.

How important this testimony of the faithful and true Witness! He, in whom dwelt all the treasures of wisdom, — knew the full import of his own declaration; He, whose breast was never moved by false ambition, asserts a claim of equality with God the Father.

To see the Father, refers not to a perception of the divine presence and glory. The external symbols and pledges of Jehovah's existence and favour, were afforded to his servants from the beginning of the world. In this way he was seen by the Patriarchs, by Moses, by the Prophets, and by all the people of Israel at Sinai, in the wilderness, &c.

Nor does the phrase, *to see the Father*, relate to the direct communications of the divine mind and will to his servants. God had, at sundry times and in divers manners, spoken in time past unto the fathers by the prophets, who were denominated *Seers*, on account of the discoveries with which they were favoured by the Almighty. The infallible spirit of inspiration illuminated their minds; dictating

to their faithful tongues and pens, as the living oracles of God. In this sense the Apostles saw God; and revealed his mind more fully than their divine Master did by his personal ministry. John xvi. 12 to 15.

To see God, must, therefore, here intend a contemplation of Deity in his own immediate, proper nature: — to see Him in the direct mode of his infinite existence, as the eternal *I AM*. To view Him, independent of any medium of time, place, or creatures. Neither man, nor angel, nor any finite intelligence ever did or can *thus* see, *i. e.* comprehend the unlimited essence of Jehovah; for who, by searching, can find out God? Who can find out the Almighty to perfection?

The Son of God sees the Father, as the Father sees and knows himself. This knowledge is essentially different from the knowledge of all creatures; and, consequently, must be the exclusive possession and prerogative of God. The divine Being, though incomprehensible to all others, perfectly knows himself; and the Son claims reciprocal knowledge with the Father, assuring us that, *as* the Father knoweth him, even *so* he knoweth the Father. John x. 15.

This is a direct and comprehensive knowledge of the Father: an acquaintance with God, not gained by a process of examination and reasoning, as man acquires scanty apprehensions of the eternal mind; but by intuition. His contemplations are fixed on the abstract nature of God; and he comprehends, at one view, all that constitutes Deity. That ineffable distinction in Godhead, which we term personal, because so represented in the sacred Scriptures, is plain and familiar to the infinite comprehension of the Son of God; for, as *none knoweth* the Person *of the Son but the Father*, *so none knoweth* the Person *of the Father but the Son*. Every attribute, revealed or unrevealed to creatures, stands disclosed, in all its excellence and relations, to Him, who is the brightness of the Father's glory, and the express image of his person.

In fine, this Scripture contains a direct claim of Divinity;—and shall we, for a moment, hesitate to acknowledge this claim? To deny the proper Deity of Christ, and admit the authenticity of this passage, is to charge absurdity and blasphemy on that Saviour, who came from the bosom of the Father, and always spake the words of truth and grace. By his *own* sacred lips, and not by those of any mistaken disciple, the assertion is made,—the claim is advanced. *For* himself he states the fact; that all who read and hear the recorded truth may honour the Son, even as they honour the Father; and bear in mind the awakening reflection, That *he that thus honoureth not the Son, honoureth not the Father that sent him.*

Sheffield. FIGLINUS.

ORIGINAL LETTER
FROM THE
REV. PHILIP HENRY,
TO THE
REV. F. TALLENTS,
of Shrewsbury.

Boreatton, May 14th (264 d.*) 1694.

Dear and honoured Brother,

I REJOICE in the continuance of your mercies, that your bow doth yet abide in strength; and

* An extract from the Life of Mr. Henry will explain this: — "When he was in his 63d year, which is commonly called the grand climacteric, says his biographer, he numbered the days of it, from August 24th, 1693, to August 24th, 1694, when he finished it. And when he concluded it, he thus wrote in his Diary:—'This day finishes my commonly *dying year*, which I have numbered the days of; and should now apply my heart, more than ever, to heavenly wisdom.'"

that my dear sister also is spared to you in her usefulness. The Lord's most holy name be blessed and praised for it. It seems withal, you have your mixtures for exercise. God will have you yet to shine brighter. *Qui volens detrahit famæ tuæ, nolens, volens addit mercedi tuæ.* 'Tis a sign we gallop in our way when the dogs follow us barking: slack not your pace though they do so. There will as certainly be a resurrection of names as of bodies; and both, with advantage: — both, as the sun at noon-day. I know not when I shall be so happy as to see you at Salop, though I much desire it. I am like a traveller's horse, that knows his stages; which, if he exceed, he tires, and is the worse for it. Hither once a quarter is my *non plus ultra.* I have not been at Chester, though I have many loadstones there, above these thirteen months. Once a week, and sometimes twice, I keep my circuit of two miles, or four miles, each Wednesday, by which time I am recovered from my Sabbath-weariness; and by the time I am recovered from that, the Sabbath work returns again, so that I am never not weary. But why do I tell you this? That I may boast what a labourer I am? A loiterer, — a trifler,—a slug. *Magnis conatibus nihil ago.* 'Tis that you may know wherein to help me with your prayers. Beg for me that I may be found faithful; and that, while I preach to others, I myself may not be a cast-away. I have some good hope, through grace, that I shall not; but the heart is deceitful, the Devil is busy, and God is just and holy; only this I trust to, Christ hath died, yea rather, is risen again. Dear love and service to you both. The Lord himself be your everlasting portion. Amen.

This from your affectionate and obliged brother, friend, and servant in our dear Lord,

PHILIP HENRY.

Obituary.

ABRAHAM NICHOLLS, ESQ.

Late Lieutenant of the Royal West India Rangers.

MR. NICHOLLS was a native of Ireland, and born in the year 1789, at Coleraine, in the county of Derry. In the beginning of the year 1804, he went into the service of his country, as a Lieutenant in the Royal Marines; and continued in that situation until the year 1807, when he was deprived of his commission by his Captain, for remaining five days longer on shore than he had liberty, though he was unable, from bad health, to join his ship. In the latter end of the year 1807, he obtained an Ensigncy in the Royal West India Rangers; and was, in a short time, advanced to the rank of a Lieutenant in the same regiment. In the January following he embarked for the island of Barbadoes; but the climate not agreeing with his constitution, he was ordered home to England, for the recovery of his health.

During his stay at Barbadoes, and during his passage home, the bad state of his health, together with the mortality he witnessed around him, occasioned serious thoughts of death; which, notwithstanding his endeavours to stifle them (as too many young people do, while hope of life remains) increased as he drew nearer his end. On his arrival at his father's house, in November, 1808, he was not a little grieved, to find so many of his family had adopted, what he termed Methodistical notions. — He had many companions at Coleraine, with whom he often ridiculed religion; though I do not know that, like some of them, he had reduced his enmity to a system. But although infidel speculations, accompanied with enmity to the religion of Jesus and its professors, may enliven a merry hour, while health lasts, they vanish at the near approach of death. So true is the observation of the Poet:

"Men may live fools; but fools they cannot die."

Thus it was with Lieutenant Nicholls. For some months previous to his dissolution, he was almost entirely confined to his bed. At an early period of his disease, which was a consumption, he felt his need of a Saviour; and as his complaint increased, his convictions were deepened. On bursting a blood-vessel, which he supposed to be the harbinger of death, his earnestness in prayer was much encreased. While the blood was running from his mouth and nose, with hands and eyes lifted up to Heaven, he poured forth his soul in fervent supplication to the Father of mercies, to have mercy upon him, and spare him one hour more before he took him hence. On seeing his mother come into the room, he exclaimed, "My dear mother, fall down on your knees, my last hour is come; implore God to spare me until I am prepared." He lived five weeks and five days from that period; during which time, the mighty change wrought in him was visible to all. He now felt himself a sinner, both by nature and by practice; and consequently exposed to the divine displeasure. He was overwhelmed with guilty dread; which sprung from a consciousness of the inward depravity of his nature, and the sinfulness of his life. The arrows of the Almighty stuck fast within him; in consequence of which, he could take no rest by night or by day. The Almighty Being was represented to his awakened conscience as a righteous Judge, armed with vindictive justice and irresistible power, terrible as a lion that is ready to seize the prey, while no possibility of escape remained for the guilty soul. Thus God was rendering the work of his Spirit still deeper; and was thus more effectually convincing him of the dreadful consequences of sin. Peace and hope at length began to dawn with some degree of brightness on his soul. His soul was gradually brought nearer and nearer to the Fountain opened for sin and for uncleanness. God, who commanded the light to shine out of darkness, shined into his heart, to give him the light of the glory of God in the face of Jesus Christ. Under the influence of divine grace, he believed the truth of the report, that Jesus was able and willing to save to the uttermost all who come unto God through him; and he accordingly trusted with confidence his everlasting concerns on the Person, finished work, and grace of the Saviour. The Spirit of God witnessed with his spirit that his sins were pardoned, and that he was his adopted child. Heavenly joy and peace, which passeth all understanding, flowed in upon his believing soul. The name of Jesus was as ointment poured forth; and he seemed surrounded, penetrated, and filled with the love of God, whom he was now emboldened to consider as his Father in Jesus reconciled.

From this memorable period, he was dead to all below; nor could he bear the least trifling conversation. When his brother has gone into his room in a morning, his usual expressions were, "Another miracle! spared to see another day! — Come, let us return thanks to our God." When he observed his mother and brother affected at seeing his sufferings, he often said "Do not grieve for me, I am happy; God is here:"— with many expressions to the same purport. At one time, while his mother was reading to him the parable of the barren fig-tree, he exclaimed, "that is me?" and then told her that, when on his passage home, he was apparently on the brink of death, and frequently overheard the men saying 'he cannot live long, — he will soon go:'—"but," said he, "an interceding Saviour prayed, *Lord, let it alone.*" His reflections on this passage were afterwards frequent and solemn.

He continued to the last in perfect possession of all his mental faculties; and when unable to speak, his uplifted hands evidenced his victory over death and sin, and a solid assurance of his interest in Jesus. In his death, and to his last moments, he bore witness of a hope and confidence of eternal life, founded on the blood and righteousness of his gracious Redeemer. He had a *free* Saviour, and *free* salvation to lay hold upon, as the gift of God to him as a guilty, condemned creature. This hope soothed the agonies of dissolution, and boldly enabled him to meet the King of Terrors without alarm. His God sustained him in

the final hour; and he overcame the last enemy by the blood of the Lamb. While his brother was on his knees, commending his soul to the Father of spirits, he calmly fell asleep in Jesus, on the 17th of May, 1810, in the twenty-first year of his age. Who that has the least seriousness, or feels any concern for his eternal welfare, can forbear exclaiming "Let me die his death, and let my last end be like his!"

Dublin. ADOLESCENS.

RECENT DEATHS.

Lamented Death of

The Rev. GEO. LAMBERT, of Hull.

THIS excellent man was removed from earth to Heaven on Lord's Day, March 17, 1816. He had been almost confined to his house ever since Oct. when he preached his last sermon, from Job xxxvi. 3. His complaint was supposed to be the *Angina Pectoris*. His pains were sometimes almost insupportable; but his mind was composed and resigned; and in the intervals of ease he was often remarkably cheerful. His death was at last sudden. When the event was intimated to the congregation, at the close of the afternoon service, the effect was like that of an electrical shock. His last words were "Come, come, come!"

From the time of his departure till his interment, many of the shops in the town were half-closed; and on the day of his funeral, many were entirely shut up. Several clergymen and dissenting ministers attended his funeral. The funeral discourse was preached on the morning of the 31st, by the Rev. Mr. Parsons, of Leeds, from Acts xx. 38, "—— Sorrowing most of all," &c. In the afternoon, after a few thoughts had been delivered from "We know that if the earthly house of this tabernacle," &c. an address to the church, composed by the deceased, was read. Seven funeral discourses were preached in Hull on the occasion, by clergymen and other ministers of various denominations.

We forbear to enlarge, as we understand that the service at the interment, by the Rev. Mr. Gilbert, the funeral sermon, by the Rev. Mr. Parsons, and the address, by the deceased pastor, will soon be given to the public.

MR. CHARLES RIDE.

ON January 5, 1816, died Mr. Charles Ride, of Blewett's Buildings, Fetter Lane, Holborn. The deceased had been a humble follower of Christ for many years, and bore the best of characters. He was employed by one family upwards of 40 years; and they said *a better man could not be found*; and as his whole life was uniform, his death was tranquil; and his tranquillity was not the insensibility of the careless, which will evidently appear from some of his last words. He said, with great composure, "I have nothing to do; the work is complete in him. O Lord, remove not this affliction till the end is answered! I believe; help thou my unbelief!" On receiving a little water, he said, "O the sweetness of this!—Christ has not denied me on a dying bed." Referring to the case of the rich man, he said, "I hope Mr. W. will mention it as a warning to others." He then repeated this hymn, — 'One there is, above all others,' &c. with some other appropriate hymns; and said, "Now, Lord, what wait I for? Come, Lord Jesus, and take me home!" — The writer of this short memoir had profitable and close conversation at two different times with the deceased before his death, and was much satisfied with what he said. G. W.

MRS. FLETCHER, relict of the Rev. J. W. Fletcher, late Vicar of Madely, aged 76, died at that place, on Saturday, December 9th, 1815. She was born in 1739, at Laytonstone, in Essex. Her original name was Bosanquet. She was married to Mr. Fletcher, 12th November, 1781. On the 2d of January following they came to Madely; and were blessed, and made blessings together, for nearly four years. Mr. F. departed, 14th August, 1785. She laboured abundantly to promote the cause of religion in the parish. She had been long afflicted in body; and at length departed in the peace and hope of the Gospel. She was interred in the same vault with Mr. Fletcher. The service was performed by the Rev. Mr. Eyton, of Wellington; who also preached her funeral sermon. A great concourse of people attended; who sincerely lamented the great loss they had sustained.

Miscellanea.

A PLAN
for the
BENEFIT OF THE POOR.

(*Inserted by particular request.*)

Sir, *To the Editor.*

The following letter, written by Sir John Methuen Poore to Sir William Pulteney, has been repeatedly in print; but the subject is of so much importance, and the method therein recommended, of supplying the poor in villages with Potatoes, is so easy, that I trust you will readily comply with the request of a constant reader, by inserting it in your next Magazine.

Sir,

"I CAN prove, not by theory, but by practice, the benefit of planting potatoes upon fallows. In the parish where I reside, the whole of which, except five acres, is my property, there are thirty cottages, containing 131 poor people. I have, for five or six years past, allotted, free from rent, four acres of land, intended to be sown with wheat the following autumn, for the cottagers to plant with potatoes; by which each raises from ten to fifteen sacks, equal to 240 pounds per sack, yearly, in proportion to the number of their children. Each has not only sufficient for his family, but is enabled also to fatten a pig. They declare, were I to give among them £100. it would not be of so much benefit to them; and it is not one shilling out of my pocket, for I have as good (if not a better) crop of wheat from this land, as I have from the other part of the field.

"The method I take is this: the latter end of November I plough the land; the frost during the winter mellows it: the beginning of March following I plough it again, and harrow it; at both which times I have little to do with my horses. I then divide it into lots. A man with a large family has a larger lot than a single person, or one who has only two or three children, allowing about five perches of sixteen and a half feet square to each person in a family. They then plant it, and put over the potatoes what manure they have collected the year preceding; and during the summer, after their day's labour is done, they and their wives hoe them; and as every man works more cheerful for himself than for another, they do not suffer a weed to grow. In October they dig them up; and it is the most pleasant thing imaginable to see the men, their wives, and children, gathering the produce of their little farms, which is to serve them the ensuing winter.

"Were this plan generally adopted, the labourers in the country would consume but little corn, which would supply the manufacturing towns; and we should have no occasion to import. As four acres are sufficient for thirty families, it would take but a small quantity of land from every farm in the kingdom to adopt this method universally. I am persuaded, were my plan generally adopted, in two or three years, the labourers in the country would consume little or no corn."

Every person, of the least consideration, must immediately see the utility of this admirable method of Sir John Methuen Poore. And surely, no one, who has it in his power, would deny himself the luxury of imitating such an example.

It may be observed, there is a threefold advantage which attends this plan. The labouring poor in the country are supplied with potatoes, and their families are by it made more industrious. The consumption of bread-corn is hereby lessened; and no other crop is prevented growing, the potatoes being planted upon land that is otherwise fallow.

I am, Sir, yours, &c.

THE POOR MAN'S FRIEND.

Review of Religious Publications.

Two Tracts *on Regeneration and Conversion. By* Dr. Mant. — An Enquiry *into the Effects of Baptism. By* Mr. J. Scott.—Baptism, *a Seal of the Christian Covenant. By* Mr. Biddulph, *&c.*

[*Concluded from our last, page* 144.]

In confirmation of the just sentiments of Bp. Hopkins, we shall here transcribe a passage of singular weight from Dr. Doddridge, in the first of his sermons on Regeneration: —

'To prove that baptism is not regeneration, I shall only assume this most reasonable concession: — that *regeneration* and *being born of God* signify the same thing. Now I have shewn that *every one* whom the sacred oracles represent as born of God, *receiveth Christ, overcometh the world,* and *sinneth not.* But it is too plain that these characters do not agree to *every one* that is *baptized;* and consequently it evidently follows that *every one* who is baptized is not, of course, *born of God* or regenerate; and therefore that baptism is not *Scripture Regeneration.*

'I think no mathematical demonstration plainer, and more certain than this conclusion; and, therefore, whatever great and ancient names may be urged on the other side of the question, I shall rest the matter here, without leading you into the niceties of a controversy so easily decided: and though persons are taught to speak of their state, in consequence of baptism, in very high, and I fear, *dangerous terms;* yet, when wise and good men come to explain those terms' (as those now do who answer Dr. Mant) 'it evidently appears that many, of whom they are used, are so in a state of salvation as to be daily obnoxious to damnation: so the children of God as also to be the children of the Devil; and so inheritors of the kingdom of Heaven, as to be children of Wrath, and on the brink of Hell.' This candid writer adds, 'Where persons of real piety apprehend themselves under the necessity of using such phrases with respect to all that are baptized, we cannot blame them for endeavouring to bring down their signification as low as possible; but they will, I hope, excuse those who chuse to speak in what they apprehend to be a more scriptural, rational, and edifying language.'

We have not room, nor do we think it necessary, after these conclusive passages, to follow Mr. Scott through all the succeeding chapters of his laborious work, in which he shews, that the *hypothetical principle* before mentioned, pervades the services of the church, and is adopted in Scripture, — that Regeneration is not restricted to baptism by the Church of England, nor by the Reformers*, nor even by the Society which now patronises Dr. Mant's dangerous opinions, in some of whose Tracts the contrary doctrine is maintained.

Dr. Mant's Tract on Conversion seems to be principally designed to expose the Methodists, and particularly Mr. Whitefield. He is much offended at their practice of 'dividing a congregation into two classes, of converted and unconverted;' and insisting upon it that men, 'baptized as Christians, taught from their infancy to believe the doctrines, and practise the duties of Christianity, must be converted.' 'This,' he says, 'is an unheard of thing in the gospel, and is plainly a novel institution of man:' — and yet, according to Dr. M.'s scheme, — that men, regenerated by baptism, may forfeit all their privileges by a sinful life, one should think that insisting on their conversion could not be very improper. 'To suppose,' says Dr. M. with Whitefield,

* Bishop Latimer is very blunt. Speaking of the necessity of Regeneration, he says, It is not to be christened in water,' as these *firebrands* (meaning the Papists) expound it, and nothing else. How is it to be expounded then? St. Peter sheweth that one place of Scripture declareth another. Saith St. Peter, *We be born again.* How? *Not by a mortal seed, but by an immortal.* What is this immortal? *By the word of the living God,* — by the word of God preached and opened. Thus cometh in our New Birth.' Dr. Mant will certainly think Bishop Latimer as bad as Mr. Whitefield, or any of the Methodists!

'that in every congregation there are two sorts of people,—some that know Christ, and some that do not know him; some that are converted, and some that are strangers to conversion: this is a conceit which revelation warrants not, and which reason and experience disclaim.' And yet Dr. M. himself admits that 'all who live under the dominion of sin — those whose habits of irreligion and worldly-mindedness render it necessary — every one who is satisfied with mere nominal Christianity — every such person, although made by baptism a member of Christ and a child of God, must be, in a certain sense, converted:' but he cannot endure *sudden conversions*; and charges the Methodist preachers with gross inconsistency, when they 'tell their deluded followers that they ought to be converted, expostulating with them for not choosing to be converted, and yet telling them that nothing short of the influence of the Spirit of the living God can effect this change in their hearts.'—Our readers will pity a man who can express himself in this manner, and who can compare a place of worship, where the necessity of conversion is insisted upon, to Milton's Lazar-house; and where 'alternate extremes of weeping and of laughter — sobs, and shrieks, and groans, and wailing, and gnashing of teeth — the voice now stifled by agony, and now bursting forth in tones of execration, blasphemy, and despair; paleness and torpor; convulsions and contortions, as in the pangs of death, as out of the belly of Hell, such are the symptoms of conversion, which the very preachers who have excited them have gloried to survey, have exulted and triumphed in enumerating.' While we plead not for any of those irregularities, which, unduly magnified by this writer, may have given occasion to the above exaggerated description, we are grieved to think that a minister of the Church of England should thus vilify men whose honest and zealous labours bear the stamp of divine approbation — who have turned many to righteousness, and who shall one day shine as stars in the kingdom of Heaven. We cannot look up to such a writer as a safe guide, however highly patronized and recommended, to give us, as his title intimates, '*Correct Notions* of Regeneration and Conversion:' on the contrary, *his notions* appear to us unscriptural, and fraught with unspeakable danger to the souls of men.

On Terms *of Communion*. *By* R. Hall. — Admission *of unbaptized Persons, &c. By* A. Fuller.—Plea *for Primitive Communion*. — Difference *between Christian Baptism and the Baptism of John. By* R. Hall. —Baptism, *a Term of Communion. By* J. Kinghorn.

[*Concluded from our last, p.* 110.]

THE posthumous letter of our late excellent friend, Mr. Fuller, appears to us to wear a languid and feeble character; not so much from the influence of declining health,—for the mental energy of that admirable man never was greatly impaired; nor from any apparent hesitation in his own mind,—for his conviction of what he professed was firm and decided: but because, when sound materials are wanting, the most powerful talents must labour to little purpose. *Scribendi recte* SAPERE *est et principium et fons*. He first attempts to prove that 'Baptism has such an instituted connection with the Lord's Supper as to be a *pre-requisite* to it:' but how does he conduct this attempt? Why truly in that very mode which the Antipædobaptists have been so generally in the habit of treating with scorn—inferential and analogical reasoning! Having, however, inferred the affirmative of his question, by a course of deductions which, to our apprehension, Mr. Hall has satisfactorily refuted, Mr. Fuller proceeds to his second topic: 'That a candidate's own persuasion, that he is baptized, is not a proper ground for his admission to the Lord's table by those who hold him to be unbaptized.' Now this may be freely conceded; and we presume that few, either Pædobaptists or Antipædobaptists, would contend for the affirmative. But the main question remains not materially affected: that question is, Whether conscientious, holy, and upright persons, who are confessedly solicitous to follow Christ, whithersoever he goeth, but who do sincerely believe that infant baptism, without immersion, is according to the will of Christ, —whether such persons are qualified

and entitled to obey their Lord's command, 'Do this in remembrance of me;'—and whether they ought to be encouraged and assisted in so doing: or whether, on the other hand, they ought to be kept from the Lord's table, as unqualified guests, and consequently unwelcome, intrusive, and unlawful, if they celebrate that ordinance. In another form, the question would be, Is a conscientious belief of the right of infants to baptism, to be treated as a *crime?* Is the evidence of the contrary sentiment of that complete, triumphant, and overwhelming kind? or are the Antipædobaptists so assured of an infallible character, that it is proper for them to excommunicate the whole body of Christians who do not think with them? Mr. F. asks,—'To what purpose is it that such characters as Owen, Watts, Doddridge, Edwards, &c. are brought forward in this dispute, unless it be to kindle prejudice?' We say it is to the greatest purpose: it vitally affects the point in debate; it is inseparable from it: but we do not wonder that the pleaders for strict communion are so anxious to turn away their eyes from this aspect of the subject: it must be distressing to them: they must feel that it would be a most unfavourable presumption against any system; that it laid under an interdict, from the dearest ordinance of the gospel, those who are acknowledged to have been among the most pure and unblemished of Christ's servants that have ever adorned the world. In vain may Mr. F. and others endeavour to class the practice of infant baptism with walking disorderly, breaking the commandments of Christ, and the like: their own hearts must rise within them, and their most sanctified affections must inwardly shrink from the cold touch of their unhappy judgment.

The 'Plea for Primitive Communion' is written with an air of confidence and petulance, of which we hope that the author is now deeply ashamed. It is, indeed, an act of condescension in Mr. Hall to have replied to such a performance. But he has *so* replied, he has so unveiled the delinquencies in argument, and so chastised the presumption and sophistry by which it is characterized, that if the writer have the feelings of a Christian, or even of a man, compunction must have been roused in his breast.

The sole object professed in Mr. Hall's Reply is, to corroborate his former argument, on the Essential Difference between the Baptism of John and Christian Baptism; and this, in our opinion, he does by an accumulation of evidence. With regard to the reference of this argument to the present controversy, Mr. H. observes, 'It was in deference to the sentiments of his opponents, rather than his own, that the author was induced to bestow so much attention upon it in his former treatise, persuaded as he is, that its connexion with the point in debate is casual and incidental, rather than real and intrinsic; since the only possible advantage to the cause of mixed communion resulting from its decision, is the overthrow of an argument most feebly constructed.'—Page 6.

Upon whatever professed topic Mr. H. may be writing, it is his manner to pour a flood of light on collateral subjects, with such originality of thought, such weight of reasoning, and such charms of expression, as to leave it doubtful, whether his productions are more to be valued for their direct bearings, or for their incidental references. Of such topics, unexpected, yet introduced always by a connection which justifies and interests, we are particularly gratified by two in the present pamphlet. One (p. 35—46) refers to the degree of clear knowledge on theological doctrines which existed in the minds of the faithful, and in the profession of the true church of God, previously to the commencement of the Christian dispensation. On this difficult question, though we might not entirely accord with every thing advanced, we remark, that Mr. H. has opened a fund of important reflection, to which many professed divines, in modern times, have given too little attention; and that he conducts to a just medium between the attributing of too much, and of too little, to the Patriarchal and Jewish believers. We know not where to find so concise and luminous an account of the distinction between the state of the Old Testament Church, and that of the New, as is presented in these nine pages.—The other passage is a fine and animated dehortat on from all degrees of

timorous complying with the favourite language of Antinomianism; but since it does not relate to the subject of the present controversy, we omit it here; but shall be happy to introduce it in a succeeding Number.

Mr. Kinghorn's pamphlet shews him to be a man of Christian temper, of reading, and of industry: but we cannot think that it does much honour to his sharpness of discernment, or his powers of reasoning. All his argumentation appears to us to be built on fallacy; namely, the confounding of the supposed non-baptism of Pædobaptists with the non-baptism of a person who should, knowingly, and against his conscience, neglect compliance with the Redeemer's institution. He lays great stress upon the assuming, that Pædobaptists would nor admit to church-fellowship an unbaptized person. Let this be admitted, such a fact would prove nothing as to the right or wrong of the case. But it is really not applicable to the question under discussion. Can Mr. K. find instances, in sufficient number, to form the ground of a general allegation of persons QUALIFIED, *as the question pre-supposes* Pædobaptists to be, and remaining unbaptized from a principle of acknowledged integrity and purity of conscience, but refused by Pædobaptists the communion of saints on that ground? Whether the case, *so circumstanced as to form the exact parallel*, has ever occurred, we know not; but if it were to occur, we hesitate not to say, that the rejection of such a person from church-fellowship and the Lord's table, would be contrary to Christian duty. Sacrifice was a divine, positive institution: but when, with a very zealous adherence to the shadow, the substance, the moral design and improvement was endangered, the Lord said 'I will have mercy, and not sacrifice.' Does baptism, under the New Testament, hold a higher rank than sacrifice did under the Old? Is it any other than a ceremony, an emblematical rite, an outward thing, valuable only as it is a divine institution, made *with a view to a spiritual significancy?* If, then, the great design be endangered; if 'LOVE, the bond of perfectness,' be infringed upon, does not the spirit, the genius, the tendency of the gospel, call upon the servants of Christ, to say, with their inspired predecessor, 'Christ sent me, not to baptize, but to preach the gospel.'

But Mr. K. also takes for granted, that those of his denomination who approve of mixed communion, plead 'not for the liberty of copying the apostolic church; but for the additional liberty of manifestly departing from it!' We cannot but be astonished at the incorrectness of reasoning which this assertion betrays. In the strongest disparity of two cases, the author argues as if there were an acknowledged parity. In the churches planted by the apostles, so long as they lived and superintended, such a controversy as now subsists, on the subject and mode of baptism, was morally impossible. If any persons had then denied the right of the infants of believers to visible church-membership and baptism, they would, according to *our* sentiments, have been speedily rectified by inspired authority: and a supposition, the converse of this, must be admitted by our Antipædobaptist brethren. To say, then, that those who, with equal holiness of character, and with equal solicitude to know the mind of Christ in his word, are conscientiously led to draw opposite conclusions on this ceremonial point, are 'manifestly departing' from the primitive pattern, *because they do not* EXCOMMUNICATE each other, is indeed such a departing from common sense, scriptural judgment, and evangelical love, as we could not have expected from so excellent a man as Mr. Kinghorn. Argumentatively considered, it is a bald begging of the question; and, morally considered, it is an actual assuming of the infallible chair. How different a course of feeling and conduct does the holy apostle himself enjoin! Though armed with the authority of inspiration, he would not *force* a weak, but sincere mind. He patiently directs to a close waiting upon God for further direction; and then he invites to the closest acts of union, so far agreement already existed; 'If, in any thing, ye be otherwise minded, God shall reveal even this unto you: *nevertheless, whereunto we have already attained*, let us walk by the same rule, let us mind the same thing.'

We have understood that Mr. Hall

intends to reply to Mr. Kinghorn's pamphlet, and then to take his final leave of this controversy. In our expectation, he will gain an easy victory, the Christian temper will have a farther exemplification, and the united cause of truth and charity will receive an additional homage. When Mr. Hall's work shall appear, we shall endeavour to give some account of it to our readers.

On the late Persecution of the Protestants in the South of France. By Helen Maria Williams. 8*vo*, 3*s*. 6*d*.

We rejoice that the public attention is still directed to the important question which forms the subject of this Letter: discussion may elicit truth, and check outrage; at any rate, it will awaken a very nice sensibility to every thing in Europe, bearing even the semblance of religious persecution.

Miss Williams, a celebrated writer, and a decided Protestant, so recently distinguished by publishing a volume in support of the restored family of the Bourbons, and who cannot therefore be suspected of any of those Jacobinical motives, which have been so generously imputed to persons in this country, who have been anxious for the safety of the French Protestants, has given her testimony in these pages voluntarily and without qualification; and that testimony we recommend all our readers to examine.

The title of the pamphlet is conclusive evidence as to the fact itself. It is 'A Letter on the *late Persecutions* of the Protestants in the South of France;' and there is scarcely any objection, certainly not one of importance, that has been urged against the benevolent exertions of Protestants in England in this business, which she does not, in the course of her correspondence, unequivocally and satisfactorily answer. For instance,

It has been asserted that the whole affair has been merely a party struggle and a political re-action. Miss Williams says,

'Were it a local insurrection against property or lives, such as sometimes has desolated parts of France during the Revolution, the assailants would not have been so discriminate in their choice. It is on Protestants *only* that their rage has fallen; and the selection of the professors of this faith appears to them an unequivocal proof, that it was an organized religious persecution,' p. 7. 'It was found that some evil of a darker hue, and more portentous meaning than the desultory warfare of political parties, hung over the devoted city of Nismes. A *fanatical* multitude, breathing traditionary hatred, was *let* loose; the cry of 'Down with the Hugonots!' resounded through the streets. Massacre and pillage prevailed; but Protestants *alone* were the victims,' p. 46. 'It is a renovation of that old spirit of *fanaticism* which once infected even the court; and which, driven from the great, now sought refuge in the lowest of the multitude,' p. 16.

It has been charged further upon the Protestants, that their own misconduct and their cruel oppression of the Catholics, had exposed them to the vengeance of those whom they had long ill-treated.

Miss Williams, on the contrary, eulogizes their good principles, and says:—'It might have been hoped that the conduct of the Protestants, since that glorious epocha which confirmed to them their religious rights, would have disarmed the most rigorous of their foes. They had shewed no exultation in the victory they had obtained: their joy had been confined to their own bosoms, or breathed in secret thanksgivings. The *blessings* of the revolution had not been perverted by them to any private advantages: they had not been forward to solicit honours; but had always cheerfully borne their share in the burdens and charges of the state,' p. 42. 'What then (she asks) were the crimes which have drawn on the heads of those respectable Calvinists the persecution of which they have been of late the victims? Crimes! their foulest enemies can bring none to their charge,' p. 16.

The activity of the Protestants, in preparing the return of Bonaparte, has been given also as a reason for neglecting their claims to protection and relief.

That the situation of the Protestants was really injured by the restoration of the King, the writer of this Letter acknowledges. 'The Royal Family (she says) returned. By some oversight in the King's charter, there was mention made of a *state* religion, and the Protestants were consequently obliged to sink back to toleration,' page 38. 'The Charter had

been less favorable to their religious rights than the Concordat; but secure in the virtues of the monarch, and the light and philosophy of the present times, they little dreamed that they should ever become again the objects of religious persecution,' p. 39; but she meets this pretence of bringing back Bonaparte most completely, when she says, —'We were then far indeed from any conjecture that the disastrous event of the landing of Bonaparte, on the coast of Provence, was so near: he glided rapidly by the *southern provinces*, and established himself at Lyons. His presence affected the Protestants in *no other manner* than as it affected all other Frenchmen,' p. 44.

For more full satisfaction on these points, we must refer our readers to the pamphlet. We cannot, however, take leave of this letter without pointing out the tribute which the fair writer pays to the Ministers of the Three Denominations, for their labours in behalf of the objects of persecution. She says, 'This intervention was the calm commanding voice of a great people, lifted up against persecutors, and claiming kindred with the persecuted. Its sound in Paris was noble and persuasive, and it glided over the south like that sacred harmony of the heavenly host, which spoke to the watch of shepherds of 'peace and good-will.'

We must also express our astonishment at the want of *tact* which Miss W. displays, in vindicating the King from any participation in the crimes that have been committed, generally to the cry of *Vive le Roi!* She selects as a standard of comparison,—Who? Alexander, Frederick, or George? No; but the most bigotted and inhuman of princes, Ferdinand the Seventh. Bad indeed must be any monarch who would need to rest his reputation on a comparison with that object of universal contempt and abhorrence!

Religious Freedom in Danger; *or, the Toleration Act invaded by Parochial Assessments on Places of Religious Worship: shewing the dangerous and destructive Consequences thereof, attending to the Ruin of the Religious Privileges enjoyed under the Toleration Act.* 8vo, 1s.

It is well known that repeated attempts have been made to tax the chapel in which the Rev. Rowland Hill, the author of this tract, statedly officiates; which attempts have been as uniformly resisted, and hitherto with success. The religious public are certainly under great obligations to Mr. Hill for the stand he has made against this abominable imposition, and to the Protestant Society, by whose assistance that defence has been supported.

Mr. Hill dedicates this pamphlet to the inhabitants of the parish in which Surry Chapel is situated; and we are happy to find, that such is the just sense entertained by them of the praise-worthy and benevolent conduct of Mr. H. and his friends, in behalf of the poor and of the children in that district, that when, at the last Vestry-Meeting, when two persons only proposed rating the chapel, neither the mover nor the seconder could obtain even a third person to support them; but, on the contrary, the following resolution was entered (highly to their honour) by a unanimous vote, 'That no public place of worship whatever, situated in the parish, should be included in the rate!'

Mr. Hill commences his tract, with some just and liberal sentiments on liberty of conscience, as the natural and unalienable right of every rational being; and that men of any religion, who can give security for their allegiance to the state, deserve the protection of the government; but, he argues, if men are to be taxed for their religious worship, and their private accounts for the expences of such worship are to be under the inquisitorial eye of the civil magistrate, so far are they deprived of a very essential branch of their religious liberties.

Mr. H. combats, we think successfully, the pretext now used for this taxation; viz. that all places *producing a beneficial* interest, are liable; and shews how completely ruinous such a taxation will be to those poor congregations, who can scarcely provide their ministers with daily bread. It is already pleaded for by some persons, that the 'beneficial interest,' which a place is supposed to make, shall be so intirely under the controul of the magistrate, that no other than necessary and reasonable expences are to be deducted. 'Are we

then (says the author) to ask the magistrate what repairs or alterations he may judge necessary or reasonable? Perhaps, it may next come within his province to determine the quantity and size of candles we may be allowed to consume; while he may demand how far the charge of mops and brushes may go beyond such an allowable expence.' Who can tell what may be the effect of such inquisitorial proceedings? 'If this law,' says Mr. Hill, 'is to be brought against some places, why not against *all*, and especially against such as can so well afford it?' Why should the 'beneficial interest' of a rich cathedral be free from taxation; because, from their large estates, they need not let their seats?—while poor endowed places of worship are to feel the dire effects of this new construction of an old law,—they having no other method of supporting that religious worship which in conscience they choose to adopt.

Our narrow limits will not allow us to follow Mr. H. though the whole of this spirited pamphlet; but gladly refer to the work itself; which we hope will be very generally read; and will, we trust, convince every liberal reader that attempts to tax places of worship in the manner proposed, are unkind, impolitic, and unjust.

The Duty and the Means of ascertaining the genuine Sense of the Scriptures: *a Sermon, at the Rev. W. Wall's, Moorfields, Feb.* 8, 1816, *at a Monthly Association of Ministers and Churches. By* H. F. Burder, M. A. *Printed at Request of the Ministers.* 8vo, 1*s.* 6*d.*

THE topics which are discussed in this discourse, are, confessedly, of no ordinary importance. The Bible is bestowed upon mankind, by the Father of mercies, for the most interesting and momentous of all purposes. 'The holy Scriptures are able to make us wise unto salvation, through faith which is in Christ Jesus.' It is hence obvious, that the correct interpretation of these hallowed records, is a duty which it behoves every man to whom they are addressed, practically to acknowledge, as far as his means will allow. These means are very satisfactorily pointed out in the sermon before us; and the religious public are not a little indebted to the worthy author.

After stating the connexion of his text (John v. 39) the preacher proceeds, 1st. To consider the *duty* of endeavouring to ascertain the genuine sense of the Scriptures. The divine authority with which they address us,—the manner in which the truths recorded in them were originally revealed,—the vast importance of these truths,—are the interesting particulars by which this part of the subject is well elucidated. In directing his attention, 2dly, To the *means* of ascertaining the genuine sense of the Scriptures, the author very pertinently points out some pre-requisites, which the use of proper methods supposes, and without which no means can be resorted to with success. These are represented to be—the cultivation of a humble and teachable disposition of mind; earnest prayer for the aid of the Holy Spirit; and an attentive and habitual investigation of the word of God. In adverting to the *Direct Means*, Mr. Burder very properly observes, that though, by following the order of nature, he is induced to specify, in the first place, the study of the Scriptures in the languages in which they were originally written, the direction, however important, cannot be of general application. He then goes on to recommend, the study of the entire volume of Revelation, and a comparison of its various parts; an attentive consideration of the circumstances under which the several works were written; a judicious use of the aids furnished by authors who have produced or selected incidental illustrations of Scripture; a diligent examination of the scope and connexion of Scripture; and a careful adherence to the just laws of interpretation, wherever there is room to suppose that the language of Scripture is figurative, or the meaning allegorical. The discourse concludes with affectionate addresses to students for the ministry; to young persons whose education has been somewhat superior; to Christian ministers, and to their congregations.

Feeling, as we do, the utmost solicitude for the diffusion of principles

by which the word of God may be correctly interpreted, and deeply deploring that false, puerile, and dangerous mode of treating Holy Writ which is so fearfully extended, we have great pleasure in recommending this valuable discourse; and the following paragraph, especially, strikes us as peculiarly seasonable, when so many popular preachers lose themselves in the wildness of allegorical fancies.

"If these principles of interpretation be correct, what estimate are we to form of the expository labours of those, who, without the least authority from the inspired writers, represent the historic narratives of the Old Testament as allegorical, and abandoning the instruction to be derived from them, when taken in their literal sense, proceed to spiritualize them with the ungoverned license of a wild and capricious fancy? It is evident that on this principle, the fancy of one interpreter may take an excursion in a direction precisely opposite to the flight of another, and both may indulge their wanderings without ever arriving at the fixed points of truth, to which they might have been conducted by the guidance of the just laws of interpretation. To disregard that guidance, is to endanger the interests of revealed religion, to open the door for the entrance of every species of error, to incur the charge of fanaticism, to expose the sacred scriptures to the ridicule of the profane, and to handle the word of God deceitfully. Is not the method of allegorizing the plainest parts of Scripture sometimes resorted to, as the refuge of ignorance, which is not qualified, or of indolence which is not disposed, to enter on those diligent investigations which truth requires, and which a sound judgment will approve?"

LITERARY NOTICES.

PROPOSALS are issued for publishing by Subscription, in one vol. 8vo, 12s. a History of the Mission of the United Brethren in the Danish Islands in the West Indies. Trans. from the German.

A Translation (from the Latin) of Dr. W. Outram's Dissertations on the Sacrifices of the Jews and of Christ. By Mr. J. Allen. One vol. 8vo. 10s. 6d.

Principia Hebraica: a small Pocket vol. (6s.) of Hebrew Elements, containing 501 Verses of the Hebrew Psalter. The Serviles in open Letters.—*See p.* 574 *of Evan. Mag. for* 1815.

A new literal Translation of the New Testament, with a Harmony of the Gospels. By W. Thompson, M. A. Two vols. 8vo. £1. 4s.

Mr. J. Sams, of Darlington, has procured from the Continent a valuable MS. of the Hebrew Pentateuch, supposed to be between 1400 and 1500 years old. It is on leather, in two vols. about two feet broad and 60 long.

IN THE PRESS.

A neat 12mo vol. of *Juvenile Anecdotes*, by Mr. Bruce, of the Isle of Wight.

A Volume of Sermons, translated from the French of Rev. Daniel de Superville, by Mr. Allen.

A Selection from Rev. Mr. Hervey's printed Letters, with some Originals.

Sermons, by Rev. G. S. Faber.

The Lives of Dr. Pocock, Bishop Pearce, Bp. Newton, and Mr. Shelton, in two vols. 8vo.

Mr. Wardlaw's Reply to Mr. Yates, on Socinianism.

The Inquisition unmasked. By Mr. Puighlanch, a Spanish Patriot.

A Translation of Erasmus's Christian Manual. By Mr. Crowther.

SELECT LIST.

History of the Origin and First Ten Years of the British and Foreign Bible Society. By J. Owen, A. M. 2 vols. 8vo, £1. 4s.; royal, £1. 15s.

The Origin of Pagan Idolatry, ascertained from Historical Testimony and Circumstantial Evidence. By the Rev. G. S. Faber. 3 vols. 4to, £6. 15s.

A Treatise on the Records of the Creation, and the Moral Attributes of the Creator. By J. B. Summer, M. A. two vols. 8vo, £1. 1s.

Lectures, Expository and Practical, on Select Portions of Scripture. By A. Thompson, M. A. 2 vols. cr. 8vo, 14s.

Scripture Characters of the Rev. T. Robinson, abridged. 12mo, 7s.

Burder's Village Sermons, vol. 7, 2s.

Beddome's Sh. Discourses. Vol. 4, 2s.

Sermons, by Dr. Dick, of Glasgow. 8vo, 10s. 6d.

Sabine's History of the Christian Church. Third ed. 12mo, 7s; 8vo, 12s.

Narrative of a Mission to Nova Scotia, New Brunswick, the Somers Islands, &c. By Joshua Marsden, Missionary. 8vo, 8s.

Spiritual Regeneration not necessarily connected with Baptism, in Answer to Dr. Mant. By G. Bugg, A. B. 3s.

Address to Christian Parents on Religious Education. By A. Thomson, A. M. 18mo, 1s. 6d.

The Young warned against the Inticement of Sinners. By do. 18mo, 1s. 6d.

The Hypostatical Union stated, and the Pre-existence of Christ's Human Soul refuted. 8vo. 3s.

Prospectus of a Polyglott Bible, in six languages, in four pocket vols. or one vol. 4to, with the Prefaces and Specimens of each Language. 12mo, 1s.

RELIGIOUS INTELLIGENCE.

[From the Correspondence of the British and Foreign Bible Society.]

ASIA.

From the Rev. Mr. Supper, Secretary to the Bible Society at Java.

Batavia, Feb. 4, 1815.

You cannot think with what eagerness some Arabian merchants and scheiks read the Bibles they received of me; for whole nights they sit in company together reading this book of books.

An Arabian merchant, who has returned to Arabia, received, a few days before his departure, a Bible of me; and he has actually delayed his departure for several days, in order to read it with tranquillity and reflection. He promised to recommend this book to his countrymen, and implored a thousand blessings upon the Bible.

I must also tell you that many Chinese in this place eagerly read the New Testaments, put into their hands last year, by the Rev. William Milne, who is really a faithful and very able assistant to Mr. Morrison, in China. I sometimes go round on purpose, and often find Chinese parents reading to their families in the morning, out of the New Testament; and they also request instruction about some passages. I gave a portion of the Old Testament in Chinese to several, who received it with the warmest gratitude; and one merchant pressed it to his bosom, and kissed it. Oh, that you could be an eye-witness of the eagerness with which these people read the word of God!

AFRICA.

From the Rev. G. R. Nylander.

Yongroo, West Africa, Feb. 18, 1815.

In January last, a learned Foolah man visited me, and said, he had heard of my name in the place where he came from; and that I had given Mohammadu a large book, containing the *Tawraaty* (the books of Moses) and *Injeelu* (the New Testament.) 'Mohammadu,' said he, 'reads it every day, and explains it to his scholars.' In the course of conversation, I found the Foolah man pretty well acquainted with the New Testament. He asked me several questions about Christ, his doctrine, and apostles. We read a few chapters of Genesis, conversed about the creation, compared the Koran with the Bible; and thus passed about three hours very pleasantly. He said, 'Me see white man book good, pass Mandingo man book. Me want to learn dis book. Suppose me go my country dis time, I tell my fader I go learn white man book: den me come back again, you and me play about dis book, palaver' (that is, pass our time in pleasant conversation, about the subjects of the Bible). I gave him the last Arabic Bible I possessed. Several other Mohammedans have applied for Bibles; and I shall be very glad to get them from brother Butscher.

From the Rev. T. Robertson, Pro-Secretary to the Corresponding Committee in Bengal.

Old Church, Calcutta, March 27, 1815.

I have already informed you of Mr. Martyn's Persian translation of the New Testament having arrived; and have now the pleasure of adding to it the Gospel of St. John in the Bengalee language, translated by Mr. Ellerton, of Malda, a gentleman who is critically acquainted with this tongue. We trust that this will be an important engine, when printed, for communicating knowledge in our Schools. The remainder of the Testament will, we hope, soon follow. We look up to your Society, as the great instrument, under God, for the raising of this house of the Lord; where the nations of Hindoostance may flow together under the banners of Jesus Christ.

Extracts of a Letter from the Rev. R. Pinkerton.

St. Petersburg, Dec. 11, o. s. 1815.

The Emperor is now returned to his Capital, to shed blessings, I trust, spiritual, as well as temporal, on the heads of his numerous subjects. Our noble President informed me yesterday, that His Majesty had already spoken with him about the Bible Society,—had expressed great joy at its prosperity,—begged the Prince to promote its interest to the utmost of his power, and promised every assistance on his part. His Majesty even added, that he spake from personal knowledge of the value and utility of the holy Scriptures. Are you not ready to exclaim, Oh, Russia! thy deserts shall yet rejoice, and blossom as the rose! On thy Siberian wilds the Sun of Righteousness shall yet arise, and dispel the moral gloom which

has so long hung over the minds of their numerous tribes; the glory of the gospel day shall cause more exultations in their tents than the transitory blaze of the Aurora Borealis!

Yes, under the benign influence of Heaven, and the fostering sun of Imperial aid and example, the Russian Bible Society shall surely prosper. The subject has received that consideration from the Emperor's mind which its importance deserved, and has produced that conviction which stimulates to action. Its claims are founded on principles which Russians unanimously recognize; and hence it is, that the more attention it excites, the greater are its conquests in every quarter of the empire. At present, the Bible Society is the frequent subject of conversation in almost every circle in this great metropolis.

From Mr. Miller, Director of the Schools in the City of Irkutsk.

A PRIEST in Moscow, having lost his all in 1812, through the French invasion, went to market, and purchased an old feather-bed for his family. On taking off the cover to have it cleansed, he found a packet of bank-notes among the feathers, amounting to 705 rubles. Notwithstanding his poverty, the honest man went and made known this circumstance to Government, which appointed to him the *third* part of this sum as his lawful property; but even this the good priest could not think of applying to the relief of his wants, but transmitted the whole sum, which was 235 rubles, to promote the object of the Russian Bible Society.

Extracts of a Letter from the Rev. H. Lindsay, Chaplain to the Embassy at Constantinople, relative to the present State of the Apocalyptic Churches.

Constantinople, Jan. 10, 1816.

FROM the conversations I had with the Greek Bishop and his Clergy, as well as various well-informed individuals, I am led to suppose, that, if the population of Smyrna be estimated at 140,000 inhabitants, there are from 15 to 20,000 Greeks, 6,000 Armenians, 5,000 Catholics, 140 Protestants, and 11,000 Jews.

After Smyrna, the first place I visited was Ephesus, or rather (as the site is not quite the same) Aiasalick, which consists of about fifteen poor cottages. I found there but three Christians, two brothers, who keep a small shop, and a gardener. They are all three Greeks, and their ignorance is lamentable indeed. In that place, which was blessed so long with an apostle's labours, and those of his zealous assistants, are Christians who have not so much as heard of that apostle, or seem only to recognise the name of Paul as one in the Calendar of their Saints. One of them I found able to read a little, and left with him the New Testament, in ancient and modern Greek, which he expressed a strong desire to read; and promised me he would not only study it himself, but lend it to his friends in the neighbouring villages. My next object was to see Laodicea; in the road to this, is Guzelhisar, a large town, with one church, and about 700 Christians.

In conversing with the Priests here, I found them so little acquainted with the Bible, or even the New Testament, in an entire form, that they had no distinct knowledge of the books it contained, beyond the four Gospels; but mentioned them indiscriminately, with various idle legends and lives of saints.

I have sent thither three copies of the modern Greek Testament since my return. About three miles from Laodicea is Denizli, which has been styled, but I am inclined to think erroneously, the ancient Colosse. It is a considerable town, with about 400 Christians, Greeks, and Armenians, each of whom has a church. I regret, however, to say that here also the most extravagant tales of miracles, and fabulous accounts of Angels, Saints, and Relics, had so usurped the place of the Scriptures, as to render it very difficult to separate, in their minds, divine truths from human inventions. I felt, that here that unhappy time was come, when men should 'turn away their ears from the truth, and be turned unto fables.'

I had with me some copies of the Gospels in ancient Greek, which I distributed here, as in some other places through which I had passed. Eski-hisar, close to which are the remains of ancient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill: unhappily, neither could read at all. The copy, therefore, of the New Testament which I intended for this church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse. The prayers of the Mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed, in its utter rejection as a church.

I left it for Philadelphia, now Alahshehr. It was gratifying to find at last some surviving fruits of early zeal; and here, at least, whatever may be lost of

the spirit of Christianity, there is still the form of a Christian church,—this has been kept from the hour of temptation, which came upon all the Christian world. There are here about 1000 Christians, chiefly Greeks, who, for the most part, speak only Turkish: there are twenty-five places of public worship, five of which are large, regular Churches; to these there is a resident Bishop, with twenty inferior Clergy. A copy of the modern Greek Testament was received by the Bishop, with great thankfulness. I quitted Alah-shehr, deeply disappointed at the statement I received there of the church of Sardis. I trusted that, in its utmost trials, it would not have been suffered to perish utterly, and I heard with surprise, that not a vestige of it remained.—With what satisfaction then, did I find, on the plains of Sardis, a small Church Establishment. The few Christians who dwell around modern Sart, were anxious to settle there and erect a Church, as they were in the habit of meeting at each other's houses, for the exercise of religion; from this design they were prohibited by Kar 'Osman Oglu, the Turkish Governor of the district; and, in consequence, about five years ago, they built a church upon the plain, within view of ancient Sardis, and there they maintain a Priest. The place has gradually risen into a little village, now called Tatar-keny: thither the few Christians of Sart, who amount to seven, and those in its immediate vicinity, resort for public worship, and form together a congregation of about forty. There appears then still a remnant, 'a few names, even in Sardis,' which have been preserved. I cannot repeat the expressions of gratitude with which they received a copy of the New Testament, in a language with which they were familiar. Several crowded about the Priest, to hear it on the spot; and I left them thus engaged. Ak-hisar, the ancient Thyatira, is said to contain about 30,000 inhabitants, of whom 3000 are Christians, all Greeks, except about 200 Armenians. There is, however, but one Greek Church, and one Armenian. The superior of the Greek Church, to whom I presented the Romaic Testament, esteemed it so great a treasure, that he earnestly pressed me, if possible, to spare another, that one might be secured to the Church, and free from accidents, while the other went round among the people, for their private reading. I have therefore, since my return hither, sent him four copies.

The church of Pergamos, in respect to numbers, may be said to flourish still in Bergamo. The town is less than Ak-hisar, but the number of Christians is about as great, the proportion of Armenians to Greeks nearly the same, and each nation also has one Church. The Bishop of the district, who occasionally resides there, was at that time absent, and I experienced, with deep regret, that the resident clergy were totally incapable of estimating the gift I intended them; I therefore delivered the Testament to the Lay Vicar of the Bishop, at his urgent request, he having assured me, that the Bishop would highly prize so valuable an acquisition to the Church: he seemed much pleased that the benighted state of his nation had excited the attention of strangers.

Believe me, Sir, yours truly,
HENRY LINDSAY.

AMERICA.

In the years 1814 and 1815 Messrs. Mills and Smith, were deputed by some of the Missionary Societies in the United States to visit certain districts, particularly that which is west of the Allegany Mountains; to preach the Gospel to the destitute; to explore the country and learn its religious state; and to promote the establishment of Bible Societies and other charitable Institutions. From a Report printed at Andover, we make the following brief extracts:—

St. Louis, Missouri Territory.

AT Lancaster, we called on the Rev. Mr. Wright, a Presbyterian clergyman. According to his estimate, more than thirteen thousand Bibles are necessary, in order that there may be one to each family. He relates some signal instances of the blessed effects of giving away the Bible. He has seen a man, notorious for indifference to religion, and for profaneness, suddenly arrested in his career of stupidity and folly, by this simple means. He has seen him turned about, and in the judgment of charity thoroughly converted from the error of his ways, and made a humble worshipper of the Lord Jesus. And all this was effected by *the gift of a Bible!*

In the *Illinois Territory*. At Prairie du Rocher we had an interesting conversation with Bishop Flaget, of the Roman Catholic church, respecting the distribution of the sacred volume among his people. He said he heartily approved, and would exert himself to promote the circulation of the French Scriptures among the Catholics of his diocese;—with only this reserve, that he must first examine the translation, and see that it is one approved by the church.

Living, as most of the people do, 1000 or 1500 miles from any place where the Bible is printed, very many of them must for a long time remain destitute, unless their necessities can be relieved, by the Managers of Bible Societies in the different States.

Country north of the Ohio, On the Mississippi, below New Madrid.

This State, although in many parts deplorably destitute of the means of grace, is on the whole far better supplied, both with established preachers and missionaries, than any of the states or territories west or south of it. With a population of about 250,000, it has no more than 50 Presbyterian and Congregational ministers—making an average of one preacher to 5000 inhabitants; while the state of Kentucky has not one Presbyterian minister to 10,000 inhabitants; and the north-western territories not one to every 20,000.

INDIANA, is peopling very fast. In 1810 there were in this territory 24,500 inhabitants; now they are computed by the Governor at 35,000, by others at 40,000.

It is probable, that there are now three Presbyterian clergymen in the territory. But what are they for the supply of so many thousands?

The ILLINOIS TERRITORY, contains probably about 15,000 inhabitants.

Of this county, Shawanee-town is the seat of justice. It is subject to be overflowed. But it is continually deluged like most other towns in the territories, by a far worse flood of impiety and iniquity. Yet even here a faithful Missionary might hope to be extensively useful.

The MISSOURI TERRITORY is fast rising into importance, and is well worthy the attention of Missionary Societies. In 1810 it contained little more than 20,000 souls. At present, we have reason to believe, a population little short of 30,000. It has never been explored, as we could learn, by any person having its religious state and interests in view.

Are not the fields white to the harvest? Would that all Christians at the East would lift up their eyes and behold. Could they but see what we have seen — thousands ready to perish, — could they but see the sons and daughters of Jerusalem weeping for themselves and for their children,—surely Missionaries would no longer be wanting, nor funds for their support.

Our tracts have been received and read with eagerness. They have been handed from house to house; and have been approved, so far as we can learn, by all denominations.

Kentucky and Tennessee.

The state of Kentucky, according to the last census, had a population of more than 400,000 souls. Thirty thousand Bibles are probably wanted to supply all the destitute families. There are about 80,000 people of colour, principally slaves, within the limits of the state. It is very rare that a Bible can be found in the possession of any of them, though many of them can read; and were they possessed of it, many more would soon learn. One of the managers of the Bible Society informed us, that he had given a few Bibles to these people; and that they had received them with tears of joy. They invoked the blessing of God on those who furnished the Bibles for distribution, and on the distributors. They said they valued them more than all things else of which they were possessed. Have not these blacks peculiar claims upon us? If their cries for the Word of Life do not enter into our ears,—still they will into the ears of that God, who hears the ravens when they cry; and he may visit us in judgment for neglecting them.

Both East and West Tennessee present extensive Missionary fields. By an estimate made about two years ago, it appears, that there were twenty-five counties in the state, containing nearly 150,000 inhabitants, without a Presbyterian minister in either of them.

A respectable clergyman says,—'Perhaps one-fourth of our population has not a Bible.' According to this estimate, which we think is too favourable, more than ten thousand Bibles are wanted, in order to give a copy to each destitute family.

Mississipi Territory.

New Orleans.

The whole of this territory is exceedingly destitute of the sacred Scriptures. Very few Bibles have ever been distributed in it. There is indeed at Natchez a pious gentleman, who is a bookseller, and keeps Bibles on hand for sale. But many of the people live at a considerable distance from Natchez;—and very many of them are too poor, or too indifferent to religion to purchase.

The degraded Africans, although there are many individuals among them that can read, are almost without exception destitute of Bibles. The number of slaves in this territory is about 20,000. And the Bible is almost the

only book, that can be circulated among them without offence to their masters. We found on the bank of the Mississippi, above Natchez, a slave, who seemed to love religion, and often recommended it to his comrades; yet he had no Bible. We gave him one, and he received it with strong expressions of joy and gratitude.

Five thousand copies of the Scriptures we believe, would not more than supply the destitute.

Louisiana.

In 1810 Louisiana contained 76,556 inhabitants; 34,660 of whom were slaves.

In West Florida, the attention of some of the inhabitants was not long since called to the subject of religion. Many of them solicit for Bibles, whenever there is a prospect that they can be supplied, which is very rare. There are some American families, in this part of our country, *who never saw a Bible, nor heard of Jesus Christ.*

New Orleans contains probably 30,000, inhabitants, as many as 12,000 of whom are blacks. More than half the white inhabitants are Frenchmen; the remainder are Americans.

The Louisiana Bible Society was established at New Orleans, more than two years since. Already has this Society, done much to promote the interests of religion. Has aided in distributing 300 English Bibles, and it has given out near 3,000 French New-Testaments. But still this Society needs the fostering care and the active services of some Missionary man. It is a fact that ought not to be forgotten, that so lately as last March, a Bible in any language could not be found, for sale or to be given away, in New Orleans; and yet eight thousand Bibles would not supply the destitute in this State.

Extract of a Letter from a Gentleman in North America.

A VERY interesting instance of religious attention has taken place in a celebrated boarding-school for young ladies in Connecticut, which gives the friends of Zion reason to hope that FIFTY of the pupils have become followers of Christ.

Another instance of a similar kind, embracing TWENTY-FIVE young ladies, has also happened in another boarding-school in the same State.

Ten Colleges (not Theological) in America correspond on the subject of religion, and hold a weekly concert of prayer.

How greatly should we rejoice to hear that the Spirit of God is poured out on the numerous Seminaries in England, wherein so many young ladies are receiving useful accomplishments for future life! And may we not hope that, at least, in those schools which are under the direction of pious matrons, the earnest desire of their souls will follow the perusal of the above information, that they may enjoy the satisfaction of perceiving a concern for religion in their respective charges! May we not also indulge a hope, that some of those young ladies, to whom this information is communicated, may be induced to choose, with an honoured female of old, 'that good part which shall never be taken away from them!'

FRENCH FANATICISM.

THE ceremonies of the Last Supper being too painful for his Majesty, who would have been obliged to remain long standing, it was Monsieur who filled the place of the King in this act of piety, practized by our Monarchs, from time immemorial, on Holy Thursday. 13 children of poor but honest parents were admitted to the honour of representing the Apostles. They were all in red tunics, and placed on benches sufficiently raised to enable the Prince, without stooping, to wash their feet, wipe them, and kiss them. Every child received from the hands of Monsieur a loaf, a small cruse of wine, 13 plates, and 13 five-franc pieces. The Dukes D'Angoulême and Berri performed the functions of waiters, and brought the bread, the wine, and the meats. All these ceremonies were gone through with a piety and collectedness worthy the descendants of St. Louis.

Times, April 17.

DUBLIN.

ON Sunday, Nov. 19, 1815, the old theatre in Peter Street, having undergone a thorough repair, was opened for the worship of God, and the preaching of his everlasting gospel. After the prayers of the Established Church were read, by the Rev. G. White, A. B. (Chaplain to Lord Viscount Lorton) assisted by the Rev. J. Jenkins, A. B. one of the Curates of St. Mark's, the Rev. J. Crosthwaite, A. M. delivered a most impressive discourse, from Matt. vi. 10, *Thy kingdom come.* Mr. C.

shewed the depravity of human nature, and the necessity of a change by grace, before we can be admitted into the mansions of blessedness, and the glory of that church wherein this spiritual building is carried on.

After the sermon a collection was made, amounting to upwards of £200, towards defraying the expences of this spacious and commodious building. The Right Hon. the Lord Mayor and Sheriffs, the Earl of Charlemont, Earl of Earne, Sir Capel Molyneux, bart. Sir W. Stamer, bart. &c. attended as collectors. Notwithstanding the place is calculated to seat conveniently upwards of 1500 persons, it was crowded with serious and attentive hearers; amongst whom were many of the nobility and gentry, who appeared to receive the word of God with gladness.

This 'temple of profaneness' has been dedicated to Jehovah Jesus, the great Shepherd and Head of his church and people. It is opened for preaching the doctrines contained in the Articles of the church of England. May this Luz be henceforth a Bethel; a house for the mighty God of Jacob * ! An extensive concern adjoining the chapel (formerly the mansion-house of the Molyneux family) has been presented to the trustees by Sir Capel Molyneux, for the establishment of an Asylum for poor blind females, on a plan similar to those in London, Liverpool, Bristol, and other places. The Rev. John Crosthwaite has been appointed Chaplain. The Chapel and Asylum are under the government of the Patroness Lady Molyneux, and five Trustees, men of known piety and integrity; in consequence of which a gospel ministry will, in future, be secured to that part of the city.

* Gen. xxviii. 19.

KILKENNY.

October 17. The Kilkenny branch of the Hibernian Bible Society, held their Anniversary at the court-house of Kilkenny. The meeting was most numerous and respectable, and the subscriptions great in proportion. The Earl of Desart having been called to the chair, the Rev. Peter Roe, Sec. to the Committee, read the report.

A letter was received from an anonymous friend, who says, 'The inclosed half-crown was earned by a young girl with her own hand, who requests of Mr. Roe to cast it into the treasury of the Bible Society. True, it is a trifle; but he who accepts the widow's mite, will not, she trusts, reject the scanty offering.' Several Resolutions were moved and seconded at considerable length, and with great eloquence, by the Rev. Dr. Park, Dr. Butler; Messrs. Roberts, Hamilton, Shaw, Townshead, &c. R. Lanigan, Esq. S. Matthews, Esq. Major Kingsmill, &c.

IRISH EVANGELICAL SOCIETY.

The importance of The Irish Evangelical Society, and the extraordinary disposition of the Irish to receive the preachers whom it employs, will be evident from the following interesting account.

Sligo, March 15.

'Mr. Urwick has returned; like Abraham, he went out not knowing whither he went. He procured from a gentleman who heard him at Boyle, a letter of introduction to some person in ———, but I know not that he met him. However, he got some way or other an introduction to the Sheriff, who readily granted him the court-house, where he preached on Wednesday evening, to about 300 respectable and very attentive hearers. He did not give out preaching when he dismissed the people; but before they dispersed, the Sheriff stepped up to the bench, thanked him for his sermon, and requested him to preach the next evening. Mr. U. complied, and notwithstanding an alarm that the prisoners had set fire to the prison, and were escaping, which caused the Sheriff to assemble the military by beat of drum just at the time of meeting, he had as many hearers as before; and the Sheriff himself returned as the text was being given out. He announced preaching for another time; and when he returned to Sligo, and called at the coach-office to pay his fare, he found that a gentleman, Mr. ———, had kindly paid it for him. During his stay, he was hospitably entertained by the Sheriff and other respectable inhabitants.'

ORDINATIONS.

June 1st, 1815. The Rev. R. Everett, (late student at Wrexham) was publicly set apart as pastor of the congregational church at Denbigh. Messrs. D. Benyon and O. Thomas (Anglesea) preached on the preceding evening. Next morning the ministers met about eight, to give some private advice to the young minister; which meeting proved very interesting. The public solemnities of the day were introduced by Mr. Lewis, of Bala; the questions asked by Mr. Hughes, of Dinas; and the ordination prayer was offered by Mr. Jones, of Newmarket. Dr. Lewis, of Wrexham, then gave the charge, from 1 Tim. iv. 12; and Mr. Williams, of Wem, addressed the church, from 1 Thess.

vi. 13. Mr. Jones, of Llannwchllyn, and Mr. Hughes, preached in the afternoon; and at night, Mr. C. Jones, of Brithdir, and Mr. Lewis.

July 7, was ordained over the congregational church at Carlisle, the Rev. J. Whitridge, late student at Rotherham. Mr. Row, of Whitehaven, began the service by reading, &c.; Mr. Gilbert, classical tutor at Rotherham, delivered the introductory discourse and the ordination prayer was offered by Mr. Gritten, of Keswick; Mr. Whitridge, of Oswestry, gave the charge, from 1 Tim. iv. 6; the sermon to the people was preached by Mr. Gritten, from Deut. i. 38; Mr. Scott, of Parkhead, concluded.—It is hoped the present prospects are the prelude to extensive success in this populous neighbourhood. The Ordination Service is to be published, by request.

March 13. The Rev. Jacob Martell, late of Burwash, was set apart over the Baptist church, Deal. Mr. Chin, of Wellworth, began the service by reading and prayer; Mr. Giles, of Eythorn, made the usual enquiries, which were replied unto in an interesting manner by the church and minister; Mr. Atwood prayed; Mr. Upton delivered a solemn and impressive charge, from Isa. lxi. 6, 'Men shall call you the ministers of our God,'—and closed the service. In the evening three Deacons were ordained. The services were numerously attended.

March 28. Rev. G. B. Watkin was ordained to the pastoral office over the small church at Wickford, Essex. Mr. Taylor, of Ongar, began the service by prayer and reading, &c.; Mr. Thornton, of Billericay, delivered the introductory discourse; Mr. Morell, of Baddow, the ordination prayer; Mr. Smith, of Brentwood, gave the charge; Mr. Parker, of Barking, offered the general prayer; Mr. Jennings, of Thaxted, preached to the people; Mr. May, of Rochford, concluded. The cause of the Redeemer appears to flourish in this village. A gallery was erected in the chapel last summer, and yet they need an enlargement.

CHAPELS OPENED.

The Independent Meeting-House, Sutton, in Ashfield, Notts. after being considerably enlarged, was re-opened Oct. 10, 1815; on which occasion, Mr. Bennett, of Rotherham, preached in the afternoon, from Matt. x. 8; and Mr. Boden, of Sheffield, in the evening, from 2 Chron. vi. 8. The congregations were numerous and attentive; and the collections, together with what afterwards came in, amounted to more than £50.

Another Meeting-House, connected with this Congregation, situate at Newton, distant about three miles, has been fitted up during the last summer, and was opened on Lord's Day, Aug. 20, by Mr. Roome, the pastor. In the latter place a Sunday-School has since been established, chiefly by the exertions of the teachers from Sutton; and now consists of about 160 scholars, including children and adults. Among the latter are several colliers, who appear to be under serious impressions, and, desirous of renouncing the paths of ignorance and vice, are inquiring, 'What shall we do to be saved?'

The congregation at Sutton is of ancient standing. Its commencement cannot be ascertained. If tradition is to be credited, it existed in the early part of the reign of Elizabeth; but from written documents it appears, that there was a regular congregation here during the Commonwealth; and in 1655 the Rev. Mr. Fisher was the minister. During the reigns of the Stuarts, the Non-conformists here found a sequestered spot, amidst the recesses of Sherwood Forest, in which they were sheltered from the perils of those tumultuous times. Several pious families, who were driven from their homes by persecution, formed themselves into a society, and could worship their Creator unnoticed and unknown. 'The wilderness and the solitary place was glad for them, and the desert rejoiced and blossomed as the rose.' This little society, like the oak of the forest, being agitated by adverse winds, was retarded in the early stages of its growth, and afterwards stripped of its foliage, by the storms of contention and division; but has now taken root, and spreads wide its luxuriant branches, to afford protection to increasing numbers who are crowding under its friendly shade!

The East Kent Union held their last Half-yearly Meeting at Mr. Cramp's, St. Peter's, Thanet, Oct. 10, 1815. Mr. Broady preached in the morning, from Ps. lxii. 8; Mr. Sloper, of Devizes, in the evening, from 1 Cor. ii. 1—5; and Mr. Blomfield on the evening preceding.

The Fourth Anniversary of the Independent Chapel, Whitchurch, was held Feb. 13, 1816; when Mr. Reynolds, of Chester, preached in the morning, from Titus ii. 11, &c.; and Mr. Raffles, of Liverpool, in the afternoon and evening, from Matt. xxvi. 22, and 1 Cor. i. 21. The chapel, though considerably enlarged, was much crowded with attentive and serious hearers, and liberal collections were made towards the liquidation of the debt.

ANNUAL MEETINGS IN MAY.

WED. May 1. Annual Meeting of the BRITISH AND FOREIGN Bible Society, at Free-Masons' Hall. Chair to be taken at Twelve o'clock.

FRIDAY, 3rd, at noon will be held the Annual Meeting of the NEWPORT PAGNELL Institution; at the New London Tavern, Cheapside.

TUES. 7th, at Six o'clock in the Morning, will be held the 19th General Annual Meeting of the LONDON ITINERANT Society, at the New London Tavern, Cheapside. The Chair to be taken at Seven, precisely.—The Friends will breakfast together.

SAME day, at noon, the Annual Meeting of the NAVAL AND MILITARY Bible Society will be held at the King's Concert Room, in the Haymarket.

SAME day also will be held the Anniversary of the LONDON FEMALE PENITENTIARY, at the Free-Masons' Hall, Great Queen Street, at Twelve o'clock, precisely. Tickets to be had of Mr. Pellatt (Sec.) of the Committee, and at the Institution, Pentonville.

In the evening, the Annual Sermon will be preached at St. Clement's Danes, Strand, by the Rev. T. S. Grimshawe, A. M. Rector of Burton Latimer. Service at Half-past Six.

SAME evening, Six o'clock, the Anniversary Meeting of the IRISH EVANGELICAL Society, will be held at the New London Tavern, Cheapside.

SAME day, will be held the Annual Meeting of the BLACKHEATH AUXILIARY Bible Society, at the Green Man Inn, Blackheath. Chair to be taken at Twelve.

WED. Morning, 8th, the Annual General Meeting of the SUNDAY SCHOOL UNION, will be held at the City of London Tavern, Bishopgate Street. Breakfast at Six.—The chair to be taken at half past Six, precisely.

THURS. Morning, 9th, the Annual Meeting of the RELIGIOUS TRACT SOCIETY, will be held at the City of London Tavern, Bishopsgate Street, at Six o'clock. Chair to be taken at Seven, precisely.

FRIDAY, 10th, at Half-past Six in the Morning, the Annual Meeting of 'The HIBERNIAN SOCIETY, for establishing Schools, and circulating the Holy Scriptures in Ireland,' will be held at the City of London Tavern, Bishopsgate Street.

SAT. 12th, at Ten (for Eleven) will be held the Anniversary Meeting of the PROTESTANT SOCIETY, for the Protection of Religious Liberty, at the New London Tavern, Cheapside. Congregations are requested to remit their Arrears and Subscriptions to the Treasurer, R. Stevens, Esq. Upper Thames Street, by their Ministers or Friends who visit London this Month.

MONDAY Morning, 14th, at Ten o'clock, will be held the Annual Meeting of the PROTESTANT UNION, at No. 8, Old Jewry.

WED. 26th, will be held the Anniversary of the BEDFORD UNION. Preachers, Rev. R. Hall, of Leicester, and R. Morris, of Hockcliffe.

DEATH OF THE REV. W. GOODE.

April 15, died, aged 54, after a painful and protracted illness, which for two years he endured with patience and resignation to the Divine will, the Rev. WILLIAM GOODE, A. M. the highly respected Rector of St. Ann's Blackfriars. He was eminently endowed with those excellent qualities which endeared him to his family, his friends, and to the church of Christ, of which he was at once a laborious minister and a bright ornament.

Missionary Chronicle

FOR MAY, 1816.

☞ All Letters on the Business of the Missionary Society, whether for Treasurer or Secretaries, are requested to be addressed to their Rooms, No. 8, Old Jewry.

ANNIVERSARY
OF
The Missionary Society,
THE TWENTY-SECOND GENERAL MEETING.

THE ARRANGEMENT OF THE INTENDED SERVICES IS AS FOLLOWS:—

WEDNESDAY, MAY 8.

Morning, Surrey Chapel. The Rev. JOHN BROWN, of Cheltenham.

Evening, Tabernacle. The Rev. JOSEPH FLETCHER, A. M. of Blackburn.

THURSDAY, MAY 9.

Morning, Spa Fields Chapel. The Members and Friends of the Society will meet to hear the Annual Report of the Directors, and to elect Officers and Directors for the ensuing Year, &c.

Evening, Tottenham Court Chapel. The Rev. PETER BROTHERSTON, A. M. one of the Ministers of Dysart, Fife, Scotland, is expected to preach.

FRIDAY, MAY 10.

Morning, St. Bride's Church, Fleet Street. The Rev. JOSEPH JULIAN, A.B. Rector of Hatcheston, near Woodbridge.

An adjourned Meeting of the Society will be held at the Committee-Room of SION CHAPEL, at Four 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 statedly communicate with a Christian Church, in town or country; who must produce at the doors Sacrament-Tickets, signed by Ministers who know them to be regular Communicants; and to prevent that inconvenience which has formerly arisen, from a greater number of Communicants than could be accommodated at Sion Chapel, the Sacrament will be administered at the same hour, at

SILVER STREET CHAPEL AND AT ORANGE STREET CHAPEL;

and under the same Regulations, as to Admission by Tickets, &c.

MINISTERS are requested to apply for TICKETS for their respective Members at the Missionary Rooms, Old Jewry, on Friday or Saturday, May 3 and 4, in the Forenoon.—Ministers from the COUNTRY may be supplied at the same Place, on the Monday or Tuesday Evening, the 7th and 8th.

*** The Morning Services to commence at Half-past Ten o'clock, and the Evening Services at Six. A Collection after each Service.

Missionary Hymn-Books may be had at the Publishers', at the Missionary Rooms, and at the Chapel Doors, Price 6d.

The First and Second Rows of Seats in the Galleries, must be reserved for the Ministers; many of whom coming from afar, are well entitled to accommodation. It is requested that other Persons will not deprive them of this privilege.

A Meeting of the Directors, both of Town and Country, will be held at the Missionary Rooms, on TUESDAY Afternoon, May 7, at 4 o'clock.

The Auxiliary Missionary Society for CAMBRIDGESHIRE and its vicinity, will hold its Third Annual Meeting on Thursday, the 30th of May, at the Rev. B. Pyne's, Duxford; when Two Sermons will be preached in the Forenoon:—One by the Rev. A. WAUGH, D. D.; the other by the Rev. C. SLOPER, of Hitchin, Herts. Service will begin at half-past Ten in the Morning.—In the Afternoon, a Meeting will be held for transacting the business of the Society at the Meeting-house.

By a Letter received from Mess. Threlkeld and Ellis, dated on board the Atlas, Feb. 14, we are happy to learn, that they had arrived at Madeira in good health.

INDIA.

CALCUTTA AND NEIGHBOURHOOD.

A LETTER, just received from Mr. May, at Calcutta, has gladdened the hearts of the Directors. He proceeds with great success in the formation of schools for the native children, for which he possesses a happy talent. It appears that he has been enabled to establish *twenty schools* in Chinsurah, Calcutta, and the populous villages on the banks of the Hooghly river. In this good work he receives great encouragement from the legal authorities, who have appointed him Superintendant of these Schools. He earnestly wishes for additional help, which the Directors will gladly afford as soon as possible. He will be greatly encouraged in a few months, we trust, by the arrival of Mr. H. Townly and Mr. Keith, who are going into that neighbourhood.

CHINA.

LETTERS have been received from Mr. Morrison, dated Oct. 11, and Nov. 4, 1815. In the printing of the Scriptures in the Chinese language he still gives the preference to the use of stereotype wooden-blocks to that of moveable metal types; his reasons for which we have not at present room to detail. His duodecimo edition of the New Testament costs about half-a-crown per book. Mr. M. had received the copy of the Chinese Dictionary, printed in Paris, sent him by the Directors, of which he says it is merely a printed copy of a MS. which has long existed, and which is in his possession; he hoped to have found it fuller than that; but he says, under some of the characters, it contains less. Mr. Milne was well when Mr. Morrison heard from him, diligently attending to the objects of his mission. The Scriptures and Tracts in Chinese are fast circulating in the Asiatic islands.

SOUTH AFRICA.

A Letter has lately been received from Mr. Ebner, Missionary at the Krall of Africaner, who was formerly the enemy of the Missionaries, and who occasioned the ruin of the Settlement at the Warm Bath, in the Great Namaqua Country.

MR. Ebner writes thus:—'Who could have imagined, that the late persecutor of the Christian congregation at the Warm Bath, should so suddenly be changed;—that the furious Africaner would be turned from a devouring lion, into a gentle lamb! The prayer of the children of God seem to have been heard, and Mr. B—'s wish fulfilled.—"May the Lord change his heart, that, like Saul of Tarsus, instead of being a persecutor, he may become a promoter of the cause of Christ!" This really now appears to be the case; for he is very zealous indeed in reading the word of God, and conversing thereon with the people.'

Mr. Ebner then proceeds to relate the circumstances of his removal to this place, and the commencement of his Missionary labours, with their apparent success. Some of the children, he says, begin to seek the Lord by prayer. He also mentions, that a man from the Damara country had called upon him, who, with great simplicity, related his experience.

On the 23d of July, he baptized the first fruits of his Mission in this place: three men and five women. *Two of the former are the sons of the chief*, Africaner. 'May the Lord confirm, preserve, and strengthen them.'

On the 24th of September, he conversed with Africaner on the state of his soul. He freely acknowledged his sin with much solemnity; and especially his having been a murderer; but expressed his hope in Christ, and that he would hereafter preserve him from sin.

Mr. E. expresses an earnest desire for assistance in his work; and his expectation that Pella, which place he had left, would soon be supplied by Mr. Marquard (lately arrived from England) and Mr. Bartlett, from Bethelsdorp. He adds, 'Brother Saas, labours with success among the Corannas.'

CAFFRES.

By a letter from Mr. Read, of Bethelsdorp, to Mr. Campbell, dated Jan. 8, 1816, it appears that there is now a pleasing prospect of introducing the gospel among the Caffres, hitherto a wild and hostile race, but very numerous, supposed to be 100,000 in number. Individuals of that nation, who have visited Bethelsdorp and other places, having heard the gospel, have returned to their country and spread a favourable report. A woman, particularly, took a Bible with her from Bethelsdorp, which she reads amidst groups of attentive people. A singular individual also, a native, goes from place to place, calling the attention of the people to religion; declaiming against war, and exhorting his countrymen to pray to the true God. Such effects are already produced, that a large kraal is distinguished by the name of *Praying Caffres*. They have repeatedly sent messages to Bethelsdorp, intreating that Missionaries may be sent among them; thus, literally crying out, like the man of Macedonia, 'Come, over and help us!' They have sent Mr. Read word, that when he comes, he need only light a fire by way of signal on his side of the Great Fish River, and they will immediately cross to conduct him over. Lately, when a British officer had occasion to go into Caffraria, it being reported that a Missionary had arrived, the Caffres assembled from every quarter to welcome him. Duly affected by those striking indications of the divine pleasure, Mr. Read designs to visit the country in his way to Lattakoo; and Mr. Williams, one of the Missionaries intended for that place, has volunteered his services for the purpose of commencing the Caffre Mission.

CIVILIZATION.

While the religion of the gospel is spreading rapidly in South Africa, civilization, its constant companion, is making equal progress. From a report just received of the settlement at Bethelsdorp, for the year 1815, it appears that the number of inhabitants, including the present residents, the people engaged in cutting and sawing timber, and the Hottentots now serving the farmers, amounts to 1170,—the number of cattle and sheep, 2,672; and the number of waggons, 24.

More than 30 men are constantly employed in hewing and sawing timber, which is sold to a Mr. K. who transports it by sea to Cape Town, and for which return is made in various articles of utility. Much timber is also carried to Witenhagen and Graaff Reinet. From 12 to 20 men are employed in getting bark; others in burning lime; and others in carrying salt into the interior.—There are also two wheel-wrights, six carpenters, two shoemakers, two bricklayers, several brick-makers, one butcher, one tanner, three thatchers. Many of the women assist their husbands in gardening, making matts, baskets, blankets of sheep's skins, &c. Thirty girls are daily taught to knit; and there are 18 girls in the sewing-school, who make shirts for sale. About 47 children read in the Bible, write, and make some progress in arithmetic.

Will any now say that the Missionaries neglect civilization? Let the friends of the Society tell all the world what the gospel has done for Hottentots; and that a handful of Missionaries have done more in a few years to promote civilization in Africa, than a host of philosophers could have effected in a century.

Since the commencement of the Institution, there have been baptized,

Adults, 442
Children, 289

Extract of a Letter from the Rev. G. Thom, Cape of Good Hope.

Beside our English services, we have seven in Dutch every week. Two of them are appropriated for conversation and prayer. The following questions and answers at these, may give you an idea of my method of instruction in a catechetical way, which I find to be very useful, and preferable very often to every other; and will also discover something of the knowledge and

disposition of heart, of candidates for baptism chiefly. You have in this paper the naked truth, translated as nearly as terms will admit, from one language to another. Yours, G. T.

Questions put to several Candidates for Baptism and some baptized Converts, with their Answers. Cape Town, Nov. 15 and 17, 1815.

1. *Rachel* (free) formerly professed to be of the Mahometan faith; but was baptized by me in April last, aged about 68 years.

Question. How is it now with your heart, Rachel? — *Answer.* I feel but little; but I wish to feel more of the love of Christ. This I know, that I am a sinner.

Do you hate sin?-- Yes, *that* I know, that I hate sin.

Why do you hate sin? — Because I love God. I depend on the ascension of Christ Jesus to Heaven.

Do you doubt if God will perfect his work in you? — No, I trust he will give me grace.

Then you do not doubt, if he will bring you to Heaven at last? — No, I doubt not.

2. *Christiana* (a slave) aged about 60.

What have you to tell me?— I depend only on Christ. He *can* and *will* help me. There is no other way but by him.

How do you know that there is no other way than by him?— By his word.

What would have become of you if you had never heard the word of God? — I should in sin have fallen, in sin remained, and have been for ever lost.

But when you heard the word of God, was you then a sinner?—Yes, Sir, I am *born* a sinner. I was a great sinner.

Do you think you have some marks of a Christian? — Not many, Sir.

What marks have you? — I cannot say that I am converted; but this I know, that my walk and conversation go that way.

Can baptism help you? — No; if my soul is but safe.

But is it not your duty to obey the commands of Christ? — Yes.

What are his commands? — To love God and our neighbours as ourselves.

Is baptism a command of Christ? -- Yes; it is a command of Christ.

Have you no desire then to be baptized? — Yes, I wish that I may; and that I may be baptized by God's Spirit.

[*To be concluded in our next.*]

Extract of a Letter from Mr. Davis.

Demerary, Jan. 12, 1816.

MR. ELLIOT has opened a house for preaching at the further end of the town, where he may be attended by numbers of people who could not conveniently come to the chapel, which is better attended than ever by persons of all colours. The poor negroes, in particular discover in the whole of their conduct, the powerful effects of the gospel. I have lately married about 60 couples of them; nearly half of them come from about 20 miles up the river. It is much to the honour of Religion that, among the negroes who behave in a refractory way, or are punished for theft, &c. there has not one been found of all that attend the chapel.

Extract of a Letter from Mr. Hyde, St. John's, Newfoundland.

ON Monday night, Feb. 12, an alarming fire broke out which spread with great fury; and as the whole town is built of wood, the most dreadful consequences were feared. One hundred and twenty houses were consumed before it could be got under, and fifteen hundred people are deprived of their habitations. Had the fire reached the provision stores, the whole population would have been in danger of being starved. A liberal subscription has been commenced, which already amounts to 2,200*l.*

The Rev. Mr. Sabine, late of Tunbridge, is going out to be the Minister of a congregation at St. John's, Newfoundland.

MISSIONARY COLLECTIONS.

[*Collections and Anonymous Donations, from 16th March to 16th April, inclusive.*]

	£		
Rev. Mr. Longmire and Friends, Hargrave	5	0	0
Auxiliary Society at Mortlake, by Mr. Frampton	10	0	0
Missionary Association at Ware, by Rev. Mr. North	14	0	0
Auxiliary Society, Southgate, by Rev. Mr. Lloyd	8	8	0
Penny Society at Sutton, Valence, by Rev. Mr. Roaf	15	0	0
Female Teachers, Adelphi Chapel Sunday School	1	10	0
Rev. Mr. Edwards and Congregation, Marlow, by Rev. J. Campbell	11	6	1
Rev. Mr. Hersant and do. Beaconsfield, by do	14	0	0
Quarterly Missionary Prayer-Meeting, at Lock's Fields Chapel, by Rev. G. Clayton	33	3	3
Rev. J. Browne and Friends, North Walsham	12	17	0

Penny Society at Bromyard, by Rev. J. Banfield	£	4	4 0
Cork Missionary Society, by Mr. Cruikshank, Treasurer		25	0 0
A few Friends, by Rev. S. Hackett, London		5	16 8
Female Auxiliary Society at Reading, by Mr. Tanner		23	9 0
Auxiliary Society at Farnham, by Rev. Mr. Johnson		24	0 0
Collection at Northop, Wales, by Mr. J. Williams		9	3 5
Do. Rhosemore, do		4	18 7
Do. Halkin do		2	13 0
Do. Flint, do		2	0 0
Auxiliary Society at Oakham, by Rev. G. Forster		6	0 0
Juvenile do. at Hadleigh, by Rev. Mr. Cox		5	0 0
Rev. Mr. Kingsbury and Friends, Cuversham		6	6 0
A few Friends at Sidmouth, by Rev. Mr. Ward		12	0 0
Penny Society at Hayes, Middlesex		3	3 0
Female Friends at Caernarvon, by Mrs. A. Owen		3	0 0
Collections at Purfleet, Aveley, and S. Ockendon, by Rev. A. Brown		8	4 0
Auxiliary Society at Elgin, N. B.		20	0 0
Do. Bury St. Edmunds, by Mr. Paul, jun.		12	10 0
Anderston Mission Help, by Mr. Frazer		25	0 0
Rev. Mr. Hunt and Friends, Chichester		50	0 0
Auxiliary Society at Norwich, by Mr. Butcher		64	17 9
Cambridgeshire Auxiliary Society, by Mr. Haylock, Treasurer		223	12 5
Glasgow Relief Congregation, Auxiliary, by Rev. R. Brodie		5	0 0

Beccles District Association.

Collection at the Annual Meeting	£19	6	7		
Beccles Auxiliary Society	15	6	2		
Bungay do.	9	14	6		
Cratfield do.	5	5	0		
Denton do.	5	2	6		
Halesworth do.	5	5	0		
Southwold do.	2	12	6		
Yarmouth do.	21	19	9		
				84	12 0
Auxiliary Society at Harleston, by Rev. T. Fisher				24	17 0
Do. Hollywell, Rev. D. Jones				10	0 0
Do. at Poole, by Rev. T. Durant					
Annual Subscriptions	£41	5	6		
Weekly do.	66	14	6		
Donation by a Friend	6	0	0		
				114	0 0
Rev. N. Rowton and Friends, Foleshill				2	0 0
J. C. B.				1	0 0
Juvenile Society at St. Alban's, by Mr. J. Newsom				37	11 6
Penny-a-Week Society, and Subscriptions at Sutton, near Thirsk, half-year, by Mr. T. Squire				7	0 0
Juvenile Society at Sawston, near Cambridge, by Rev. J. Irons				7	0 0
Market Drayton, Part of Penny Subscriptions, by					
J. Boughey	£2	0	0		
A Friend at Sitley	1	0	0	3	0 0
Bala, Six-Monthly Contributions, Sunday School at the Chapel of the late Rev. T. Charles				10	14 2
Newbury Penny-a-Week Soc. and Subscriptions, by Rev. W. Dryland				24	4 6
Reading Christian Union, by Mr. Fenton	£7	10	0		
Do. Female Penny Society, Rev. Mr. Douglas	7	0	0	14	10 0
Rev. J. Johnson and Friends, Wickham-Brook				10	10 0
South Devon Auxiliary Society, by Mr. Parr (balance)				85	10 0
Woodbridge Association, in aid of Missions, at Rev. Mr. Price's, by Mr. G. Eley				5	0 0
City of Dublin Female Association, by Mrs. Ardell				40	0 0
Armagh Missionary Society, by Rev. Mr. Johnston, Secretary				47	2 0
Rev. J. Small and Congregation, Axminster	£25	0	6		
Sunday School, do.	1	0	0	26	2 6
Tyrone Auxiliary Society, by W. Weir, Esq. Treasurer				50	0 0
Bristol do. balance of Account, by W. Skinner, Esq. Treasurer				115	5 4
Bridgend Penny Society, by F. Dace				6	0 0
R. H. by Rev. T. Lewis				1	1 0
R. I.				5	0 0

Whitby Auxiliary Society, by Rev. T. Young							
Female Auxiliary Society	£	21	6	6			
Cliff Lane Sabbath School		0	17	6			
Rev. G. Young and Friends		4	4	0			
					£	26	8	0
Produce of Mr. J.'s Friendly Missionary Box						1	2	6
Collection at Reading Chapel, by Rev. G. Collison						75	14	0
West Riding Yorkshire, Auxiliary, by Mr. G. Rawson						900	0	0
Sunderland Auxiliary Society, by Rev. J. Abernethy						20	1	0
Basingstoke Penny Society, by Rev. J. Jefferson						15	0	0
Cambraes Missionary Association, by Mr. Stevens						6	6	0
Bury St. Edmunds Penny Soc. Three Quart. of a Year, Rev. C. Dewhirst						24	0	0
Whitby, by Rev. J. Arundel.								
Juvenile Missionary Society	£	13	10	6				
Missionary Box, Sunday School		0	14	2				
Ladies' Penny Society, Eight Months		13	3	6				
Annual Subscriptions		6	6	0				
						33	14	2

Lancashire Auxiliary Society, by R. Spear, Esq. Treasurer.

Leaf Square Grammar-School Assoc. Rev. J. Clunie	£	12	10	8			
Youth's Auxiliary Society, Grosvenor Street, Manchester, by Rev. Mr. Roby		20	0	0			
Warrington Auxiliary Society		62	3	10			
						94	14	6
Manchester, Mosley Str. Association, by Rev. Mr. Bradley		67	0	0			
The Sunday School Auxiliary Society		7	0	0			
Congregation at Bamford, by Rev. Mr. Gray		6	3	6			
						80	3	6
Shrewsbury Auxiliary Society, by the Rev. Thos. Weaver, including £5. 6s. from the Children in the Swan Hill Sunday School						105	0	0
Hull and East Riding Yorkshire Auxiliary Society, by Mr. S. Bowden, Treasurer						108	0	8
Hull Juvenile Auxiliary Society								
Annual Subscriptions	£	138	13	11				
Donations		5	16	1				
						144	10	0
Chester Auxiliary Society, by Mr. J. Williamson, Treasurer						120	14	9
Sunday School Children at Lady Huntingdon's Chapel, Bath, by Mrs. Jacques	£	9	15	0				
Master and Miss Carpenter		1	6	0				
Mr. James		1	0	0				
						12	1	0
Scarborough Auxiliary Society, by Rev. S. Bottomley						15	15	7
Glasgow Relief Congregation, Auxiliary, by Rev. Mr. Brodie						5	0	0
Rev. J. Rowton and Friends, at Foleshill						2	0	0
Poole Auxiliary Society, by Rev. Mr. Durant						114	0	0
Tonbridge Chapel Juvenile Society, by Mr. Marsh, Treasurer						8	8	4
Two Widows, by Rev. J. Hyatt						2	0	0

Auxiliary Societies in London and its Vicinity.

East London, by Geo. Green, Esq. Treasurer.

Rose Lane, by Rev. Mr. Williams	£	27	0	0			
Stepney, G. Ford		6	4	6			
Pell Street, P. Stodart		17	0	0			
Old Gravel Lane, J. Hooper		15	1	6			
New Road, A. Reed		66	19	6			
Pell Street, T. Clout		11	11	2			
Salem Chapel, J. Vaulin		15	15	0			
Rev. Mr. Oates and Friends		2	13	0			
Sion Chapel		5	16	2			
Do. Sunday School		11	0	5			
Do. Mrs. Gander and Friends		7	4	9			
Do. collected in the Vestry		2	2	0			
						188	8	8
Bethnal Green, by Mr. Mead, Treasurer						70	4	6
Hackney District, by Mr. Pearson, Treasurer.								
Half-year's Subscription	£	89	5	10				
Walthamstow Branch		51	5	5				
						140	11	3

Hoxton Female Society, by Miss Wilson				£126	0 0
White Row Juvenile Society, by Miss Goode				20	13 6
Broad Street Female Juvenile Society, by Miss Wilkinson				51	9 0
Fetter Lane do. Miss Griffiths				30	7 0
Do. Auxiliary, by Mr. Bunnell				23	5 0
Horsleydown Female do. by Miss Turner	£40	0	0		
Do. Male, Mr. Fountleroy	50	0	0	90	0 0
Surry Chapel Female Auxiliary, Mrs. Neale				157	8 6
Tottenham Court Chapel, by Rev. J. Hyatt.					
Female branch	£250	6	5		
Male do.	116	0	0		
				366	6 6
A few Friends, holding a Weekly Prayer-Meeting, belonging to Tottenham Court Chapel, by Rev. J. Hyatt				8	15 0
Tabernacle Auxiliary Society, by Rev. Mr. Wilks, Treasurer.					
Subscriptions	£347	10	0		
Charity School	18	11	10		
Catechetical School	15	1	3		
A Family of Brothers, at a Monthly Prayer-Meeting	6	8	8		
A Family Benefaction	2	0	0		
				389	11 9
Holywell Mount Chapel, by Rev. Mr. Platt.					
The Sunday School Children	£12	0	0		
Sundry Friends	16	13	1		
				28	13 1
Clerkenwell Society, by Mr. Holmes, Treasurer				130	0 0
Miles Lane Juvenile Society, by Mr. Grove, Treasurer				80	0 0
Founders' Hall Society, by Rev. Mr. Strutt.					
Collections	29	18	6		
Sunday School	9	1	0	38	19 6
Islington Auxiliary Society, by Mr. Steell, Treasurer				146	7 9
London (West) Auxiliary Society, by Mr. Walker, Treasurer.					
Gate Street Branch, Rev. G. Williams	£20	0	0		
Wells Street do. Rev. A. Waugh	47	0	0		
Orange Street do.	77	16	0		
Crown Court, Rev. G. Greig.					
Gentlemen	22	10	3		
Ladies	43	4	0		
Juvenile	22	4	0		
A few Friends, by Mr. Nisbett	2	10	0		
Donation by a Friend	1	0	0		
				36	4 3
Swallow Street Juvenile Society.					
Girls	£3	9	6		
Boys	3	6	8		
Teachers	7	17	3	14	13 5
Southwark Auxiliary Society, by S. Robinson, Esq. Treasurer					
Camberwell, by Rev. J. Innes	£36	18	5		
Stockwell, by Rev. T. Jackson	80	0	0		
Surry Chapel Juvenile Society	44	4	4		
Mint School do.	10	3	0		
Prayer-Meeting at Mr. Kesterton's	10	0	0		
Balance of General Subscriptions	89	5	2		
				270	10 11
Nottinghams. Leicesters. and Derbys. Auxiliary Society (particulars hereafter) by Mr. Nunnelly, Treasurer				261	11 8
A few female Friends, Brydges Street, Covent Garden, by Mrs. Moss				12	11 6
Marine Association, by Mr. Davies				2	0 0
Auxiliary and Juvenile Societies, Kensington, by Rev. Mr. Leifchild				17	0 0
An Auxiliary Card, by Mr. John Smith				0	11 6
Ladies' Auxiliary Society, Brighton, by Rev. Dr. Styles				31	14 6
Religious Conversation Society at Deal, by Mr. Soames				4	0 0
Legacy, by Mr. W. West, late of Northampton				50	0 0
Mr. Fox's Sunday School, Bethnal Green Road, by Rev. Mr. Platt				1	14 1
Adult Sch. Meeting-House, St. Thomas's Sq. Hackney, by Mr. Pearson				3	8 2
W.				10	0 0
E. C.				1	1 0
W. T. and J. S. Dover				1	11 6

ON THE IRISH EVANGELICAL SOCIETY.

Lo, a spot of land most glorious!
Arm'd with rocks, and girt with sea;
Where in triumph reign victorious,
Faith, and Law, and Liberty:
Happy nation!
Still *more* happy let her be.

Britain! 'tis a name enchanting,
To all countries far and near;
Rich in mercies to the wanting,
Blest are all within thy sphere:
Truly blessed,
Let them be from year to year!

Ah! but is there not a nation
Near thee, on the western shores,
Claims to the a near relation,
But deprived of thy rich stores?
'Tis Hibernia,
Who thy gospel aid implores.

Yes, we have a little sister;
Shall she be neglected still?
Shall we not henceforth assist her?
Yes, we *ought*, we *can*, we *will*:
Good Britannia
Shall her horn of plenty fill.

Now with warm affection glowing,
Moved by her plaintive cries;
More and more their ardour growing,
They assemble,—they devise;
Now they hasten
With the gospel's rich supplies.

Now they fly,—the light of Heaven
Through Hibernia's isle to spread;
Peace divine, and joy are given,—
Guilt and Darkness captive led:
Superstition
Fears, and faints, and drops her head.

Go ye on, increase in numbers,
On the arm of Jesus rest;
Let not one indulge his slumbers,
And our sister isle is blest!
Yes, so blessed,
As to rank among the best!

Y.

ON THE DEATH OF THE REV. G. LAMBERT,

OF KINGSTON UPON HULL.

Mourn, favour'd Kingston, at thy loss sustain'd
In one respected, and of high repute,
For labors great and useful, and a life
Upright and holy by restoring grace;
In *Lambert* fall'n! who half a century taught,
To list'ning crowds, by sacred love inspir'd,
Such heav'nly truths as must thy peace concern,
In life, and death, and in the world to come,
To man unknown: he now no more to speak,
Save by example left, or solemn tomb,
Far hence departed from this vale of tears.
O bless'd departure! when the spirit, free
From sin and imperfection, soars on high
To realms of purity and endless day!

Oft on the Sabbath had this favour'd man,
With glowing zeal and energy divine,
Thy thousands warn'd; and taught them how to find
The way to Heaven, and its peace enjoy;
How grace, and pardon, and immortal life,
Come free to man unworthy; of his sin
Indeed convinc'd, and exercising faith
Divine and true (itself a fruit of grace)
In him exalted who has man redeem'd
By wond'rous means; and how, by righteous deeds,
By walk and tempers sweet, they might adorn
Messiah's Gospel, and his name enhance.

So, on the Sabbath, ere yon sun declin'd
The western skies, while full of days improv'd,
Successful, bless'd, and as a shock of corn
Full ripe and fair, his soul was gather'd hence
To heav'nly rest; where ransom'd spirits shine,
More bright and splendid than the orb of day,
Before the throne of God; nor ever cease,
With joys high rais'd, beyond what mortals know,
Him to adore who bought them with his blood!
But, Muse, forbear! nor *man*, however great,
Or wise, or good, or useful, or renown'd,
Dare to extol; for this were to offend
The faithful here, and all in Heav'n above;
But chiefly Zion's King! to whom all praise
Is ever due, and ever must be given;
Since every power, talent, gift, and grace,
Comes from above, and is by man receiv'd.

Amicus.



Blood sc

Revd. David Charles.
Carmarthen.

Pub by Williams & Son Strand near Exeter Change April 1810

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JUNE, 1816.

MEMOIR

OF

THE LATE MR. JOHN STEPHENS,

MISSIONARY STUDENT.

THE possession of "five talents" is the lot of very few individuals of our race. Two or three such persons, perhaps, are found in an age. Such were Newton and Locke among philosophers, Milton among poets, and Whitefield among preachers. One, at least, of this distinguished class, to say nothing of the living, has appeared in our own day; and it was but for a day that he appeared.

> "He came like lightning from the skies:
> He seem'd as dazzling to the eyes;
> As prompt to disappear."

Our readers need not be told that we refer to Thomas Spencer.

We do not place the subject of this Memoir so high in the scale of talent. The far greater number of the servants of Christ are represented, with regard to their endowments, by the individual in the parable to whom "two talents" were given; and we conceive that, in this middle class, the deceased youth of whom we speak may be considered as having occupied an elevated station. We learn from his tutor, that his talents as a student were highly respectable; and we gather from various quarters, that his abilities as a preacher were peculiarly striking.

One of the most prominent features in his character was vigour and resolution of spirit, inducing him to perform whatever he undertook with all his might, and soul, and strength. This quality of mind is either useful or pernicious, according to the character of its possessor. If he be wicked, it makes him notorious for wickedness: — "He does evil with both hands earnestly," according to the strong language of the prophet Micah; and "draws sin, as it were, with a cart-rope," according to the yet stronger figure which the prophet Isaiah employs.

The parents of John Stephens bear testimony that their son, while quite a child, was remarkable for so much obstinacy and perverseness of disposition, that they were led to forebode trouble and sorrow as the mature fruits of this unpromising temper; and these fears were strengthened, by their perceiving the chosen companions of his play to be wild and riotous boys. This resolution of soul, however, which

was at that time nothing better than obstinacy, was afterwards directed into a proper channel, and, in connexion with other qualifications, seemed to mark him one for eminent usefulness in the arduous work after which he aspired.

It will be proper now that we state the manner in which this happy transformation of character was effected; which statement we shall give almost entirely in his own words, as taken from a paper containing a record of his Christian experience, bearing date December 3, 1813.

"Being born of religious parents, I was brought up in my childhood to attend the means of grace under the Rev. Mr. Harries, who was at that time pastor of the Independent church in Stroud, Gloucestershire, of which my father and mother have many years been members; and though, alas! I felt nothing of the saving effects of the word, I had a strong attachment to Mr. H.; and when he removed to Abergavenny, I was much distressed on that account. In the year 1809, Mr. H. obtained a situation for me at Abergavenny; and I was the more willing to go, from the regard which I felt for him. Being afterwards, in this situation, exercised with various trials, I began more seriously to peruse the Scriptures; and finding Jesus Christ represented therein as the Friend of the distressed, I began to examine whether I had any sufficient reason to look to Him as my Friend. Upon reflection, I found that I had been trampling upon his authority, and despising his invitations! I now began to see my ruined condition, both by nature and practice. For a considerable time I felt great distress of mind; which was much increased by hearing Mr. Harries preach from Acts xvii. 30, 31, on the subject of final judgment. This distress continued till the following Sabbath; when Mr. H. preached from the words, "Sir, we would see Jesus." As he was describing the feelings of the enlightened sinner, desirous of seeing Jesus, I found great consolation, as my own experience was clearly described. From that period I had greater pleasure in perusing the word of God, and attending the ordinances of divine worship: and some time after, having, as I trust, given myself to the Lord, I joined in communion with the church at Abergavenny, of which Mr. H. was pastor."

Thus was this youth delivered from the power of darkness, and translated into the kingdom of the Son of God; and being thus made free from sin, he became the servant of God, and therefore of necessity concerned to promote the cause of his Master.

That ardour of mind which belonged to him, was now employed on the most important of all subjects, — Religion; and his anxiety was directed, not merely to his own salvation, but to the salvation of others. It appears that he almost immediately turned his thoughts to the work of God in foreign lands. On this subject he thus expresses himself, in the paper from which the former extract was taken:

"Ever since the Lord, by his Spirit, has, I trust, convinced me of the value of my soul, and of the excellency of the salvation of Christ, I have felt tenderly for the poor Heathen, who are destitute of the means of instruction, and are perishing for lack of knowledge; and I have found a secret inclination, if it were the will of God, to engage in the Missionary Cause. At first there seemed no likelihood of my desires being realized; but since that time, Providence has appeared in a remarkable manner to favour my views; and my inclination to go as a Missionary has increased, particularly since I attended the Missionary Meeting at Bristol; and I am ready, through

divine assistance, to suffer all privations, and endure all difficulties attendant on such a responsible undertaking, though sensible of my own inability and insufficiency."

After he had continued some time in Abergavenny, he returned to live with his parents, bringing with him a recommendatory letter from Mr. Harries, addressed to his successor in the pastoral office at Stroud. The youth was shortly afterwards called upon to take part in a meeting for social prayer; — and never will those who were present on that occasion forget the wonder and delight which the prayer of this youth excited in their minds. He was not then 16 years of age, and appeared to be much younger. His voice was at that time remarkably slender and childlike. There was, besides, a puerile simplicity in his expressions, accompanied by all the gravity, seriousness, and composure of old age, which rendered his prayer peculiarly impressive: and from this, the first, specimen of his fitness for the service of God, which his friends in Stroud witnessed, it was scarcely possible not to augur yet greater things than these.

The ministers and other friends, to whom he communicated his wish to engage in Missionary Service, concurred in forwarding his views; which at the same time, on account of his extreme youth, they judged that opportunity should be afforded for the developement of his character and gifts before they came to a final decision. Such an opportunity was furnished by the liberality of the Rev. John Williams, of Stroud, who gratuitously afforded him the means of classical instruction for a full year, besides materially assisting his parents in the expence of his board; which would otherwise have been burdensome to them, as having a large family, and being possessed of but a small portion of this world's wealth. Towards the expiration of the year, he applied, with the approbation of his friends, to be taken under the patronage of the Missionary Society; and, having been accepted as a student on probation, entered the seminary at Gosport; that interesting spot, — that fountain of joy to thousands of our race, whence so many streams have issued, and are yet issuing, not only to make glad the city of God, but to cause the "wilderness and the solitary place to rejoice and to blossom as the rose."

His demeanour, as a student, was such as to adorn the doctrine which he professed. While he was not slothful in college-business, he continued "fervent in spirit, serving the Lord;" and as a Missionary student his character was truly exemplary. Indeed, with regard both to his qualifications for this work and the cordial attachment which he felt towards it, there has never been more than one opinion among those who knew him:—His whole soul seemed to be absorbed in this object.

In writing to a young friend, who had expressed some inclination to engage in the same work, but who hesitated to decide, he thus expressed himself:—

"My dear brother, — Millions, millions of Heathens are crying "Come over and help us." A brother, a friend, and fellow-labourer is saying—Come, let us go together, and declare the mercy of God to a perishing world; but, alas, at present, all to no purpose. I really wonder how your conscience can let you have any rest, if, after having felt a desire to go, you now draw back. For my own part, I sincerely believe that, were I to stay in England, it would break my heart. It would be a hell upon earth, were I not to go abroad."

In a letter which he addressed to a minister, he wrote on the same subject as follows: —

"I am happy to learn by your letter that the work of the Lord is

prospering among you. It quite animates my soul to hear of the prosperity of Zion in my native land; but where shall I find language to express the feelings of my heart, when I hear of the salvation of the Heathen! O, how I long to be qualified and sent forth, that I may preach among the Gentiles the unsearchable riches of Christ! However, I rejoice that every day 'leaves but the number less.' I am often very much encouraged at the conclusion of a week, by the following considerations:—the glorious day will soon appear;—there is one week more gone;—and after a few more are elapsed, I shall retire to rest for the last time in my native land. May the Lord hasten it in his time!"

When four of his brethren were dispatched to Latakkoo, he longed to go with them; and looked wishfully after the vessel in which they were embarked. So ardent indeed was his desire to go abroad, that, although by no means deficient in affection to his relatives, he declared that he longed for the time when he should bid a last adieu to his parents and friends.

Inasmuch as it was in his heart 'to spend and be spent' in his Saviour's cause, it was no doubt acceptable to his Master that it was in his heart. The disposition was accepted, but the service was not required. His Lord said to him, ere he had entered on his work, "Come up hither."

During the vacation, in the autumn of 1815, he visited his friends in Gloucestershire and Wales; and preached with much energy and acceptance to very crouded congregations; and it is believed not without success. He was however too careless of his health and strength; and returned to his studies, at the close of the vacation, much indisposed. Soon after his return, his indisposition assumed a more alarming aspect, and terminated in a rapid decline.

His attachment to Missionary Labour did not forsake him in his sickness, as will appear from the following expressions, which he used after he had experienced a temporary amendment in health.

"When thinking of death, I began to try how I could part with friends. I was thankful that I had been permitted so lately to see them, and found that I could give up all; but when I came to think of the Missionary work, I was lost. Not but that I was sure God could get much better instruments to carry on his work; and that when he takes away one he can raise up a number in his place. The thought, however, was exceedingly trying; that passage sounded continually in my ears, "Come over, and help us." I have no desire to live, if it be not to live as a Missionary; and this thought comforts me, That if God has work for me to do, he will spare me to accomplish it. Therefore I leave it with Him who has infinite wisdom, and will do all things well; 'For me to live is Christ; and to die is gain.'"

He was soon to experience the truth of the words "to die is gain." His sickness was to be unto death, and could not be removed by all the means which were employed; but his mind was kept in perfect peace, being stayed upon God. He had maintained, while in health, communion with his heavenly Father; and had much of the life of religion in his soul. When, therefore, his Master sent the summons for his removal, he was not alarmed, but had hope in his death.

The last scene of his life will be best described in the words of his fellow-student, Mr. Knill:—

"On the Monday preceding his death, he spoke with peculiar delight of "the City which hath foundations." A friend sitting by, said, 'You will soon be there.'—"I trust I shall," said he. "I have no doubt of it; for he hath made with

me an everlasting covenant, ordered in all things, and sure." About midnight his whole soul was wrapt up in thoughts of Heaven; and with his usual energy, he exclaimed,

'O glorious hour,—O blest abode,
I shall be near, and like my God!'

"On Wednesday night I watched by him, and on entering his room, "See," said he, "I am going home a little before you;—my Father is going to take me to himself." — Through the night his thoughts were frequently wandering; but at every lucid interval, as naturally as the needle turns to the pole, so did his mind revert to sacred things. In the morning he revived, and seemed much better. It was asked, 'Shall we pray with you?' "Yes;" 'What shall we pray for?' "That my numerous sins may be pardoned through the precious blood of Christ, and that I may be accepted through him." 'What shall we thank God for?' "Thank him for all his mercies; — thank him for the riches of his grace."

"On Thursday night he grew weaker and weaker. Twice in the course of the night he appeared earnestly engaged in preaching to children: a service which he had often performed when in health, and for which he had a peculiar talent. As the day drew on, his friends heard him praying earnestly for pardon in the Saviour's name; and in a few moments the spirit which had animated his body a little more than nineteen years, took its flight to the regions of eternal bliss.

"On the following Tuesday his remains were conveyed to the burial-ground at Alverstoke. Three of his friends with his tutor and fellow-students followed him to the grave, and saw him safely lodged by the side of a dear brother, Mr. Blackbone, whom fifteen months before he had followed thither."

Funeral sermons were preached on the occasion of his death, by Mr. Bogue, at Gosport; Mr. Harries, at Abergavenny; Mr. Williams, and Mr. John Burder, at Stroud. At all these places very large congregations assembled; and in the last-mentioned place, where he had so lately preached, the crowd was unusually great, and some hundreds of people were unable to gain admittance. So deep an interest had the character, the talents, and the death of this youth excited in the place which gave him birth.

May it please God to excite in the hearts of the readers of this Memoir, and especially of its youthful readers, admiration of the character which it exhibits, and earnest desires for the influence of that grace by which it was formed and sustained!

May many pious youths be stimulated to tread in his steps, and embark in the service after which he so ardently panted! If this desire shall be realized, it may appear at a future day, that eminently fitted as Stephens appeared to be for the missionary warfare, he, like Sampson, has effected more by his death than he might have done, had he continued for many years on the field of battle.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning Providence
He hides a smiling face."

THE EVIL OF DESERTING

AN ACKNOWLEDGED PASTOR

FOR

POPULAR PREACHERS.

Why gaddest thou about so much to change thy way?—Jer. ii. 36.

THE present is a period of much religious profession; and it must be confessed, that the character of our own times presents many

traits peculiarly gratifying to the eye of a Christian. He sees his holy religion, not merely surviving ages of cruel persecution, — of deplorable fanaticism,--of grievous heresies, — and of daring infidelity; but passing, with undiminished majesty, in all the glory of a triumph, from nation to nation, and claiming and receiving the homage of their faith, love, and obedience. He sees her, especially in this highly favoured land, leading in her train men of all ranks and pretensions in life. The nobleman, the statesman, the learned and the unlearned, the rich and the poor, are eager to give attachment to her cause. Institutions suggested and recommended by her benevolent spirit, are supported with a liberality unknown to former ages; and we exult in the progress she has already made in the illumination of the world. We congratulate each other on the prospect, every day brightening before us, of the speedy accession of the Redeemer to the promised throne of universal sway. We seem to feel that the faithfulness of God is largely demonstrated by the answers he is now making to the often repeated prayers of his people for the spread of the Gospel. The Son appears to be even now realizing his Father's great bequest of the Heathen for his inheritance, and the uttermost parts of the earth for his possession.

The existing state of Christianity is, in this view of it, truly exhilarating; nor is the consideration of the special instrumentality allotted to our country for promoting these great and gracious purposes of Heaven to be slightly estimated. We are bound, as a nation, to be deeply grateful; and conceiving ourselves held up by the distinguishing arrangements of a wise Providence to the watchful view of an awakened world, whose observation we are solemnly challenging by the very serious part we are acting, we must feel our character inevitably committed in favour of the truth as it is in Christ Jesus. Elevated, as it were, on a central eminence to the gaze of the whole religious world, we cannot but be powerfully influential; and the responsibility thus contracted is of the highest order. Would to God that our religious character were of the exemplary correctness and purity demanded by that awful responsibilty! But, alas, we all sin, and come short of the glory of God!—Yes; in many things we all offend. But, not intending a *general* declamation against the numerous inconsistencies of our religious character and conduct, give me leave to venture a few remarks on one in particular, which has long been felt as a *great* evil, which is still acknowledged to be an *increasing* evil, and which involves, in its continuance and growth, many other evils of no small moment.

The evil to which I allude is that of *multitudes, who are considered as rather strict professors of religion, taking frequent opportunities of forsaking the public instructions of their own acknowledged pastor or minister, and deserting the place where they were, in a great degree, pledged for their regular attendance, to fill the train of other preachers, who have, by whatever means, obtained the reputation of being popular.* This evil especially abounds in our metropolis. There the rage for hearing popular preachers is now so high, that it need only be mentioned to justify, in the estimation of serious observers, the strongest remonstrance that can be made against it. I do not myself reside in town; neither am I of that order of men whose strictures on such a subject might be considered by some as the burst of personal mortification. It is, however, impossible, with any knowledge of the religious character there, not

to be struck with the notoriety of the fact I have now stated. Occasional visits among families in London accustomed to public worship, can hardly fail to impress on a serious mind the conviction that the order of many churches must be greatly violated; and consequently their prosperity grievously injured by this irregularity in the conduct of their respective members and professed adherents. Coming from churches in the country, where greater uniformity of attendance is observed, you cannot help feeling that your friends in town have either never brought their minds to a settlement on religious questions, or, that in *gadding about so much, they must speedily change their way.* You feel that they are indulging a sort of religious dissipation. You see them pass from preacher to preacher, as from one public performance to another, in quest of amusement. They ask you, by way of *filling up your time agreeably*, to accompany them on these occasions. They repeat to you a list of popular preachers, with their respective stations and subjects; their days of performance, and the kind of interest to be excited by the peculiarities of their style and manner. In the mean while, at each interval of religious amusement, you inly lament the check which all this obviously gives to growth in grace, and a real conformity of the life to the rules of the Gospel.

I am aware of the many temptations to such a practice existing in a place of vast population, where Christians of all denominations are furnished with teachers of various, and not unfrequently, of the most respectable talent. But temptations to evil are to be resisted. When mere curiosity, or love of novelty would prompt him to waste the sacred hours of the Sabbath in search of an unprofitable gratification, it is the part of the Christian to deny himself; and to sacrifice a dangerous passion to sober unequivocal duties, in which he has reason to hope for the blessings of Heaven.

It is granted too, that preachers of popular talent are often, with great propriety, employed in London to plead for institutions of religious benevolence, which have just claims on the attention and support of Christians in general. On these occasions, large audiences, and that from every quarter, are not only desirable, but necessary. The cause, perhaps, is that of our common Christianity, and the best feelings of our nature are appealed to in its behalf; but here there is a general understanding that our attendance and support *ought* to be given. Whole churches with their respective ministers are now seen to attend; and, assuredly, the cause which attracts and unites the common feeling, will not derange, but contribute to the order, stability, and harmony of the churches. Besides, the government and observances of these institutions are regular; and their demands on the attention of the public not so frequent as to occasion any abandonment of more particular duties.

The evil under consideration arises, perhaps, in most cases, from a certain lightness of fancy, an unchastised, unsanctified taste, which must be gratified at the expence of the judgment and the heart. In many instances, I fear, the prophecy of Paul in his epistle to Timothy is unhappily fulfilled, — "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."

For all practices reputed censurable, the mind is sufficiently inventive of reasons to justify, or apologies to extenuate. In the present case, the culpable are not deficient in expedients for self-justification. These are various; but all, more or less, resting on what

they presume to be principles universally granted; — that the time occupied in hearing religious discourses cannot be misspent;—and that the genius of the Gospel is Liberty, which exempts them from control in the conduct referred to. The former of these assumptions is more commonly used for *inward self-complacency* than for any *rational defence* against an actual remonstrance from without. The latter is more specious than solid. Christian liberty is, indeed, a great and glorious privilege, which cannot be too highly prized, or too tenaciously asserted; but it is of importance to ascertain in what that liberty consists. Though we are not under bondage to any man, or set of men, as it regards the articles of our faith, or forms of worship, we are yet under the law to Christ. Our profession of allegiance to the great Head of the Church to which we belong, necessarily involves obligations incompatible with a loose, disorderly, attendance on the ministrations of his word and ordinances. Those obligations I presume not to teach; they commend themselves to the conscience of every man professing godliness; and my present address is chiefly to men of that description; nor would I prefer an indiscriminate charge of wilful negligence and contempt of the order and gravity of the Christian character against all who have contracted the habit complained of; but I would beseech them to consider, that, after the most charitable admissions, the habit is an evil that it becomes them to reform. I would beseech them to consider the admonition of the Apostle, who, while he exhorts us to "stand fast in the liberty wherewith Christ has made us free," is careful to add, "only use not liberty for an occasion to the flesh, but by love serve one another."

[*To be concluded in our next.*]

INSTITUTION

ON BEHALF OF THE

DAUGHTERS OF MINISTERS.

Sir, *To the Editor.*

PERMIT me to appeal to the public, through your means, in behalf of *the Female Children of pious Ministers*, whose slender incomes prevent them from giving their offspring a suitable education. For the *Sons* of these deserving men, Benevolence has exerted herself; but why is nothing done for their *Daughters?* Is it not of the last importance that *these* should be well educated? Allow me the privilege of speaking freely, as I feel for my sex, — the offspring of ministers. It is nearly five years since God condescended to employ me, in conjunction with a much more devoted female friend, privately to assist in educating the daughters of some excellent ministers of small incomes. We have rendered, we hope, lasting benefit to *some*; but *others* crowd upon our view, and excite the sympathies of our hearts. The plan, which has proved advantageous on a small scale, we wish to enlarge, and to open to ministers more extensively its benefits. If some appeal must be made to benevolent Christians, I am not afraid of exhausting their benevolence, while the triumphant car of a beloved Immanuel is advancing through the world. I trust many will feel, as I must confess I have, *condemned*, that they have not made the distresses of pious ministers their own. The children of these faithful men are not in reality *theirs* but *ours*. The fathers, having given themselves up for Christ's sake and our sake, labour night and day, watching for souls, as they that must give an account. They weep between the porch and the altar; and how many times may we have been the cause of their tears! — for if Paul complained of *stripes*, those inflicted on the mind

are the most severe; and perhaps we, by our evil surmises, our stripes, or spiritual declensions, may have been as rods to our ministers. Were they not gentle as a nurse toward her froward children, how much would our souls lose! I repeat it, then, we should be as nurses to their tender offspring, supplying the parents lack of time or money; seeing they have denied it to their children for the sake of our souls. We should regard their *daughters* especially, as our own; and apply to ourselves what the Apostle says of parents, according to the flesh: "He that provides not for his own, has denied the faith.' I am sure every generous and devout mind will feel that equity leads us to recognize the relationship and discharge its duties.

The following is the outline of a plan intended to be acted upon at Wakefield, in Yorkshire. It will be seen, that the furnishing of the House is all that will require the benevolent aid of private Christians, in order to carry the plan into effect.

Daughters of ministers, of any denomination, instructed in Reading, Writing, Arithmetic, Geography, History, and Grammar, Making and Cutting out their own Clothes, and in the various branches of domestic business. The Education, Clothing, and every expence (excepting Doctor's bills, journeys to and from their respective homes) to be included in 16*l.* per annum; allowing 12*l.* per annum for Board, and 4*l.* for Clothes. The Pupils to bring one half-year's Board and Clothes in advance; also a suitable stock of Clothes, Sheets, &c. as will be shewn them by list.

Children not exceeding the age of 10 years will always have the preference for admittance; but vacancies will be reserved at the commencement for six individuals of 14 years of age, and for six of 12. The former to remain two years in the Institution; the latter four.

Children coming at the age of 10 will not be expected to leave until 16, that they may be quite fitted to take some useful station in their families, or are capable of entering upon scholastic life, if thus directed by the views and wishes of their parents.

Their mode of living will be plain but plentiful. Bread with pure unadulterated milk, for breakfast and tea; animal food three times a week for dinner, when puddings of a plain variety will be given with it; but the remaining days, these puddings and potatoes without meat. At every meal no limitation of quantity.

A committee of ministers and laymen appointed to inspect the improvement of the Pupils, their clothing, mode of living, and furniture of the house. Their Report to be laid before the public every year.

Ministers of any denomination, who have children to place out, on these terms, are requested to make application to the Rev. James Bennett, Masbro'; Rev. J. Boden, Sheffield; Rev. B. Rayson, Wakefield; Rev. W. Eccles, Leeds; Rev. R. Cholmeley, Leeds; M. Jackson, Leeds; when their respective claims will be transmitted to the Conductors of the Institution; and each person's child admitted according to the earliest and most needy application.

The number of 30 only can be admitted at present; and no application attended to after

It is to be wished that ministers, and individual Christians of every place of worship, would consider how they might make this mode of education easy for those who, low as the terms are, cannot spare, out of their scanty incomes, so much as 16*l.* per annum; and that they would therefore enter into a contribution to send the individual children, for whose education they are concerned; or else, by congregations subscribing a small sum annually, make a general fund of it, depositing it in the hands of a Treasurer, who might be a minister on or near the spot, such as the ; and thus, if every congregation throughout the kingdom were to subscribe, upon an average, three or four pounds per annum, there would be enough to educate ten times the humble number now proposed; which is intended as a feeble beginning, to shew the religious world how much important

good may be done, in a very easy way, when the heart is truly affected with the calls of Christian benevolence.

No Vacations allowed, except parents desire it; when it is wished they will only have their children home at the summer season of the year.

It is requested that all postage of letters be paid.

REFLECTIONS ON SPRING.

In considering this subject, it will be proper to shew the three principal things which conspire to render the vernal season so pleasant, and then point out some of the chief spiritual uses which may be made on observing it. The first thing which renders Spring so pleasing, is, *the acceptable time of its coming*. In this it has a manifest advantage over the other three seasons, because it succeeds winter; which, in northern climates, often proves severely cold for a considerable time, and is always a damp, dark, and dreary season. Our winter which is just past having been very long, and the present Spring so late, may be considered as an exemplification of this, and must make the transition this year doubly acceptable. And, indeed, every year, the lengthening of the days and the prolonged shining of the sun are such cheering blessings, as cannot fail to render the Spring welcome. Secondly, *the fresh annual display of natural treasures*. Every Spring is, as it were, an anniversary of nature, and exhibits a fresh budding verdure of its various productions in fields and gardens, with all their soft beauties and delightful fragrance to regale our senses. In our climate the cuckoo is generally the herald of the Spring; afterwards the swallow returns to us, and the sweet notes of the nightingale are heard; so that we may say, as it is recorded in Cant. ii. 12, "The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land." The blossoming of fruit-trees, and especially of the apple-tree, as the spring advances, has a very pleasing appearance. The third and last thing which I shall mention as making the vernal season so welcome is, *the refined pleasure which Spring affords, and the hopes it excites*. Poets, philosophers, and moralists have often celebrated the beauties and pleasures of the vernal season. All the gay and reviving appearances of the Spring are termed by the poets "The smiles of nature." All the pleasures derived from enjoying them are called by Milton, very properly, "Vernal delights;" and he observes, that "Those who neglect to visit the country in spring, or reject the contemplation of its productions, are guilty of a sullenness against nature." Mr. Boyle terms Spring "The youth of the year, and the season of lively energy and pleasing hope, as to the future productions of the summer and autumn;" and Mr. Ray says, that "The creation during Spring is a school for Christians." One source of refined pleasure in spring, is to admire the beautiful simplicity of nature in its renewed productions; and indeed it is almost impossible not to find a charm in them, unless the taste is dreadfully vitiated by intemperance. The best time for enjoying these pleasures is a walk before breakfast, or at least before dinner, in the fields; but it is greatly to be lamented that many, by sitting up late at night, or by intemperance, incapacitate themselves for rising sufficiently early to partake the full benefits of the Spring. Mr. Hervey has the following judicious reflections on this part of the subject:—"How charming to rove abroad at the sweet hour of prime, and taste the delightful freshness of the air! Who would be dissolved in senseless slumbers while the

incense of the garden and fields embalm a morning's walk in the spring, and invite him to a feast of fragrance! A fugitive treat they are, prepared only for the wakeful and temperate; for when the sluggard lifts his heavy eyes, the flowers may droop, and their fine scents be dissipated."

Let us now learn the four following spiritual uses of properly contemplating the beauties of the Spring:—1st. *To be grateful to God for his goodness in producing all the natural vernal blessings.* The return of every Spring may be considered amongst the many proofs of a God, and of his bountiful goodness in providing such an amazing variety of productions for the food and pleasure of his creatures, especially for man's use and delight. These annual unmerited favours call aloud upon the whole human race to express their gratitude; but, alas, this cannot be produced by a carnal heart! It is the real Christian only who can be truly thankful to the Lord, though he is certain that all the returns he can make to his gracious Benefactor are poor and imperfect.

Secondly, *Devoutly to contemplate the works of nature.* The more the works of God, and their progressive advance in Spring are observed with a devotional spirit, the more they must be admired; yet none but a real Christian can truly be devout; for he only is savingly enlightened to see that these are the productions of his covenant Father in Christ Jesus; and he only can lift up his soul by faith to God in spiritual praise. To assist the intelligent Christian in his vernal contemplations, he should carefully read Hervey on the Creation, and the Flower Garden; Dr. Aikin's History of the Year; Thomson's Seasons; and the short but judicious remarks at the end of each month in the Evangelical Diary for 1816.

Thirdly, *Here is a lesson of self-examination of sinners and saints.* As all nature is alive in the vernal season, so every Spring should excite our earnest supplications for the quickening influences of renewing grace; and with respect to believers, it becomes them at all times, but especially in the Spring, to make diligent enquiries whether their graces are in a flourishing state, and whether they visibly grow therein. In the diary of a very pious deceased minister, I lately read the following article:—

"May 1. This day I most solemnly made my annual self-examination respecting the state of my soul, and my progressive spiritual improvement. I have for some years preferred doing this in Spring rather than at the beginning of the year, because I find my mind much more composed and vigorous in spring than in winter."

Lastly, *Let the young learn an admonitory lesson from the Spring.* It should teach them to make the best use of their Spring-time of life, as well as it calls on all Christians to pray for a spiritual revival in their souls. Youth in particular should solemnly consider the following remark of a fine author: "As a blighted Spring makes a barren year, so if youth neglect to enrich their minds, they may remain ignorant all their lives. And as vernal blossoms, however beautiful, may fall off,—so pleasing appearances in early years may come to nothing, if the means for spiritual and mental improvement are not used."—I shall conclude with the following remarks of Mr. Addison on the subject:—"Of all the seasons there is none can vie with the Spring in beauty. It bears the same figure amongst the seasons that morning does amongst the divisions of the day, or youth amongst the stages of life. It is impossible for a mind which is not sunk in sensual delight to take a survey of the beauties of Spring without sen-

sations of pleasure. I make it a rule to lose as little as I can of this blessed season, and accordingly rise early, and wander through the fields. It is at this time that prospects excel in beauty. The creation is a perpetual feast to a good man; and every thing he sees in the vernal season may cheer and delight him. Such an habitual disposition of mind consecrates every field, garden, and wood, and turns an ordinary walk into a morning or evening sacrifice."

Buckingham. G. G. S.

DEATH OF THOMAS PAINE,

Author of the Age of Reason, &c.

Sir, *To the Editor.*

I LATELY saw a letter from America, of which I was permitted to make an abstract, which nothing less than a perfect confidence in the integrity of the writer, and the authenticity of the circumstances related, would induce me to offer for insertion in your Miscellany. The narrator, a young female, resided in the family of a gentleman, a near neighbour of the celebrated Thomas Paine, during his last illness, at Greenwich, near New York; who occasionally visited him, and sent from his own table refreshments more adapted to his comfort than those he usually enjoyed; and of these the narrator, impelled by curiosity, or a better motive, requested to be the bearer to his bed-side, although the air of his chamber could scarcely be endured. The opportunities of conversation which the performance of this humane office afforded, authorized the writer's belief, that the poor sufferer exhibited another proof of Dr. Young's assertion, that "Men may live fools; but fools they cannot die." The letter proceeds to say, that She found him frequently writing; and believed, from what she saw and heard, that when his pains permitted, he was almost always so engaged; or in prayer, in the attitude of which she more than once saw him, when he thought himself alone. One day he enquired of her whether she had ever read his "Age of Reason;" and being answered in the affirmative, desired to know her opinion of that book. She replied, that she was but a child when she read it; and he, probably, would not like to hear what she thought of it. On which he said, if old enough to read, she was capable of forming some opinion; and that from her he expected a candid statement of what that opinion had been. She then acknowledged that she thought it the most dangerous, insinuating book she had ever seen; that the more she read the more she wished to read, and the more she found her mind estranged from all that is good; and that, from a conviction of its evil tendency, she had burnt it, without knowing to whom it belonged. To this Paine replied, that he wished all who had read it had been as wise as she; adding, *If ever the Devil had an agent on earth, I have been one.* At another time when she was in his chamber, and the master of her family was sitting by his bed-side, one of Paine's former companions came in; but, on seeing them with him, hastily retired, drawing the door after him with violence, and saying, 'Mr. Paine, you have lived like a man; I hope you will die like one.' Upon which Paine, turning to his principal visitor, said, "You see, Sir, what miserable comforters I have!"—An unhappy female, who had accompanied him from France, lamented her sad fate; observing, 'For this man I have given up my family and friends, my property and my religion; judge then of my distress, when he tells me that the principles he has taught me will not bear me out.' AMICUS.*

* The writer, who has favoured us with his name, will not refuse to answer any proper enquiries.

ON ORACLES.

No. IV.

Sir, *To the Editor.*

When Paganism was the established religion of the world, Christianity was considered as a system of infidelity; and the freedom of our remarks on Oracles would have exposed us to the charge of Atheism, the common opprobrium of all who rejected the divinities of Greece and Rome. How then would they have execrated such travellers and writers as Dr. E. D. Clarke! What! discover the very approaches to the secrets of the oracular shrine! Enter the *adytum*, and thunder out, in rumbling Greek, I warrant him, a mock response from the residence of the God, to his trembling votaries, waiting at humble distance, to catch the unintelligible syllables! What profanation! He points out the private way; he shews the means employed; nor is he singular! for the private ways of access in other temples, as I have already observed, tell the same tale, and equally violate the sanctity of their ancient charge.

The author from whom I quote, observes, that "most of the Oracles ceased when the Christian religion made its appearance;" — this is very extraordinary, surely; whereas, he adds, "there was a much greater necessity than ever for the exercise of such tricks, when a new religion started up diametrically opposite to the old one." Why truly, so there was; what then, must we infer from the fact, that *every one*, at length, sunk into disrepute? Not the most favoured haunts of Apollo, or of Jupiter himself, stood their ground against the feeble endeavours of a few Jewish fishermen; against the disciples of one who expired on a cross! If the divine power, impulse, afflatus, of Apollo, were really superior to that of Jesus, why were the ancient temples long established, long confirmed by habits of reverence, forsaken? — if it were really superior, why have recourse to the civil authorities? — why resort to murder and massacre to support principles which were already too powerful, by means of celestial influence, to be shaken? yet, we see them not merely shaken but absolutely overthrown. Why did they not cease some time *before* the Christian religion was promulgated? — why did they not continue some time *after* it became popular? It was for want of "proper *instruments*, *times*, and *places*:" This I believe to be true enough; but, was it not in the power of the gods of Olympus to provide proper *instruments*, *times*, and *places*? — When one country was "*too impure*" to receive the prophetic inspiration, why did they not raise up new springs of water, new apparatus of fire, in other countries? The elements were the same as before; why not operate by them as usual? The fact is, the wisest Heathen were puzzled on this occasion: any body may see this, in Plutarch, *de Defect. Orac.*; and a man whose eye is not "blinded by *perfect* atheism," may peruse the first book, and all the books of *Cicero de Divinatione*, without advancing a single step towards any satisfaction on the subject.

After all, the true cause must be ascribed to a secret divine power attending a certain book called the New Testament: a work which, notwithstanding the suspicions it may subject me to with this supporter of "*genuine religion*," and of "*true theology*," I shall venture to recommend to the hearts, the consciences, and the most affectionate study of all your readers, — and of all the world.

I am, Sir, yours, &c.

T. C.

"There cannot be the least doubt," says this modern Heathen apologist, "but that the greater part of men of the present day, believe the ancient oracles to have been nothing more than the tricks of designing priests; and the remaining part, which is certainly a very small one, will, as it appears to me, ascribe them to the influence of evil spirits. However, as it is a well-known fact that most of the oracles ceased when the Christian religion made its appear-

ance, it is impossible that they should have been nothing more than fraudulent tricks; for, if this had been the case, there was a much greater necessity than ever for the exercise of such tricks when a new religion started up, diametrically opposite to the old one; nor can any reason be assigned why on this hypothesis the oracles should cease. On the other hand, to say they were produced by the influence of evil spirits, is just as absurd as to assert that evil is naturally the source of good; for the tendency of the oracles was evidently directed to the good both of individuals and cities, which in numberless instances they were the means of procuring. It may therefore be safely concluded that they were produced by divine influence; and that they ceased when the Christian religion appeared, because the parts of the earth in which the oracles were given, then became *too impure to receive the prophetic inspiration.* For, as we have observed in a former note, there must be a concurrence of proper *instruments*, *times*, and *places*, in order to receive divine influence in a proper manner; so that when all or any of these are wanting, this influence will either be not at all received, or will be received mingled with the delusions of error. But let the reader who desires popular conviction of this important fact, that there was no collusion *in general* in the ancient oracles, peruse the first book of *Cicero de Divinatione;* and unless his eye is blinded by the darkness of *perfect* Atheism, *which has now spread itself among all ranks of men*, he must be at least convinced that they were *not produced by the knavery of priests.* That the priests indeed were sometimes corrupted, the passage before us of Pausanias, and many other instances which might be adduced, sufficiently prove; but this does not in the least invalidate the existence of divine influence, or the reality of oracular prediction because the best things always have been, and always will be, perverted, through the weakness and viciousness of the bulk of mankind."

INTREPIDITY
OF
A Roman-Catholic Missionary.

CHRISTIANITY was introduced into Japan by the zeal of Jesuits, headed by St. Fran. Xavier, in the 16th century; and in a short time thousands of those gross idolaters were converted to (at least the profession of) the Roman-Catholic religion; and, although the accounts, published from time to time, by those fathers, of the amazing success of their missions, are justly suspected of falsehood and exaggeration, yet subsequent events compel us to believe that many, both of Jesuitical missionaries, and their Japanese converts, were sincere Christians. About the year 1662, an edict was published for extirpating all the Christians in the Japanese empire. This was followed by so sanguinary and dreadful a persecution, as (all things considered) was never equalled by any recorded in the pages of history. Then it was that the reality of religion in those Christians exhibited itself. In the flames, and in the midst of unheard-of tortures, these pious martyrs witnessed a good confession. The vindictive fury of their persecutors, however, was unwearied; nor did they rest till they had accomplished the primary end of the royal edict; and not one Christian was left in Japan. From that period to the present day, the jealousy of the government has excluded all Christian missionaries. One individual, however, has made the attempt, and has, no doubt, followed the noble army of martyrs in Japan. The particulars as related by Father Faure, in the "Travels of the Jesuits," are as follow:—

IN the year 1709, M. de Sidoti, an ecclesiastic, and a native of

Rome, having devoted himself to the office of a Missionary to Japan, left Manilla on board a vessel belonging to Don Michael de Eloriaga, a very experienced officer, who had offered to carry him to the place of his destination. They arrived in sight of Japan on the 9th of October. Coming as near the shore as possible, they perceived a fishing vessel; and dispatched a Japanese (who accompanied Abbot Sidoti, and had promised the governor to get into Japan with the Missionary, and keep him concealed in the empire, if necessary) to get intelligence. This man being returned on board, Abbot Sidoti examined him; when the only answer he made was, "That it would be impossible for them to get into Japan without running manifest hazard of being discovered; that the instant they should go on shore they would be seized and carried before the emperor, and put to a most cruel death." It was judged, from the confusion which appeared in his countenance, and from some words he let drop, that he had acquainted the Japanese fishermen with Sidoti's design; upon which the latter went aside to beg Heaven to inspire him with resolution on that occasion, and afterwards spent some time in meditation. His prayers being ended, about five o'clock in the evening he came to the captain to inform him of his last resolution. "The happy moment which I panted for so many years, is at last come. We are now upon the shores of Japan; and it is high time that I prepare to land in this wished-for country. You have been so generous as to conduct me through a sea unknown to yourself, a sea signalized by shipwreck; be so good therefore as to crown your work. Leave me in the midst of a people, who, though they abhor the Christian name, yet I hope to win them over to Christ. I do not rely on my own strength, but on the all-powerful grace of our Saviour, and the protection of so many martyrs who, in the preceding century, shed their blood in defence of his name." The captain was very willing to acquiesce with Sidoti's desires; he nevertheless endeavoured to persuade him to postpone his landing a little while, or at least, to let them seek out some other place where they might land in safety: but the abbot replied, "That having a favourable wind, they ought to take advantage of it, since the longer they delayed, the greater hazard they would run of being discovered; and that, as his resolution was fixed, he besought him not to throw any obstacle in the way of God's work. The captain yielded to the entreaties of the Missionary, and got every thing ready in order to set him ashore in the night. During this interval the abbot wrote several letters; he said over his beads with the whole ship's company; after which he asked pardon for the ill example he might have set, and particularly of the children, for not having instructed them with due care in the Christian religion. Lastly, he kissed the feet of the officers, the soldiers, and slaves on board. It was near midnight when he went into the long boat, with the captain and seven others, who desired to accompany him. He continued in prayer during the whole passage. The instant he was landed he fell prostrate, kissed the earth, and blessed God's goodness in enabling him to surmount the many difficulties which opposed his entrance. The persons who accompanied him desired to go a little way up the country with him. After walking together some time they were obliged to separate. With great difficulty the captain prevailed on him to accept, by way of alms, of a few pieces of gold, in order to procure the favour of the Japanese, if necessary. Whilst he was advancing up the country, his companions were returning towards the long

confessed, he leaves his readers boat. They did not reach their ship till about eight in the morning; and at last, after experiencing some danger from rocks, arrived at Manilla on the 18th of October."*

Here Father Faure's interesting account closes; and, it must be athirst for more information. Should any of the correspondents of the Evangelical Magazine be able to communicate any authentic particulars which may tend to elucidate the fate of this zealous Missionary, I should esteem it a favour if the Editor will insert it.

T. D'A***

* Travels of the Jesuits, vol. ii. p. 398—400.

Obituary.

GEORGE PARKS,

Aged 22 years, died at Kingsland, December 16, 1815. His body became a prey to a slow, but resistless consumption. In him appeared the vanity of human beauty, which withered under the influence of disease, as the flower at noon-day; but divine grace had imparted to his mind ornaments which revolving ages shall not diminish, and which cannot languish amidst the unveiled splendor of Jehovah's glory in the heavenly Paradise.

In very early life, he became the subject of religious impressions. He was deeply affected, when a child, by a sermon, delivered in Kingsland Chapel, on God's breaking the hardened heart. Once being observed weeping bitterly, he was asked the reason; he replied, "I am poisoned with sin." By attending the ministry of the Rev. A. Fletcher, of Miles's Lane, he acknowledged God had shewn him much kindness. He often looked backward to those days with affectionate interest.

On his death-bed he was for a season awfully distressed with the remembrance of partial backsliding, which appeared to him a sin of the deepest die. He was afraid to open the Bible;—every page seemed to condemn him. The Tempter told him it was vain to expect mercy; and that he was doomed to misery. Satan appeared like a lion roaring for his prey. When passing through that gloomy valley, rivers of waters ran down his cheeks; but his sky opened, and the thunder-cloud disappeared at the remembrance of these words, "Why art thou cast down, O my soul! and why art thou disquieted within me? Hope in God, for I shall yet praise him, who is the health of my countenance, and my God." He exclaimed, "My sins are great; but the mercy of God is greater! I hope the justice of God is on my side, for Christ has satisfied its demands!"

He encouraged his father to persevere in the observance of family-worship, stating that God had blessed that ordinance to him. He added, with modesty, "I am no better than the chief of sinners: the Lord has made me what I am, and taught me what I know." A short while before his removal, when all the family were weeping around him, he said, emphatically, "Weep not for me, I am almost home." Spreading out his hands, he said, "Lord Jesus receive my spirit." In the afternoon of December 16th, he affectionately embraced his father, lifted up his longing eyes to Heaven, and died without a struggle or a groan.—Blessed departure! he exchanged the mortal tabernacle for the house not made with hands;—weeping relatives for the general assembly and church of the first born;—and the bed of death for the throne of glory.

He was buried in Hackney churchyard. The following inscription on his tomb-stone expresses what grace did for him on earth, and to what it advanced him in Heaven:—

"The *Father* broke my stony heart,
The *Son* took all my sins away;
The *Spirit* shew'd me heavenly scenes
Before I dropt my mortal clay.

Review of Religious Publications.

The Book of Psalms. *Translated from the Hebrew; with Notes, Explanatory and Critical, by* Samuel Horsley, L.L.D. F.R.S. F.A.S. *late Lord Bishop of St. Asaph. Two vols* 8vo, 1*l.* 4*s.*

We suppose there was a general unanimity of feeling and sentiment among all the lovers of sacred literature, in opening the volumes now before us. That the popular translations of this book, in the Bible and Prayer-Book, were, in many parts, defective, was extremely evident to the biblical critic; and the gigantic talents of Bishop Horsley greatly raised our expectations: and if we confess that we have been disappointed, as we really must, we do not so much blame the author as the editor of these volumes. The enunciation of a New Translation of the Psalms naturally led us to expect it extended to the whole book; when alas! the very first Psalm, and upwards of seventy more, among which is the 119th, are wanting, amounting in the whole to about one half of the book; nor can we admit the ingenious apology of the editor, that the Bishop approved of the popular version of all the Psalms he has omitted; for even in the Notes to the first Psalm, and many others, he has marked passages which he meant to alter. The fact evidently appears to be, that the Bishop translated the Psalms at different times, as they engaged his attention, intending to consider the others at a future period, which, alas! never came. As to the Notes, we cannot help thinking many of them are mere hints, on which he intended to enlarge. Taking the work however as it is, we confess it valuable; though we have no doubt but it would have been greatly improved, had his Lordship lived to prepare it for the press; and we cannot but express our regret that it has not fallen into more judicious hands.

That the original form of many of the Psalms was dramatic we can have no doubt, after the masterly demonstrations of Bishop Lowth; and the same is certain of the Song of Solomon, and many other parts of Scripture; yet we think there are no sufficient marks for distinguishing the first voice from the second, or *semi-chorus* from the chorus—a very few instances perhaps excepted; and the introduction of an oracular voice from the temple, sometimes uttering a single word or part of a sentence, appears to us perfectly arbitrary, and without authority. Indeed, these are liberties which would hardly be tolerated toward an heathen classical writer, and with an inspired one, are dangerous, and almost profane.

Whatever imperfections may be marked in our popular version (and we think there are many) there appear to us as many in this New Translation, and perhaps more exceptionable. The introduction of high-church and political phrases may be very consistent in a bishop, but we hope they will never be forced upon us by authority. The modern, and sometimes affected, expressions frequently introduced, appear very inferior to the venerable language of our translators, and exhibit an equal impropriety, as the dressing the heroes of Greece and Rome in the English costume of the last century; but, the principal fault we have to mark, in this respect, is the cold and formal language often adopted instead of that which was full of piety and unction. We cannot enter into the proof of these charges at length, but shall give a few instances of each, that our censures may not stand wholly unsupported.

Among the *high-church* phrases borrowed from the Christian hierarchy, may be reckoned, 'pomp of holiness;' and in the Notes 'mother church of Christendom.' *Political:* —'Critical times — conspiracies — schemes of treachery — statesmen — loyalty — persecuting, antichristian, Atheistical faction—plot.' *Barbarous* or *vulgar*: —'Be full fed—the overpowered man—my fortunes are in thy hand—who is fond of life to see prosperity?— thy bright beauties (for 'thine honourable woman,' Ps. xlv.) —godly sort—shall be getting them out of the way—a fright to all who knew me—how brief I am! *Affected*:—'Mansion of thy sanctity—set a polish —constituting the clouds

his chariots—the maxims of the apostate—turmoiled in vain—void pit—precincts.' *Modern:*—'Chaunt the holy lay—raise the loud peal*—consternation—how extraordinary thy thoughts!—how multiplied the particulars of them!—perversity of my sin—my heart palpitates.' *Mean, technical,* or *theatrical:*—'Sum total of my joy—patemuttering—make scorn at them—wonderfully am I composed—a strong push—the earth and its whole furniture—bring things to a conclusion—play the tyrant—no God is the whole of his philosophy.'

We are not concerned in the dispute concerning the merits of Tate and Brady, compared with Sternhold and Hopkins, whose cause the Bishop strongly advocates, by asserting that the old metrical version of the Psalms is the 'best and most correct we have.' We find, however, that our present translator prefers the version of the former before that of the latter, in some passages where they remarkably differ, particularly in Ps. lviii. 8.

In Psalm xiv. three instances occur where *Jehovah* is found in the text, and the word *God* in the notes; for what reason we are at a loss to conjecture. In many passages the article את before יהוה is rendered by the English article *the*:—'Serve *the* Jehovah—bless *the* Jehovah,' &c. So also 'Seeking *the* Elohim.' Tremellius and Junius do not translate the article in these passages, though they have been censured for the abundant use of the pronoun, expressed by the Hebrew emphatic ה prefixed to nouns. the article את is frequently placed, before proper names following a verb, but how strange it would be to say '*the* Jacob, *the* David!' &c.

Ps. xxxvii. 2. 'For suddenly, like *hay*, they shall be mown down.' Our common version has 'like grass,' which is better, as in the eastern countries they make no *hay*.

We little expected to find Bishop Horsley so nearly allied in sentiment to Bishop Horne, much less to trace any approbation of the interpretations of the great apostle of the mystical school, Mr. Hutchinson himself. We cannot but lament that the present translator should have so frequently discarded the historical references to the life and circumstances of David and other inspired writers of the Psalms;—and that he should have found the great Antitype in Psalms and passages, where but few others would expect to discover him. It is true, we would rather err with Cocceius than with Grotius on these points. It must, however, be acknowledged, that the Bishop has gone as far in the mystical interpretation of the Psalms, as any preceding writer—even farther than Bishop Horne,—who certainly went far enough.

The 51st is a most important Psalm, and we are much surprized at the Bishop's temerity in taking away the title, and referring it to the time of captivity: and we cannot help smiling at its interpretation being referred to the 'penitential confession of the converted Jews.' This Psalm, however, is not translated, and only a few hasty Notes are given. The question of applying this Psalm and the 88th to Christ, is a serious one and gives us pause. In the first place, we are by no means disposed to cancel the title of the former, much less to spiritualize it, as some have done. That Christ bore our sins by imputation we fully believe; but that himself thereby became a sinner we deny, because he could not then have atoned. Nothing occurs in our Lord's agony and prayers like confessing sin. We think it, therefore, unwarrantable to apply such language to him; and as to imploring pardon, this seems altogether improper; for if our sins were pardoned *to* him, they could not be atoned *by* him.

We examine a few of the criticisms in the Notes.

Ps. xvi. 2. After a waste of criticism, to shew how easily the original may have been corrupted, Bishop Horsley shews that it gives a good meaning as it stands;—why then alter it?

'I have said unto Jehovah, O Lord,
'Thou art my Good—not [Good] besides thee!'—*i. e.*

* The chanting of psalms was introduced into the western churches by St. Ambrose, about A. D. 353; and in 600, was improved by St. Gregory the Great. The Book of Homilies condemns 'chanting, and playing upon organs, as sorely displeasing God, and filthily defiling his Holy Place.'—*2d Part of the Service of the Place and Time of Prayer.*

filling up the ellipsis, in the genuine idiom of the original, 'Thou art my Good—[I have] no good, or [there is no good to me] besides thee,'—which is exactly the same as expressed by the same writer in Ps. lxxxiv, 'Whom have I in Heaven,' &c. We think it a rule which cannot be objected to, that when the sense of a passage is doubtful, we should prefer one that has been used by the same author. Ps. xxv. 11, 'Pardon my iniquity, for it is great.' The same method of filling up as the Bishop uses, Ps. xvi. 2. (and it is used in other places by our translators) gives a clear and beautiful sense. 'Pardon my iniquity [pardon it] for it is great'—*i.e.* not making the greatness of his sin an argument for pardon, but the cause of his earnestness in supplicating it.

Ps. l. 21. We admire the introduction of the sacred name; but to preserve the equivocation of the original we would omit the verb *is*, and read, 'Thou thoughtest that I AM such a one as thyself.' We are so far from thinking the common rendering wrong, that we consider it uncommonly expressive.

'These things hast thou done, and I kept silence,
'Thou thoughtest that I AM such a one as thyself;
'But I will reprove [or convict] thee, and set them in order before thine eyes.' — *That is,*

as thy Judge I will exhibit thy crimes openly—lay them in order before thy face. For a comment on this passage, see Rev. xx. 12, 'And the books were opened,' &c. The Bishop and the lxx. give nearly the same sense, only modernized. It is the Judge himself —no public accuser, that will bring to light the crimes of the wicked.

One of the most peculiar renderings is given of Ps. lxxxvii. 6, 'Jehovah shall record in *the scriptures of the peoples* — [that] this man was born there'—that is, as the Bishop explains it, 'Every one shall confess, to the honour of the Israelites, that the Saviour was a native Jew; and God shall provide that this circumstance shall be particularly recorded in the *Scripture of the peoples*—the historical books of the New Testament, called the *Scripture of the Peoples*, as intended for the instruction of the whole world; not like the Scriptures of the Old Testament, peculiar to the Jews.' Is not the *writing of the people* in this passage to be understood in the same sense as — 'written in the writing of the house of Israel,' mentioned by Ezekiel (xiii. 9)? And does not the expression refer to a register in which citizens are enrolled, rather than to the historical Scriptures of the New Testament? Bishop Horne refers it to the 'book of life, the register of Heaven.' Dr. Durell had applied the passage to the pedigree of our Lord, as given by the evangelists, though Bishop Horsley does not refer to him. In the critical Notes, which constitute one half of the volumes, we have a most affecting mass of conjectural emendations of the original text, collected from the labours of Archbishop Secker, Bishops Lowth and Hare, Dr. Kennicott, Father Houbigant, and others. It is true, Bishop Horsley sometimes prefers the present readings to their adventurous corrections; but, in other instances, while he rejects their emendations, it is only to offer his own proposal of new readings. We suspect these notes, at least some of them, were amongst the early labours of the Bishop in the field of sacred criticism. The Note on Ps. vii., where is a reference to the emigrant clergy of France, seems to designate the time of his writing the observations we there meet with. In the Preface to his Hosea, a later work, it appears as if his Lordship had altered his judgment on the subject of conjectural emendation of the sacred text, when he remarks—'Considering the matter only as a problem in the doctrine of Chances, the odds are *always infinitely against conjecture*. For one instance in which conjecture may restore the original reading, in one thousand, or more, it will only leave corruption worse corrupted.' (Hosea, p. 34.) We prefer Bishop Horsley's Preface to his Hosea before his Notes on the Psalms. It is well known how many passages in the classic authors of Greece and Rome have been spoiled by the rash hand of conjectural emendation; but we fear that still more serious mischief has been done to the sacred text of the Hebrew Scriptures by the same presumptuous meddling. On Ps. cvii. 3., Bishop Horsley wishes us for מִיָּם to 'read, with Bishop Hare and Dr. Kennicott, מִיָּמִין.' We will cite Dr. Kennicott's words on this emenda-

tion, just as a single specimen of the value of such conjectures:—'Verbum הימין *auster*, decurtatur in הים *occidens*: nam nullus sane auctor, nedum afflatu usus divino, scribere potuit—"ab oriente et *occidente*, a septentrione et *occidente*." Hinc perspicere velim quantopere conducat, vel potius quam necesse sit, textum nostrum aliquando ex conjectura sola corrigere; quia hic deserimur omnino a manuscriptis Hebræis æque ac versionibus antiquis.' Dissert. Gen. Bib. Heb. § 26. On the passage we may remark, that הים *the sea*, commonly indeed denotes the *West*, because the great mid-land sea was on the west of Canaan; but here, as it appears from the opposition of this to the north, it describes the south, so called from the Red Sea, which was on the south, and which is sometimes called *the Sea*, simply and without addition, as Ps. lxxii. 8., and cxiv. 3.

When genuine various readings of ancient manuscripts are produced, we will attend to them; but when mere conjecture proposes emendations, without the authority of a single manuscript or ancient version, we will pause before we admit them.

We have noticed some errata, not acknowledged among the few that are given at the end of the work.

Vol. 1, p. 235, *lands* for *lambs*.

Vol. 2, p. 26, in the note, *fast*, probably for *feast*.

—— p. 215 and Index, דיד for דוד

—— p. 239, *and not we* ARE *ourselves*.

Bates, for *Bate*, frequently occurs, and also in the Index.—§c. frequently placed after Hebrew citations, which is improper. Poole, in his Synopsis, and others, use the Rabbinical abbreviation וגו' for וגומר—as after Greek citations the initial letters, κ. τ. λ. are commonly adopted.

We cannot conclude our Review without expressing our admiration at the fine paper and open pages of these volumes, and still more at the high price affixed to them: surely this is not the way to encourage sacred literature!

The Power of God in the Soul of Man: *a Sermon preached at Masborough. By* Jos. Gilbert. 1*s.* 6*d.*

THIS sermon, published at the request of the students at Rotherham, will well recompense the perusal of every student in the kingdom. It is founded on Ephes. i. 19, 20. The general observations are clear, argumentative, and masterly. Two or three phrases, *viz.* at the bottom of p. 4, at the top of p. 5, and near the close of p. 14, are not, however, quite so correct as we could wish. Perhaps they escaped the respectable tutor's notice, in transcribing for the press.

The Purple Island, *a Poem. By* Phineas Fletcher. *With the Critical Remarks of the late* H. Headley, A. B; *and a Biographical Sketch, by* W. Jaques, 8*vo*, 5*s.*

MR. Hervey, was so much delighted with this poem, that he wished some bookseller could be prevailed on to reprint it. This we believe was done; and it had become again scarce before the appearance of this new edition, which is therefore welcome both to the friends of genius and religion. Mr. Hervey justly remarks, that this poem 'abounds with useful, picturesque, and striking sentiments *.' The five first cantos describe the subject of the Poem, which is allegorical, *the Purple Island* being the human body. The description is indeed very ingenious; though, as Mr. Headley remarks, too minutely anatomical: but, in the subsequent cantos, which are devoted to the passions and mental faculties, the fatigued attention is not merely 'relieved, but fascinated and enraptured.' The lovers of religious poetry will be much gratified; especially the admirers of Spencer, from whose 'bright lamp' Mr. F.'s poetic torch avowedly was kindled.

* Hervey's Letters, No. 131. Works, vol. v.

The Young warned *against the Enticements of Sinners: in two Discourses on* Prov. 1. x. *By the* Rev. Andrew Thomson, *minister of St. George's, Edinburgh.* 1*s.* 6*d.*

WE rejoice in the multiplication of discourses, adapted to the religious instruction of youth, and especially when they are so well written as Mr. Thomson's. The author points out some of the methods by which sinners usually entice the young; exposes their evil nature

and dangerous tendency; and faithfully warns his readers against their influence. This is a very respectable performance, and may be given with confidence to young persons of every class.

The Tendency of Infidelity and Christianity *contrasted: in two Sermons. By* Rev. A. Fletcher, *of Miles's Lane. On the Conclusion of Peace with America.* 1*s.*

TAKING Matt. xxiv. 27, as a passage, by way of accommodation, Mr. F. makes many appropriate observations on the gospel, as a system of light, and its progress from east to west. In the second sermon, some affecting incidents occur of the influence of infidelity, contrasted with the spirit of Christianity, in the United States. We cannot forbear the insertion of one of them. 'One of the members of Congress, in a speech he delivered in that assembly, made the following observation:—"I wish I had the *red-hot* artillery of Heaven in my power, then should I drive the British island from her moorings!" That day the thunderbolts of Heaven fell upon his *villa and plantations*, and levelled them with the ground!' We presume that this remarkable circumstance is well authenticated. A pleasing glow of patriotism and Christian fervour pervades these discourses.

The Death of Godly Relatives *a Cause for Weeping: a Sermon preached at Bethnal Green, on Account of Mrs. Morss. By* J. Kello. 8*vo*, 1*s.*

LAMENTING the loss of an excellent daughter, Mr. K. improves the event by a very judicious and consolatory discourse, on Luke xxiii. 28; and to persons who are mourning under bereaving providences, a perusal of these pages may prove very consoling to their minds.

LITERARY NOTICES.

☞ The Hebrew MS. mentioned in our last, is 159 feet long, and in good preservation.

Proposals are issued for publishing the Whole Works of the Rev. Oliver Haywood, in four vols. 8vo, including original Matter, Life, Portrait, &c. By the Rev. J. Slate and W. Farmer. — Also for a thick 12mo vol. of Essays of Theological and Literary Subjects. By G. G. Scrngg, A. M.; — and for Essays on Religious Liberty, by T. Williams.

In the Press, and shortly will be published.

Farewell Sermons, by Non-conformist Divines, on quitting the Church; — Memoirs and Remains of the late Rev. C. Buck, by J. Styles, D. D. Also two additional vols. of Mr. Buck's Anecdotes, and a new edition of his Dictionary, in two vols. 8vo. Likewise new editions of Harmer's Observations, by Dr. A. Clarke, — of Mr. Venn's Sermons, with a third vol. — of Coulton's Doctrine of the Bible, 1 vol. 12mo.—Brief Memoirs of Four Christian Hindoos: Reprinted from the Serampore Press. — New Catalogue of Second-hand Divinity, by W. Baynes and J. Mann.

SELECT LIST.

The Christian Doctrines of the Trinity and Incarnation considered and maintained, on the Principles of Judaism. By the Rev. J. Oxlee. Vol. I, 8vo, 12s.

The Works of the Rev. R. Cecil, M.A. three vols. 8vo, new edit. £ 2. 2s.

History of the Inquisition, abridged from Limborch; with an Historical Survey of the Christian Church. 8vo, 13s.

Eighteen Sermons, from the MSS. of the Rev. Ph. Henry, A. M. 8vo, 9s.

Dr. John Scott's Christian's Life, abridged and corrected, 8vo, 8s.

A concise System of Self-Government. By J. Edmondson. 8vo, 8s.

Burder's Village Ser. vol. 7. 12mo, 2s.

Transactions of the Missionary Society. No. 27, 1s.

An Attempt to delineate from Scripture the Beginning, Progress, and End of a Work of Grace. 12mo, stitched, 2s.

Memoirs of Mrs. Newell. 2nd edit. 12mo, 4s.

Dewhirst's Lectures. Part 1, 3s.

Funeral Ser. for the Rev. G. Lambert, with the Address at the Interment, by Rev. E. Parsons and J. Gilbert. 8vo, 2s.

The Guilt of neglecting the Knowledge of Christ: a Sermon by J. P. Smith, D. D. 1s. 6d.

Errors of the Church of Rome, ditto, by J. Bennett, Rotherham. 8vo, 1s.

The Labouring Man's Friend, do. by J. Ovington. 6d.

Friendly Remarks on Mr. Cunningham's Conciliatory Suggest. 12mo, 1s.

The Retrospect, or Review of Providential Mercies. 12mo, 5s.

Burder's Supplement to Watts. New edit. 18mo and 32mo,

Concordance to the N. Test. 24mo, 6s.

The Cottage in the Wood (for Sunday Schools) by P. Bronte. 1s. 6d.

Time well spent. 1s.

The Old Lady, or the happy Effects of attending the Missionary Meeting, 1815. No. 1, 6d.

HOME INTELLIGENCE.

Anniversaries.

METHODIST MISSIONS.

The Anniversary of this Society for the London district, commenced by an introductory sermon, on Wed. evening, April 24, at the Methodist chapel, Long Lane, Southwark; when the Rev. Walt. Griffith preached from Mat. ix. 38. Thursday morn. Rev. R. Watson, from Hull, delivered an eloquent and impressive discourse, from 1 Cor. xv. 25. In the evening of the same day, was held the General Meeting of the Society, at the New Chapel, City Road. In the unavoidable absence of T. Thompson, M. P. (who had been expected) the Chair was taken by Dr. A. Clarke, the Report was read by Mr. J. Entwistle; and interesting speeches were delivered by Rev. Mess. Griffith, Watson, Benson, Newton, Bunting, Gaulty, and others. Friday morn. Dr. A. Clarke preached at Queen Street Chapel, from Rom. x. 13—15; and in the even. Mr. Newton at Lambeth Chapel, from Mark xiii. 15. On the Sabbath following sermons were preached at their eight principal chapels in London; and collections made after the sermons, as well as at the General Meeting.

The Report stated a cordial reception of the Society's Missionaries at Columbo, in the isle of Ceylon; and a very encouraging letter was read from Sir Alex. Johnstone. A brief statement was also given of the progress of the Society's Missions at Gibraltar and Brussels, in Africa, India, New South Wales, North America, and the West Indies.

Mr. Watson, in his speech above referred to, particularly stated the advantages of Christian colonization, not only in reforming, but in converting the world. The various societies engaged in the work of Missions, he compared to the planets of the solar system, all diffusing light in their respective spheres, without interfering with each other.

SOCIETY *for the Support* of SUNDAY SCHOOLS.

A most eloquent and impressive sermon was preached in behalf of this important Institution, at the parish church of St. Lawrence Jewry, on Sunday, the 28th of April, by the Rev. W. Marsh, M. A. Vicar of St. Peter's, Colchester.

On the Monday following, a very numerous and respectable Annual Meeting was held at the City of London Tavern. The object of the Meeting was briefly stated from the chair by Samuel Favell, Esq. who, together with the late eminent philanthropist Jonas Hanway, and some other benevolent men, were the first promoters of this Institution. A very interesting Report was read by Mr. T. Smith, the Secretary; by which it appears, that the Society have added 279 schools within the last year to their general list; four of which have been established in the West Indies, and several in the Scilly Islands. The total number of books given at the Society's expence, since the commencement of the Institution in 1785, is, 436,297 spelling-books, 87,092 Testaments, and 8177 Bibles, for the use of 4791 schools, containing upwards of 400,000 scholars. Many letters, replete with encouraging facts of the general utility of Sunday Schools, received by the Committee from several parts of the country, were also read by the Secretary.

We cannot but express our satisfaction, that this Society, which has heretofore proceeded in its useful operations without that observation which more modern Societies have thought proper to excite by public meetings, is now calling forth its merited share of general attention and support. It has been established upwards of thirty years; and has, we believe, contributed not a little to the prosperity and usefulness of many other Societies, by removing ignorance and prejudice, and thereby preparing the public mind to give them a more welcome reception.

It appears that the expenditure of last year, exceeded the receipts by £194. 12s. 3d. The Committee act, however, upon a presumption that, the same Providence which points to

the extension of their operations, will furnish the means for carrying it into effect: and that the Institution will be supported with a liberality proportioned to the degree in which its services are employed for disseminating instruction, and thereby promoting the best interests of mankind.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 1, the British and Foreign Bible Society held its Twelfth Annual Meeting at Free-Masons' Hall, London; when Lord Teignmouth, the President, read an abridgement of the Report of its Proceedings during the past year (the whole being necessarily too voluminous to read upon such an occasion).—His Lordship was supported by his R. H. the Duke of Kent, the Bishops of Salisbury, Norwich, Gloucester, Cloyne, and Clogher, Lords Gambier and Calthorpe, several Members of Parliament, and other persons of distinction. His R. H. the Duke of Kent said, That although he was not in time to hear the Report, he was not unacquainted with the Society's Proceedings, which continued to have his most decided approbation. The Report (which will be printed at large) even in its abridged form, exhibited a luminous and most interesting view of the operations of the Society, the beneficial effects of which are extending in every quarter of the globe. The exertions to promote its object in the vast Russian empire, where the magnanimous Alexander has recommended that a new translation of the whole Bible be immediately made into the vernacular dialect of the native Russians; and persons of all ranks, both in church and state, assiduously attend the Committees of the various Bible Societies, excite the astonishment of the religious public in this country, and call forth gratitude to the God of all grace, who hath honoured Britain by permitting its inhabitants to be the instruments of kindling such a holy flame in other nations.

In North America, besides the Bible Societies in the British territories of Nova Scotia and Canada, the United States number 115 Bible Societies (of which one is an African Bible Society, recently established in Philadelphia) besides numerous Bible Associations.

It appears that the net receipts of the British and Foreign Bible Society, during the past year, have been 92,860*l.* 2*s.* 9*d.* and its net payments 103,680*l.* 18*s.* 8*d.* That it has issued during the same period 138,168 Bibles and 110,068 Testaments; making a total issued, from the commencement of the institution, of 1,482,973 copies, exclusive of about 75,000 circulated at the charge of the Society from Depositories abroad, making a total of 1,557,973 copies already circulated by the Society.

In addition to those of the Rt. Hon. and Rt. Rev. persons above named, speeches were also delivered by the Rt. Hon. the Chancellor of the Exchequer, by the Hon. C. Shore (son of Lord Teignmouth) C. Barclay, J. Thornton, L. Howard, and C. Grant, jun. Esqs. by Rev. Mess. Usko, Owen, Dr. Thorp, Roby, Bunting, &c.

LONDON FEMALE PENITENTIARY.

The General Annual Meeting of this Institution was held on the 7th of May, at Free-Masons' Hall, and numerously attended. Sir Thomas Baring, bart. M. P. one of the Vice Presidents, took the chair (in the absence of Lord Carrington, who was on the Continent.) The meeting was opened by the Chairman in a very appropriate address, calculated for edification. The Report was then read, indicative of the progressive usefulness and increasing prosperity of the Institution.—The difficulties with which the Society had to contend at its formation, in the discussion which led to the final establishment of the PRINCIPLE of MERCY on which it was founded, were alluded to, and the success that had attended it, for nearly nine years, was adduced in proof of the verity of its foundation principle. The leading characteristics of improvement over other pre-existent Institutions were enumerated; the principal features of which are, the internal economy being vested in a Committee of Ladies, who meet every week, besides two of their number visiting the house weekly, retaining the objects a sufficient length of time, to break former bad habits, and the making the *eternal*

interest of the inmates the PRIMARY objects of care, and all others subordinate thereto.

The Report proceeds to state the number of *applicants* within the last year to have been 227. The number *received*, 107. 26 have been placed out to service. 17 reconciled and returned to their friends. Two have died, of one of whom there were pleasing hopes entertained. Very few, it was stated, fell victims to their own depravity, in comparison of those who became the prey of others' artifices. Most of the applicants, it appears, are servants, and chiefly *servants* (so called) *of all work*. The evil tendency of fairs and wakes was pointed out; and the sad effects which ensued from an hasty dismissal of servants by their superiors, in the moment of irritation, hinted at. The Appendix contains very interesting matter. The loan borrowed by the Committee of some friends, has been paid off; but as the number of inmates has been recently augmented from 60 to 100, *a number far exceeding that of any other Institution of a similar nature*, an augmentation of its annual income is earnestly urged by the Report, as absolutely necessary, in order to meet the increase of expenditure. Six females, who were formerly inmates of the London Female Penitentiary, have married in the last year; — 3309 persons have visited the house in that period, on a Thursday, between the hours of eleven and four. The Report, after avowing the spirit of harmony which the Committee sought to cultivate between it and other similar institutions, and that the only rivalry was who could effect the most good, concludes in a strain of pious meditation, resulting from the preceding statement. The gentlemen who spoke on the occasion were the Rev. Messrs. T. S. Grimshawe, J. Wilcox, D. Ruel, T. Durant, J. Hilyard, B. Shaw, Esq. M. P. W. A. Hankey, Esq. T. Pellatt, Secretary, and others.

RELIGIOUS TRACT SOCIETY.

On Thursday, May 9, the Religious Tract Society held its Seventeenth Annual Meeting, at the City of London Tavern, when the Report of its Proceedings during the past year, excited a lively interest. Several Resolutions were passed unanimously, expressing the satisfaction of the Meeting at the progress and acceptableness of its measures on the Continent, especially in Sweden and Russia, where the circulation of Religious Tracts is patronized by the highest dignitaries in church and state. In Africa; in the kingdom of Hayti, and other parts of the West Indies; and in North America, where Religious Tract Societies have been established both in Canada and the United States; some of which are proceeding with much vigour, and have issued a very considerable number of tracts, chiefly printed from those of the Religious Tract Society in London. Specimens of Tracts in the Chinese language, printed at the charge of this Society, from the grants voted last year, were presented at the General Meeting, which heard with regret, that the expenditure of the past year had exceeded the receipts in the sum of £240, besides having to provide £400 to fulfil the Society's engagements for China; *it was therefore resolved*, That each person present, would, in his respective circle, adopt such measures as may appear most expedient, to enable the Society to pursue its foreign objects, and particularly the distribution of Chinese Tracts with the utmost vigour.

HIBERNIAN SOCIETY,

for establishing Schools and circulating the Holy Scriptures in Ireland.

On Friday Morning, May 10, the above Society held its Annual Meeting at the City of London Tavern, Samuel Mills, Esq. the Treasurer in the chair. The attendance was numerous and respectable. We are happy to learn from the Report of the Committee, which was read by the chairman, that divine Providence has continued to enlarge the sphere of the Society's operations, and that by the Quarterly Return, which was made up to the 31st of Dec. last, it appears that the number of schools is more than 300, and that the scholars educated therein exceed 19,000, being an addition of more than 7000 in the space of one year. This increase in the number of scholars has occasioned, as might be expected, a proportionable increase in the expenditure within the same period, exceeding

that of the year preceding by more than £1000, leaving a balance due to the Treasurer of upwards of £600. This is a consideration highly deserving the attention of the religious public; for unless the Society is relieved from the present pressure on its funds, and an adequate provision is made for its future support, which will require considerable exertion, it will be impossible for the Committee to continue, much less to enlarge, their sphere of usefulness: nor can they listen to the numerous applications that are made for extending the benefits of the Institution to other counties, not yet visited, notwithstanding the facilities afforded for that purpose, of which they would gladly avail themselves, did their finances permit. The impression made by this statement was such, that, when the usual routine of business was gone through, the following Resolution was unanimously adopted:—"That this meeting, deeply impressed with a sense of the magnitude and importance of the objects of this Society, and the inadequacy of its funds, in their present state, for the attainment of those objects, do most earnestly intreat the friends and supporters of the Institution, to use their utmost influence in the circle of their respective connexions, to obtain annual subscriptions, donations, and contributions; and also to form Auxiliary Societies, that, by their combined exertions, the Society may be enabled not only to continue its present plan of operations, but to persevere in the pursuit of its benevolent designs, till all Ireland shall be covered with schools, and the scriptures be circulated through the whole mass of the population."

The meeting was addressed by the Rev. Mr. J. Brown, of Cheltenham, Campbell, of Shacklewell, Fletcher, of Blackburn, Hillyard, of Bedford, Slatterie, of Chatham, and Wilks, sen. of London: together with Messrs. Martin and Steven, Mr. Kirkpatrick, of the Isle of Wight, Mr. David Hare, of Cork, Mr. Walker, Treasurer of the Irish Evangelical Society, and Mr. Richardson, one of the Secretaries of the same Institution; all of whom expressed their cordial approbation of the objects and plans of the Society, and their most ardent wishes for its continued and increasing prosperity. Mr. Wilks, with his usual pleasantry, intimated, that in receiving the Report, the Meeting pledged themselves to reimburse the Treasurer the sum which he was in advance, having in effect accepted a note of hand, payable to him, for the amount, which, in honor, if not in law, they were bound to discharge.

The whole of the speeches were appropriate and impressive, nor were they without effect, as nearly £200 were collected on the occasion, including annual and life subscriptions, &c.

CHURCH MISSIONARY SOCIETY.

On Tuesday morning, April 30, the 16th Anniversary of this Society commenced, by the Annual Sermon at the church of St. Anne, Blackfriars, by the Rev. Daniel Corrie, LL. B. one of the Chaplains of the East India Company on the Bengal Establishment. This sermon, which was grounded on Isaiah xiv. 20, awakened peculiar interest. The preacher himself had witnessed the evils which he described; and had successfully employed the remedies which he feelingly recommended.

At two o'clock the Annual Meeting was held at Free Masons' Hall; the Right Hon. Lord Gambier, Vice Patron and President, in the Chair. The Lord Bishop of Gloucester, Lord Calthorpe, Sir. Montague Cholmeley, Mr. Wilberforce, Mr. Grant, upward of one hundred clergymen, and more than a thousand other members of the Society, ladies and gentlemen, were present. Some difficulty prevailed for a time, in consequence of the great number who pressed for admission, and many were obliged to go away for want of room.

More than usual interest was given to this meeting, by the dismission to their labourers in India, of two English clergymen, the Rev. B. Bailey and the Rev. T. Dawson, with their wives. After the Report had been read by the Secretary, the Rev. Dr. Thorpe, of Dublin, in a very impressive speech, moved its adoption; and was ably seconded by the Rev. E. T. Vaughan, of Leicester. The Bishop of Gloucester, in compliance with the respectful request of the Committee, addressed to the

Missionaries a few parting words of counsel and encouragement, pointing out to their especial regard, the admirable address of the late Dr. Buchanan to the Missionaries, who had preceded them to India; and animating them with paternal affection, in their great undertaking. The Right Hon. Lord Calthorpe, the Treasurer, Mr. J. Thornton, the Rev. W. Marsh, of Colchester, the Rev. J. W. Cunningham, of Harrow, the Rev. R. P. Beachcroft, of Blunham, the Rev. D. Wilson, and the Rev. Basil Woodd, addressed the meeting in a manner which made a deep and salutary impression.

It appeared from the Report, that the Society had advanced with a steady pace during its sixteenth year. Its income was £17,000, and its actual expenditure £14,000, which, with nearly £3000, acceptances on account of the Indian and African Missions, brings the expenditure almost to the full amount of the income.

The Society is everywhere enlarging its foreign operations. To a corresponding Committee at Calcutta, an annual grant has been made of £1500; to another at Madras, £1500; to a third at New South Wales, £500; beside the outfit of Missionaries and schoolmasters proceeding to these stations. A settlement has been formed in New Zealand, where an assignment of about 200 acres of land has been made to the Society. In Africa not much short of £6000 has been expended. The Rev. W. Jowett has established himself in Malta. Christian Institutions are begun, or are in preparation in Sierra Leone, at Madras, and at Calcutta; the schools of the Society are everywhere increasing. More than 1000 children in Dr. John's schools at Tranquebar, are educated by the Society. A large number at Madras, and by the Calcutta Committee in Africa, several hundreds; and, it appears by late accounts from thence, that from 2000 to 2500 liberated children, are waiting for Christian instruction.—The collections of the day amounted to nearly £300.

The Committee earnestly request the friends of the Society unwearied to exert themselves, and to fervently beseech the Great Head of the Church to prosper the attempts of this and all similar Institutions. Many parts of the kingdom have done nobly; but various quarters are not yet brought into action. The Committee trust that the time is not far distant, when an Association will be in action in every county in England and Wales; effective aid be rendered from Scotland; and their zealous co-adjutors of the Hibernian Auxiliary, enabled to diffuse their influence over the sister island.

LONDON ITINERANT SOCIETY.

The Annual General Meeting of this Society, was held at the New London Tavern, at six o'clock on Tuesday Morn. May 7, S. Robinson, Esq. in the Chair. It was truly pleasing to witness the number and respectability of the subscribers and friends, attending at so early an hour. There is cause to hope, that the benevolent objects of the Society, which are chiefly to provide and support Sunday Schools, and the ministry of the gospel, in villages around and within 10 miles of the metropolis, will meet, in future, with increased countenance from the friends and promoters of Evangelical truth. Several new subscribers came forward, and some donations were presented. The Report of the Society's proceedings, during the last year, stated some encouraging facts. The divine blessing appears, in various instances, to have attended the disinterested and persevering efforts of the teachers and preachers. In the different schools at Bromley, Lewisham, and Sydenham, in Kent; Dulwich, Garrett, Merton, Norwood, and Wimbleton, in Surry; Acton, Ealing, and Enfield Highway, in Middlesex; and Barking Side and Woodford Bridge, in Essex; the number of scholars is about 650, and nearly 1200 souls attend the ministry of the word every Lord's Day.

Several London, and some country ministers, addressed the Meeting in animated and interesting speeches, expressive of their high regard for, and their assurance of, the beneficial effects resulting from itinerant labours.

A very important Resolution was carried unanimously; namely, 'That the Committee of the Society shall take the earliest measures, towards endeavouring to introduce and es-

tablish a school in each village, for the instruction of adults unable to read.' It must be highly gratifying to every real Christian, to find that the time is come, when the ignorant, whether young, middle-aged, or old, are taught; and taught by individuals affectionately zealous for the eternal welfare of the precious souls under their charge.

IRISH EVANGELICAL SOCIETY.

ON Tuesday evening, May 7, 1816, the Second Annual Meeting of the Irish Evangelical Society, was held at the the New London Tavern, Cheapside, T. Walker, Esq. in the Chair.

Long before the chair was taken, the room was so crowded as to render it difficult to obtain entrance; and many persons were obliged to retire, who could not be accommodated.

The Rev. Mr. Prankard, of Sheerness, cagaged in prayer previous to the commencement of public business.

The Report of the transactions of the Committee, during the past year, was then read. The Report, which may be procured of the officers of the Society, or the booksellers, presented a brief but distinct view of the various scenes of labour, and the plans which have been arranged for future exertion, and the state of the academy at Dublin, for ministers under the care of the Rev. T. Loader; and it is not less remarkable, that a country possessing such opportunities for preaching the gospel, should have been so long neglected, than that a Society so recently formed, should have been able to accomplish so much in so short a period. The Report certainly presents extraordinary encouragement to those who are disposed to afford support to this infant, but important Institution.

The adoption of the Report was moved by the Rev. T. Harrison, of Wooburn, who had visited Ireland, for the Society, in the past year. Mr. H. related many interesting anecdotes of the hospitality and attention shewn him as a preacher of the gospel, in the places where he laboured; and expressed his conviction, that by vigorous exertions under the divine blessing, the Society would be an instrument of incalculable benefit to Ireland.

This motion was seconded by Mr. B. Arnold. A resolution, expressive of thanks to the Committee in Dublin, and congratulation with the friends of religion in Ireland, was moved by the Rev. Mr Blackburn. In glowing language he eulogized the Irish character,—bore his testimony to the frank and generous treatment which he received,—declared, that nothing but a previous engagement with the church, of which he is the paster, prevented him from settling in Ireland; and called upon all who loved the Saviour of mankind, and the cause of human happiness, to consecrate their energies and their property to the evangelization of that unhappy country.

The Rev. Dr. Townley, who has since left London to reside sometime at Limerick, seconded this resolution. The doctor gave an account of his journies in Ireland with his brother, in which they met with uniform attention, not only from Protestants, but from many Catholics also. It was proposed, that the Thanks of the Meeting should be given to the Auxiliary Societies, &c. by the Rev. R. Hill, who, in a strain of lively description, exhibited the wretchedness of those who were enslaved by a unscriptural priesthood; and then, with his usual fervour, appealed to the company to support a Society whose object was, without respect to sect or party, to 'translate men out of the kingdom of darkness, into the kingdom of God's dear Son.'

The Rev. Mr. Slatterie came forward to second the resolution, and also to confess his sin and to reform: he had done wrong in not subscribing to a Society which, from the moment of its institution, had his affectionate desires for its prosperity; he now meant to become a subscriber, and hoped, that if any in the room had, like him transgressed, that like him they would prove their repentance. Mr. S. proceeded to mention several anecdotes relative to towns whose names he had heard read in the Report, as scenes of the Society's labours and success, and some of which were dear to him. From early association, being himself an Irishman, among others, he mentioned the well known fact, that formerly it had been written over the gates of Bandon, 'Entrance to Jew, Turk, or

Atheist; but death to bloody Papists.' What wonder (said the speaker) while such party-spirit prevailed on either side, that misery, error, and crime, increased and covered the land with mourning.

A motion of Thanks to the Committee, for their conduct in the past year, was then proposed by the Rev. Mr. Thornton, of Billericay, who also wished to become an annual subscriber, and who said he had felt an increased interest in the Society, since it had placed under his care an Irishman, who had been educated in all the prejudices of Popery, and had studied in the College preparatory to his being ordained as a priest; but who, there was reason to hope, had been converted from the error of his ways; he had learnt from him the deplorable state of Ireland, and the prospect of usefulness from the efforts of the Society.—The Rev. Mr. Palmer, of Romsey, seconded the motion; and said, that he felt perfectly disposed to follow the example of his brethren, and become an annual subscriber to a Society which he thought merited peculiar support, especially as it had established an academy, which was providentially supplied with a tutor in the person of Mr. Loader, one of the most valuable men of his day; and he was sure his friends at Romsey were disposed to contribute all in their power to its funds.

A motion of Thanks to the Deputation who had visited Ireland, was offered to the Chairman, by the Rev. Mr. James, of Birmingham, who came forward exclaiming, "O the tyrant Fashion! I too must bow, and there, Mr. Chairman, is £30 for myself and friends, for the treasury of this excellent Institution. Some have objected that Societies are too much multiplied; but I remember the saying in domestic life, 'Where God sends mouths, he sends meat;' and if the family of Benevolence advance, I am satisfied that there will be enough to supply them all."

The Rev. Clement Perrot, of Guernsey, said, My incapacity to address an English auditory, will have at least this value, it will serve as a foil to the brilliant eloquence of friends who has preceded me. However, I must second this motion, because I know something about deputations, and because I know the dreadful influence of superstition in Catholic countries, and feel it just to thank those who take active measures for the emancipation of the human mind from its debasing thraldom. I have also (said Mr. Perrot, in concluding a very impressive speech) peculiar right to feel interested in Ireland, for my ancestors, when driven by the fell hand of Persecution from their estates, comforts, and altars in France, found an asylum in Ireland, and joined a body of dissenting Christians in Cork.

Thomas Wilson, Esq. in acknowledging the resolutions that had just passed,—gave a brief review of his journey to Dublin, and the south and north of Ireland; and said, that on his return, he had procured from Hoxton a minister for York Street chapel, which was vacant; and that Mr. Stratton, who had been well received, was about to be ordained there.

The Rev. Matt. Wilks said, that as his friend had been at work, so he had not been idle; and he then handed to the Chairman a list of contributors to the Society from the congregations of the Tabernacle and Tottenham Court Chapel, including about 113 annual subscribers, and several life subscribers and donors, amounting in the whole to about £200.

The Rev. Dr. Styles, in an eloquent address, moved Thanks to the Treasurer; and he was followed by the Rev. Mr. Fletcher, of Blackburn, who addressed the meeting in a speech replete with beauty and energy: and concluded by pledging himself to contribute, by every means he could command, to the success of a Society, destined, as he hoped, to confer permanent benefits on the vast population of Ireland.

The Rev. J. Hyatt, wished that the meeting should express its sense of the great services rendered to the Society by the exertions of the Secretaries. The Rev. Mr. Slatterie was sure that all minds would concur in the motion; and he hoped that all would depart grateful for the pleasure they had experienced that evening, and determined to aid the cause of God in Ireland. After a short address from Mr. Richardson, one of the Secretaries, the meeting broke up.

A considerable sum was contributed; and it is very probable that the effect of this interesting Anniversary will be proved in the increased energy and prosperity of the Society, to which God has given such kind indications of approbation and regard.

PROTESTANT UNION.

We are happy to hear of the flourishing state of the funds of the Protestant Union, for the benefit of the Widows and Orphans of deceased Ministers of the Gospel of all denominations. At the Annual Meeting, held on Monday, May 11, the Treasurer reported that the Society had £12,000 in the five per cents. and that notwithstanding there were 18 widows now receiving its benefits, 14 of whom were enjoying their annuities in full, yet the receipts were more than three times the amount of the expenditure. The result must be in a little time, either a diminution of the member's subscription, or an addition to the widow's annuity, or both. Such a provision fills the hearts of those who enjoy it with gladness; many of whom, without it, would have been in very uncomfortable circumstances indeed. It is hoped, that no minister, who has not been ordained two years, will delay making an application for admission; and we trust, there is no church or congregation, but will encourage their pastor to become a member, by aiding him to pay his annual subscription.—Letters addressed to Rev. W. F. Platt, Wilmot Square, will meet with speedy reply.

SCHOOLS FOR ALL.

The Anniversary Meeting of this Grand British Institution, was held on Monday, the 13th of May, at the London Tavern, the spacious Ball-Room of which was thronged, and had a large proportion of respectable Females.

The Duke of Bedford was expected to take the chair; but not arriving, the Right. Hon. Lord Mayor took it *pro tempore*, and being obliged to wait on the Prince Regent, resigned to Sir J. Jackson, who also, on the arrival of the Duke of Kent, resigned it to his Royal Highness.

The Rev. Dr. Collyer read the Report, which paid some well-merited compliments to the memory of the late Secretary, Jos. Fox, Esq. by whose noble benevolence the great cause had been rescued from failure, he having taken upon himself the engagements which Mr. Lancaster had entered into; but could not meet, to a very considerable amount. The Report quoted the exertions making in Southwark, as an example to the City of London, and to the rest of the United Kingdom; stated that the invested subscription, which was accumulating for the purpose of raising £10,000, had arisen to £7,000, and that the remaining £3,000 was expected to be raised, as first hoped for, within the present year. The Funds of the Institution were still lamentably narrow, when compared with the great object in view:—but the Report recommended perseverance, and the union of all good men of all persuasions, and the great object would be attained. The harvest was generally promising. . . . . The vast empire of Russia was of good promise; its Government felt the value of general education, and was preparing for a hearty co-operation with this Society. A society was establishing in that empire for the purpose. It was with very mingled emotions that the Society looked to France, whose public schools, once on a footing of liberality, now refused instruction to any but professed Catholics, though its population contained at least 16 millions, who could neither read or write! All the masters, who conscientiously could not be Papists, were, whatever their talents, dismissed from the schools, to which they had been great ornaments. This was a source of deep regret. Much good nevertheless, had been done. The British system had been transplanted into France, and exhibited in its beauty and strength to the admiring eyes of Frenchmen.

Switzerland was busily opening schools for general education, under the patronage of the Plenipotentiary of that country to the Congress at Vienna, — a gentleman, to whose praise it should be known, that when offered a national recompence for his high services, he declined it; but prayed that the amount, with an addition from himself, might become

the beginning of a national fund for a free-school, on the model of the British free-school.

Through the lamented loss of Mr. Fox, who was, when taken ill, engaged on the business of the Foreign part of the Report, but a scanty account could be given of Asia.

In Africa the cause had received a severe check. Mrs. Sutherland had yielded to the pressure of the climate, and Mr. S. had returned ill; but yet, under the fostering care of Lieut. Col. M'Carthy, the Governor of Sierra Leone, between 2 and 300 children were receiving education, and this under the superintendence of the eldest African youth trained by this Society.

Unshackled by prejudice, America was progressing in education. She had shewn her wisdom by the adoption of a liberal system, and a school on the principle of exclusion was not known in the United States. The legislature of New York had given repeated encouragement by grants. A Society was formed there for the education of all the children not provided for by some Religious Establishment. On a Sunday morning between 8 and 900 children assembled under that Society, and branched off at a given hour to the respective places of public worship appointed by their parents. Female Associations were forming for instruction of the girls in needle-work.

The legislature of Halifax had voted £400 to the schools there, in token of approbation of the very manifest change for the better, in the character and conduct of the children.

Very great emotions of pleasure appeared to agitate the Assembly, when that part of the Report which regards Hayti was read. The Chief, Christophe, deeply penetrated with the benefit of knowledge, and diffusion of the Scriptures, invites among his people, all those who could contribute to their improvement. In a Proclamation in the Gazette of Hayti, he says—"I invite professors of all sciences—no difference of religion shall be deemed as exclusion. Merit and ability alone shall be considered, without regard to the nation which gave birth, or the creed which may be inherited. After 26 years of Revolution, and 13 years possession of hard earned independence, we are not (says the Gazette) the same people. Formerly, as brutes, we bowed under the lash of a cruel and ignorant master—as men we were dead—our faculties all crushed; but we burst our chains, and, again erect, we look upward toward Heaven—as men—as social beings! A new career is now before us—thanks to thee, O God of Heaven! Haytians! says the Chief, be it ours to shew, by our lives, that blacks, equally with whites, are the work of Omnipotence, and the objects of the kind regard of the Father of all!"

Mr. Allen (of the Society of Friends, and Treasurer) felt under strong depression from the loss of his late co-adjutor, Mr. Fox. Beside the original debt, there was last year, a balance of £336 against the Institution. Mr. Allen urged forcibly the cause he advocated. Even in London, education was more needed than any, who would not enquire closely, could be persuaded to believe. The object of the Institution was to interest the poor themselves—not to receive the high blessing of education as an *alms*, but, by doing something themselves, to let it have more the semblance of a purchase. They wanted to raise the moral character of the poor. Parents became benefitted through the children; and instances are on record where the parents have been admitted to the schools at their own request, when they have seen their good effects on the children.

Mr. Adams, Minister at the British Court from the American States, said, that he appreciated the compliment paid to the country he had the honour to represent, and which felt the necessity, and knew the advantages, of education. Education is knowledge, and it leads to virtue.

Mr. Williams (banker) gloried in the prospect that, through this Institution, there was a chance of making some adequate return to the people of colour. The sons of Africa were much indebted to a most honourable man then in his eye (Mr. Wilberforce who had just entered) for the cessation of slavery. That horrid traffic had by him been shewn in its detestable colours; but it ap-

peared now in darker shade, since we learn from Hayti such proofs of intellectual capacity in those whom our avarice and cruelty had held as inferior to our species.

The Earl of Darnley noticed, that the Institution was one for universal benevolence. He would remind the Assembly, that their venerable Sovereign was its prompt, and first and zealous Patron. They would remember the good Monarch's wish,—'That he might live to see every poor child in the kingdom able to read his Bible.' But had Providence permitted his continued presence among us, this wish could not have its accomplishment, but from schools not built on the principle of religious exclusion. His R. H. the Prince Regent was a liberal Contributor to this Institution; and so were their R. H. the Dukes of Sussex and Kent. His Lordship moved the Thanks to the Royal Personages, which was seconded by the Rev. Row. Hill, who thought that education, being an universal blessing, should be as universally as possible bestowed.

Sir J. Swinburne assured the meeting that his Grace of Bedford would have been present, but that indispensible business had taken him out into a distant county.

Rev. Dr. Lindsay said, It was to be regretted than an unity of faith, which *could never be found*, was sought after, to the neglect of the unity of the spirit in the bond of peace, which could be obtained.

Rev. Dr. Collyer then read the Ladies' Report, which announced progress in various places; and in one (if we heard right) there were 1800 female children. Knitting was introduced into the school, but the ladies lamented that the parents, in many instances, were insensible of the blessings of education.

The Russian Envoy to Portugal (through the medium of Dr. Schwabe) declared, that his Sovereign was sensible of the value of the object of the British and Foreign School Society, and was ready to give it the most warm co-operation.

Rev. J. Townsend was happy to advocate so great and good a cause. He rejoiced to hear that a King of of Hayti could read such an admirable lesson, and give such excellent admonitions, — even to Christian Princes!

Sir J. Jackson, bart. moved, Thanks to the Committee; which were seconded by the Rev. Mr. Cox, in a speech of much eloquence.

Mr. Marten, in moving Thanks to the Subscribers to the invested Fund, spoke of the necessity of supplies, without which, the cause of Education of the Poor could not proceed. The £10,000 were to be raised in two years, and if not completed in the present year, the money was to be returned to the Subscribers. The Fund was to pay a debt, and the surplus of it to build a suitable central school for the metropolis. The commencement of the subscription for investment and accumulation, till it reached £10,000, was by various zealous friends, each according to his ability, undertake to raise in their different connexions, some £100, and others smaller amounts: but still these sums were inconvenient for others who moved in narrow circles; and therefore he took the liberty to recommend, that those of either sex, who felt the importance of this cause, and who could raise but £5 among their friends, would be volunteers in aid of this Society. Many of these small additions would form an aggregate of consequence to the Society, and go far toward completing the sum originally proposed. He then urged the completion of this undertaking, on the ground of its utility. It was Christian education which was afforded. The minds of children were early imbued with lessons from the Bible, inculcating the fear of God, leading away from vice, and drawing to virtue. — He had to inform the Meeting that a Mr. Owen, of Scotland—that land of bright example of the benefits of education — had presented the society with £1000.

Mr. Rowcroft, in seconding the motion, felt chagrined, that while on another occasion, in 10 months, £500,000 had been subscribed, he should have to plead *in London*, for so pitiful a sum as £3000 to make up a sum of £10,000 begged for all over the kingdom, for the Education of the Poor. "But I ask it (said he) for the education of Children who may hereby know what a country theirs is,

and if against any future tyrant they may have to defend it, they may feel the firmer in the trying hour."

His R. H. the Duke of Kent said, "The attendance to-day surpasses my most sanguine expectations. I have at former Meetings looked forward to preside at the next returns.—Not so now.—I am about to leave my beloved country. Perhaps years may elapse before I meet you again. Let me hear while I am abroad that this cause prospers, and I pledge myself, that when the purposes of my absence are accomplished —when I return, I will place *One Thousand Guineas* at the disposal and use of this Institution. If I have not done it before, it is because I had it not in my power. I am desirous that this last act—this pledge of my love to it, should be upon record. I feel gratified that this motion came from the Minister of the United States. I have lived long in the neighbourhood of the United States, and it was ever a grief to me, that the two countries should be at variance. Their language and their interest is the same, and their friendship should be inviolable. I return my thanks to this assembly."

Lady Darnley and the Lady Mayoress held the plates at the door, and the collection exceeded £105.

CHAPEL OPENED.

On the 14th of last December, a new chapel was opened at Bognor, Sussex, by the Hants Society, for promoting Religion. Two sermons were preached to crowded congregations, by Messrs. Sogue and Styles, on Ps. lxxxix. 15, and 2 Tim. i. 12. Various Ministers engaged in the devotional exercises of the day. To the friends of religion who leave London in the summer months, to enjoy the advantages of a country retreat, Bognor presents many attractions. To the most pleasant rural scenery it unites the finest opportunities of sea-bathing, and while sufficiently frequented to afford ample society, it avoids the dissipations of places more generally resorted to. Those who are disposed to assist a new and rising cause, by their presence and influence, will here find an opportunity for their exertions. Bognor is 16 miles from Petworth, and 7 from Chichester; to which places there are coaches daily.

ASSOCIATIONS.

April 24. The **Middlesex and Hertfordshire Union** held their Half-yearly Meeting at Mr. Williams's, Edmonton. Mr. Phillips, of Mill-Hill, began the service with prayer and reading the Scriptures; Mr. North, of Ware, preached on the subject appointed, viz. 'An early Acquaintance with the Scriptures recommended;' and Mr. Austin, of Fetter Lane, London, concluded with prayer. Mr. Pavitt, of Ware, preached in the evening. The next Meeting of this Union will be at Mr. Thomas's place, Enfield, Sept. 4, when Mr. Knight, of Ponder's End (D. V.) is to preach on 'Evangelical Repentance.'

In the history of the Gloucestershire Associations there never was a more delightful Meeting than that which was held at the Rev. John Lewis's Meeting-House, at Wotton-under-Edge, on Tues. April 30. Two most excellent sermons were preached; one in the morning, by Mr. Jay, of Bath, on the Atonement; and another in the evening, by Mr. Lowell, of Bristol, on Regeneration. The devotional parts of the services were conducted by Messrs. Richardson, Bishop, Burder, Daniel, and Howell.—The place of worship was wedged with serious and delighted hearers, and the day will long be remembered.

NOTICES.

The Association for Buckingham and its vicinity will be held, Tuesday, June 4, at Mr. Gardner's Meeting, Potter's Pury, Northamptonshire. Preachers, Mr. Scraggs, of the Old Meeting, and Mr. Aston, of the New Meeting, Buckingham. In the morning the Ministers will meet for settling the business of the Association; and the public service will be at 2 o'clock, and 6 in the evening.

The fourth Anniversary of the Newport Pagnell Evangelical Institution will be held at Newport Pagnell, on Wed. June 19, when two sermons will be preached in the Rev. Mr. Bull's Meeting. Mr. Jay, of Bath, has accepted the invitation to preach in the morning;—the evening sermon by Mr. Higgs, of Witney.

The Annual Meeting of the Supporters of the Rotherham Independent College, will be held at the College, on the last Wednesday in June, exactly at Ten o'clock. In the evening, a Meeting will be held at the chapel, at Five.

The Examining Committee will meet on the preceding day, Tuesday, at Nine o'clock, to investigate the improvement of the students, in order to make a Report to the Annual Meeting.

Hampshire Association.—The Meeting, usually held in April, having been unavoidably postponed, will be held at Titchfield, on Wed. June 5th.

Mr. Davies, late of Hoxton Academy, will be ordained at Fareham (two miles from Titchfield) on Tuesday, the 4th. The service to commence at Four o'clock, P. M.

Missionary Chronicle

FOR JUNE, 1816.

THE TWENTY-SECOND GENERAL MEETING OF The Missionary Society,

HELD IN LONDON,

ON THE 8th, 9th, AND 10th DAYS OF MAY, 1816.

We resume, with pleasure, our Annual Task, of reporting to our numerous readers the Proceedings of the Missionary Society, at their late Anniversary Meeting, in which the same holy zeal for the Conversion of the Heathen was displayed, which has animated this Christian body ever since its formation, in the year 1795.

WEDNESDAY.

SURRY CHAPEL.

In this spacious house a very large congregation assembled, notwithstanding the rain, which must have prevented the attendance of many. The prayers of the Established Church were read by the Rev. Row. Hill, the minister of the place; after which the Rev. T. P. Bull, of Newport Pagnell, offered up the extemporary prayer. The sermon was preached by the Rev. John Browne, minister of the chapel at Cheltenham. His text was taken from Isaiah lxv. 1, 'I am sought of them that asked not for me, I am found of them that sought me not: I said, Behold me, behold me! unto a nation that was not called by my name.' This interesting prophecy was considered by the preacher as presenting to us, 1. A most important and delightful change, now taking place in heathen lands; and, 2. The means by which God has effected it. Under the first head a pleasing picture was drawn of the advantages communicated to the Heathen, by letters, agriculture, the useful arts, and all the various branches of civilization; but more especially those of a spiritual nature, so that some of the most degraded and wretched of the human species, the out-casts of society, and the scorn of men, are now rapidly acquiring a scriptural and experimental knowledge of God; some striking evidences of which were adduced, and shewn to be the work of God.

The means were then considered by which He had produced this pleasing change. 'I said, Behold me, behold me!' &c. The ministry of the gospel, the word of reconciliation by Jesus Christ, was shewn to be the established ordinance of God for the salvation of ruined man, and by which far more was effected in a short season than had been done by all the efforts of the legislators, philosophers, and poets of the heathen world;—by the power of the Holy Spirit on the simple preaching of Christ crucified, a greater reformation was produced in a single year, after the ascension of Christ, than had ever been emplished before!

In the close of the sermon, a general view was taken of the stations occupied by the Missionaries, which the preacher thought fully vindicated the Society from charges and objections preferred against it, and which should re-kindle in the hearts of all its friends the warmest gratitude to God.

The Rev. Mr. Palmer, of Romsey, concluded the service by prayer.

TABERNACLE.

In the evening of the same day, a great congregation was convened at an early hour, so that the service commenced at five instead of six, and thereby lessened the fatigues of those who, for the sake of securing seats, had come very early. The Rev. Mr. James, of Birmingham, prayed before the sermon; and the Rev. H. F. Burder, of Hackney, after it. The Rev. Mr. Fletcher, of Blackburn, in Lancashire, delivered a discourse on Acts xi. 18, 'Now when they heard these things, they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.' After adverting to the

connection of the text, it was observed that the passage *implied the previous operation of prejudice; recorded the confutation of that prejudice;* and *illustrated the arguments in support of Missions arising from their success.* Under the *first topic,* it was remarked, that the prejudices of the Jewish converts at Jerusalem were opposed to the scope of prophecy, the genius of the Christian economy, and the explicit assertions of the Redeemer; that still the exclusive spirit of these converts might be accounted for, though it could not be justified,—for it arose out of the peculiar character of the Mosaic dispensation, the history of the Jews, and the prominent reference of the prophetic revelation to their interests. The peculiar interpretation of prophecy, led to those carnal and worldly expectations which prevailed amongst the Jews; and though the effusion of the Holy Spirit subdued their predominant influence, there was for a long time a lingering attachment to some of the rites of the Mosaic code. Hence the unwillingness of the converted Jews, to extend the benefits of Christianity to Gentiles, without some recognition of their own former distinctions; hence the imagined perpetuity of circumcision, as the entrance to the church, and the necessity of a supernatural vision to convince even St. Peter of the duty of preaching to the Gentiles.

In the *second part* of the discourse, the preacher observed, that the prejudices and objections of the Jewish converts were 'put to silence,' *by the facts which the apostle reported, and by the principles and consequences involved in those facts.* For the transaction at Cesarea, or the admission of Cornelius to the Christian church, *proved the actual termination of the Jewish economy, — exemplified the spirit and character of the Christian dispensation,—and displayed the sovereignty and power of divine grace.*

These observations introduced the *last topic,* and afforded scope for argumentative remarks, on the nature of that *success* which may be considered as illustrating the truth of principles. It was observed, as the result of this discussion, that if the moral effects arising from the apostolic mission proved that mission to be *divine,* similar and analogous effects arising from Missionary exertions in the present age, prove them to be *apostolic.* This reasoning was illustrated by facts; and it was remarked, that such instances of success *explain and vindicate our object—support and confirm our expectations—demand and encourage our exertions.*

THURSDAY MORNING.

SPA FIELDS CHAPEL.

For the better accommodation of the greatly enlarged number of the friends of the Society, who now attend the Annual Meeting for conducting the business of the Institution, this spacious chapel was procured, and was filled at an early period.

James Kirkpatrick, Esq. of Newport, in the Isle of Wight, was requested to take the Chair. A hymn was sung; and the Rev. Clement Perrot, of Guernsey, implored the blessing of God by prayer. The original plan of the Institution was then read by Mr. Platt.* The Report of the Directors, containing a general Account of their Proceedings during the past year, was read by Mr. Burder. It was previously observed, that the Missions supported by this Society, are become so numerous, that a full account of them all would be voluminous; and that although the Report was compressed as much as possible, it would yet be too long to be wholly read, and must therefore be abridged, in order to allow sufficient

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* As this Society was formed on the liberal principle of including Christians of various denominations, and assuming no exclusive party name, 'The Fundamental Principle' of this Society was, according to a standing order, read; and it is repeated here, that all our readers may recollect, or learn, that the Missionary Society entertains no Sectarian views, and only aims to make men *Christians.*

'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 government as to them shall appear most agreeable to the word of God.'

time for the members of the Society, and especially the ministers from the country, to express their sentiments.

The Report comprised a brief account of the present state of the Missions, in the following order:—Otaheite, China, Java (Batavia and Samarang) Amboyna, Ceylon, Bengal, Madras, Ganjam, Vizagapatam, Bellary, Tinevelley, Mauritius, Surat, Lascars, Cape of Good Hope, Stellenbosch, Rodezand, Caledon, High-krall, Bethelsdorp, Theopolis, Caffraria, Bushmen, Griqua Town, Bethesda, Klip Fountain, Africaner's Krall, Pella, North America, and West Indies, Seminary at Gosport, Conclusion.

That part of the Report which related to South Africa was unusually interesting. An extract from it will, doubtless, be acceptable to our readers, and particularly the speech of a converted Hottentot, which is a fine specimen of natural, untutored eloquence.

Bethelsdorp, about 600 Miles East of the Cape.

This settlement is rightly named; it has proved, to hundreds of souls, no other than a 'BETH-EL'—'the house of God, and the gate of Heaven.' When we review the intelligence received from this highly-favoured spot within the last two years, we are constrained to cry, 'What hath God wrought!' for, in no place under the patronage of this Society, and at no period since its commencement, have such wonders of mercy been displayed!

It would occupy too much of the time of this Meeting to present even an outline of the extensive information with which Mr. Read, &c. have furnished the Directors. Suffice it to say, that about 1200 people belong to this settlement. Since its commencement, 442 adults have been baptized, 300 of whom have been added to the church during the last year. The Hottentots belonging to this settlement have paid taxes to Government, to the amount of nearly £800. in one year. They have contributed to the funds of this Society £120.; they are now building, at their own expence, a school-room and a printing-office, under the same roof; they make collections for the poor every Lord's Day, and send out into the surrounding country a number of itinerants, by whom the knowledge of the gospel is happily diffused.

The grateful feelings of these converted heathen, brought by the gospel into a new world, may be conceived of by the following speech, the honest effusion of a poor Hottentot, at one of their public meetings:—

'We are all Hottentots. We never had a house. We never were considered as human beings. We never were allowed to look into a farmer's house; but to-day we are here, sitting together in a large white house (the place of worship) We never had a waggon, and now there are more than twenty waggons at Bethelsdorp belonging to us Hottentots! Look at the women! they never had any decent clothes; now you see them sitting among us in white and various colours. We never had the honour of knowing any thing of God or his word; but now we can read and write;—and the greatest thing which God has favoured us with, is, his sending to us poor Hottentots his servants, who daily explain to us his holy word.'

Then, with many tears, he cried out, 'Is not this altogether the grace of God! love of God! mercy of God! men, brethren, Hottentots! praise the Lord God Almighty!'

A general Statement of the Funds of the Society was then read by Mr. Tracy, which will appear with the Report, we only remark that

The Receipts of the last year amounted to.....	£	22,975	17 11
The Disbursements to.....		19,291	17 9

The acceptance of the Report was moved by Mr. James, of Birmingham, in a speech of peculiar excellence, and which made a very powerful impression on the whole audience. He began by observing That it was not only the most encouraging Report ever submitted to the friends of this Society, but perhaps the most important and interesting detail of one year's operations ever laid before the public by any kindred institution. It not only pointed to fields where our hopes were beginning to bud and blossom, but laid the fruits of our toils at our feet, and gathered the sheaves into our bosom. It not only held out the promise and resolution of future exertion, but contained a mass of solid and substantial success. There were two or three points of view in which he contemplated the Report with great pleasure. He was particularly delighted to see so much attention paid to the education of children, through all the Society's important stations. Education is the most efficient auxiliary which a Missionary can draw to his assistance, in the fields of Paganism, and he hoped the Directors would never fail to enforce upon their agents in foreign countries the vast moment of this plan. Mr. James remarked, that it gave him great pleasure also to see by the Report that the Directors are

paying peculiar attention to the civilization of Africa, in connection with their efforts to diffuse among its barbarous tribes the knowledge of Christianity. Christianity, wherever it is felt, in its influence upon the heart, is the germ of civilization; but still, in its developement and growth, it may receive considerable assistance from the hand of skilful culture. He hoped, therefore, the Directors would go on still more vigorously in this part of their plan, and thus refute, by their conduct, the calumnies which had been thrown upon their operations. Mr. J. mentioned the pleasure which it gave him to see the Directors turning their attention to Asia, with the design of strengthening their Missions in that quarter of the world.

'Where now,' enquired the speaker, 'are the men who, as if they had been favored to look into the hidden decrees of God, pronounced at one time so confidently that the period was not yet come for attempting the conversion of the heathen world, whose breath was like a wind from the east, that must infallibly have nipped our institution in the bud, but for the vital principle it contained, and whose objections, pattering like hail upon our scheme, must have beat it to the ground, but for the shielding arm of Omnipotence. The time not come! As if there ever was a time when a God of light and love was unwilling to bless the exertions of his people to enlighten and enliven a miserable world. I would not believe an angel,' exclaimed Mr. J. 'who should tell me the time was not yet come, while, through the medium of this Report, I heard the voice of God declaring, "Behold, I do a great work in the earth!" He called upon the meeting for still more ardent exertions, remarking that the success already granted was but a cordial administered to our hearts, which had begun to droop, in order that we might be stimulated to future and greater efforts. 'Let us,' said he, 'beware of lukewarmness, that slow, dull, lazy vice, which infects the hearts of some. Lukewarmness would convert the world into an universal sepulchre, and there entomb all the vital energies of man. Compared with this destructive vice, enthusiasm itself is harmless and venial. Even the bolts and the lightnings which have issued from her wayward hand, and wander, misdirected, through the atmosphere of the moral world, are less to be dreaded than the chilling influence of lukewarmness. Much yet remains to be done. Eight hundred millions of immortal souls are still destitute of the gospel. Multitudes are every day crowding into eternity from the midst of all their crimes. Since the business of the Meeting commenced, another, and another, and another soul has touched the quenchless fire, and uttered the shriek of despair! He observed, We labour in the garden of the Lord, but in the garden is a sepulchre, and we soon must lie in it. Let us, therefore, 'work while it is called Day, since the night cometh, in which no man can work.'

Mr. Roby, of Manchester, seconded the motion, with many sensible and judicious remarks, of which we can only give the substance.

'The facts stated in the Report ought to be acknowledged as the broad seal of Heaven, stamped not only on the *object*, but also on the *measures* of this Society. In the design of expatiating on the more interesting parts of that Report, I have been anticipated by my respected friend, and tho' little remains for me to say, yet I cannot help remarking, that the Report has produced in my mind a more impressive conviction than ever, on two important points. The first is, That if the Directors be invited to occupy certain spheres of Missionary labour, they ought not to hesitate, on account of the unpromising character and circumstances of the population. Supposing the stations proposed be parallel in every other respect, then, doubtless, the most populous, civilized, and accessible, claim the preference; but the history of this Society, and especially the Report of the past year, affords practical evidence of the interesting fact, that the gospel of Christ, accompanied by the energy of the Holy Spirit, is effectual to civilize and to Christianize the most licentious, the most superstitious, the most barbarous and brutal, of the human race; and that attending to the calls of Providence, we *may* send the gospel to the most degraded of the heathen tribes, in the confident hope of success. Many have protested against our Missions to Africa and the islands of the Southern Ocean, founding their opposition on the state of the inhabitants; but surely, according to the admirable train of reasoning pursued in the sermon delivered last night, such objectors, after hearing our Report, must for ever "hold their peace." God has given the greatest degree of success to the labours of our Missionaries among the most uncivilized of the heathen; and to neglect them, with such marks of divine approbation before us, would be, in my opinion, little less than to "fight against God."

'The second point impressed on my mind by this morning's Report is, That if the Directors of this Society have, by the providence of God, entered on a sphere of labour, they ought not, from the want of success, to abandon that station hastily,

but to wait with much patience for desired success. With what painful feelings have many of us reflected on the long-continued unfruitfulness of the South Sea Mission! But how admirable was the patient perseverance of the Missionaries themselves! For my own part, I could not but hope that their unwearied disposition to remain at their post, amidst all discouragements, was a token that God intended ultimately to succeed their efforts, and, thanks to his name, these expectations are now realized. They who have long sown in tears are now reaping with joy. In reading or hearing your Report on these subjects, the prejudices of the well-disposed will not only subside, but be exchanged for exultation and gladness. Those who have formerly objected will, like the remonstrants against the first Christian Mission, not only hold their peace, but glorify God, for his having granted to the most abandoned of the Gentiles repentance unto life." Angels unite in their exultations on this account. If they rejoice over one sinner, in common circumstances, brought to repentance, what must be their joy in hearing of the many hundreds, apparently in the most desperate state, lately converted, through the labours of your Missionaries, to the faith of Christ!

'In hearing the Report this morning, I could not help imagining the bliss which will be enjoyed in Heaven from a review of successful Missionary efforts. What does that individual now feel, into whose heart it first entered to bring the gospel into Britain!—and what do they enjoy who aided his exertions in the glorious enterprize, whilst they reflect on its blessed effects!—What does the apostle Paul feel in reviewing his labours, as the great Missionary to the Gentiles!—What does an Elliot, a Brainerd, a Vanderkemp feel!—What will our Morrison enjoy!—What will our Missionaries in general, who continue faithful to death, experience, in the review of their labours!—What will our revered Father Bogue enjoy in the thought of having been employed by divine Providence, as the instrument of preparing many of them for their successful ministrations!—What shall we all feel who, from love to the Saviour, have contributed, in any way, to the success of Missionary exertions! It is impossible to describe the blessedness arising from this source. It will be similar in its nature, and only inferior in degree, to that felicity which our adorable Saviour will enjoy through eternity, when, looking on his redeemed out of every nation, and kingdom, and people, "he shall see of the travail of his soul, and be satisfied."

It is needless to add that a Report, evincing so clearly the progress of the Society, and the extension of its usefulness in the conversion of multitudes of souls, was received with heart-felt satisfaction and much thanksgiving by the whole congregation. The text of the preacher on the preceding evening furnished the Members of the Society with a devout exclamation—'Then hath God also to the Gentiles granted repentance unto life!'

Thanks to the Directors for their services were moved by Dr. Styles, of Brighton, in a speech of much vigour, and to the following effect:—

In rising to propose a vote of Thanks to the Directors for the services rendered by them to the Missionary Society, during the past year, you will grant me your indulgence while, for a few moments, I disclose to you my sentiments and feelings. The cause in which we are embarked is emphatically the greatest and the best. All other objects sink into comparative insignificance. The Missionary Society is dear to my heart, dearer than any of those numerous and valuable Institutions which religion and benevolence have created, and which are unquestionably the chief glory of our country. The Missionary Society is interwoven with my earliest and most powerful associations. No sooner was new life infused into my nature, and the eyes of my understanding opened, than my attention was directed to the institution, then in a state of infancy. Like the cloud which the prophet beheld from the summit of mount Carmel, it appeared about the size of a man's hand. Some deprecated its approach, as if it were charged with the lightning and the fury of Heaven, others deemed it an empty vapour, that would soon pass away; but it was my privilege to be connected with those who saw in it a messenger of Mercy, fraught with blessings to a famished world. We imagined that we heard the sound of abundance of rain; nor were we mistaken. It covers the whole face of the heavens, and drops down fatness upon the thirsty nations. Whatever can attract man as a lover of his kind, as a social and immortal being, this society possesses in a superlative degree. For my part, I love every thing that is friendly to the sympathies and charities of human nature. We live in a world where all things conspire to interrupt and suppress them; where the institution of society, and the prejudices arising from pride and the collison of party, oppose their gratification and threaten their extinction. The friends of humanity therefore, who feel no antipathies, but against ignorance and vice,

and to whom every thing human is a subject of affectionate interest, are imperiously called upon to unite in promoting every object that affords a reasonable promise of meliorating the condition of their fellow-creatures; and where there is a great variety of such objects, and our means and energies are limited, an election should be made of those which open the fairest prospects of success, and the operation of which is both simple and extensive, embracing all the interests of Time and all the glories of Eternity. Such an object is the Missionary Society; but there is such a peculiar sanctity in its character, it is so thoroughly imbued with the ignominous qualities of that cross which has ever been a stumbling-block to the Jews and foolishness to the Greeks, that in general it can only look for support among those who, imbibing the apostolic spirit, can glory in that which excites the world's contempt. Not to feel a lively interest in those plans, which are designed to extend the empire and glory of that divine and spiritual religion which it is our happiness to possess,—not to enrol our names as active and efficient members of those societies which have this grand and beneficient object in view, is to be deficient in a very essential requisite of Christian character, and to be actuated by a totally different spirit from that which has distinguished the church in modern times,—a spirit, with which Christian Britain has been remarkably imbued, and which has lived and triumphed amidst those political convulsions of the earth which have been most uncongenial with its nature, most opposed to its influence. During the awful struggle of more than twenty years, in which the fate of Europe hung in trembling suspense; when tyranny, under all its forms,—threatened to annihilate order and freedom in every state, when the foundations of the earth were out of course, the sun and the moon turned into blood, and when a scene was presented to the affrighted imagination like that which our great poet describes at the appropriated residence of the dæmon of Evil; during the whole of that long, dismal, and appalling struggle, the Shekinah of divine glory shone with uncreated brightness from the heights of Zion,—a beacon to the universe. The peaceful religion of the holy Jesus, spread more widely its influence than at any former period, since the days of the apostles, and while our highly-favoured country was sustaining the whole shock of the political tempest, she was the chief instrument of Mercy to an afflicted world, the Missionary of the nations, the tutelary Angel of the human race! In Zion was God known, his name was great in Israel. To be zealous and devoted to this great cause, resolving to promote it to the utmost of our power, making it paramount to every earthly consideration, has been stigmatized as enthusiasm; there is indeed a fanatical temper which is as foreign from the spirit of true religion, as it is repugnant to its interests; but not to be zealously affected in a good thing, is to possess the name of Christian, and to be destitute of the power of Christianity. For what is this zeal? What, but the noble conduct, expression, and energetic display of all the virtues of Christianity! It is the impulse of Faith that would create the scene it anticipates; it is Hope on the wing to plant the tree of life that we may enjoy its fruits; it is Holiness labouring to check the torrent of abounding iniquity, and Charity, wiping away the tears from the cheek of Sorrow, placing the crown upon the head of her adorable Lord, and inspiring the children of men with mutual kindness and universal brotherhood. It was this zeal that gave prominence to the moral glories which throw a sphere of light around our great Redeemer!

This motion was seconded by Thos. Wilson, Esq.

The Society was, in the next place, called to the performance of a new duty, the election of a Treasurer to succeed Joseph Hardcastle Esq. whose resignation had, with the deepest regret, been accepted by the late Directors. We shall here insert the notice of this event in the Report.

'Amidst the occasions of congratulation, which we have the pleasure this day to present to the Society, we are under the painful necessity of stating a circumstance deeply to be regretted by us all. We advert to the resignation of our highly valued Treasurer, Joseph Hardcastle, Esq. who, from the commencement of this institution, has, with no less advantage to the Society than honour to himself, fulfilled the duties of that important office. His intended removal from the metropolis, rendered desirable by the state of his health, has induced him to relinquish his responsible office, the duties of which he would no longer be able personally to superintend. This resignation the Directors have accepted, with extreme reluctance, still retaining the persuasion that the cause itself will ever remain dear to his heart, and that to the last hour of his life he will continue one of its most attached friends and warmest supporters. The Society

will therefore be called this day to the performance of a new duty, in the election of a successor, in the office of Treasurer.'

The Thanks of the Meeting to the late worthy Treasurer, were then moved by the Rev. Mr. Bogue, of Gosport, who, in the most feeling manner, expressed the high sense which, in common with all the friends of the Missionary Society, he entertained of the amiable character, exalted worth, and eminent services of Mr. Hardcastle. This was seconded by the Rev. Rowland Hill, who concurred with the last speaker in paying a deserved tribute of respect to that excellent person, whose active services the Society could no longer expect to enjoy. How fully the meeting entered into the views of the mover and seconder of the vote of Thanks, was clearly manifested by the manner in which this large assembly expressed their approbation, all standing with uplifted hands.

The Rev. Henry F. Burder acknowledged, on behalf of Mr. H. the honour which had been done him by this vote, in a speech to the following effect:—

'Superior, as I am well persuaded Mr. Hardcastle is, to the desire of human applause, it would have been impossible for him, had he been present on this occasion, to have witnessed, without lively emotions of satisfaction and delight, the manner in which his services have been appreciated and acknowledged. As Treasurer to this Society, he has experienced peculiar pleasure in its growing prosperity, and in the annual augmentation of its funds; nor will he ever cease to feel deeply interested in its operations and success. The finances of this Society have now attained a greatness scarcely anticipated by its most sanguine supporters, in the early years of its existence; and yet they are small when compared with the magnitude of the object we have to accomplish,—the illumination of the world: they are small when compared with the resources of the religious public in this country, and even in the metropolis; they are small when compared with the debt we owe to the Heathen world,—a debt acknowledged by the apostle of the Gentiles,—a debt contracted by our participation of human nature, and by our personal interest in the redemption of the Son of God,—a debt which has been accumulating through the lapse of 18 centuries, and which Christians are only now beginning to discharge. How powerful an incentive to attempt, without delay, the liquidation of this debt, arises from the Report now read, from which it appears, that even in South Africa there is a prospect of the Missionary settlements being soon able to support themselves, and to send out native preachers without further aid from us. Soon we may lose much of the honour and the opportunity of doing that, which we are at present, urged by the most powerful of all claims, to do with all our might.'

The Directors, aware of the great importance of providing a suitable successor, had, after deliberate consultation, previously agreed to propose to the Meeting, *William Alers Hankey*, Esq. as a gentleman with whose qualifications they had long been well acquainted; and who has, for many years, proved himself the warm and stedfast friend of the institution. This gentleman being proposed, was most unanimously and cordially elected Treasurer for the ensuing year.

Mr. Hankey came forward, and, with a modesty and feeling which did him great honour, expressed his readiness to serve the great cause, as far as his health and important avocations would permit.

The next vote of Thanks was to Mr. Burder, the gratuitous Secretary of the Society, which was moved by the Rev. Mr. Cockin, of Halifax, and seconded by the Rev. Mr. Campbell, of Kingsland. Mr. B. returned thanks, and agreed to continue in the office, upon the presumption that the Directors would adopt effectual means to lighten the burden of duty which has hitherto devolved upon him.

Mr. Wilks moved, That the Thanks of the Meeting should be given to the several Auxiliary Societies, male, female, and juvenile, in town and country, and to the ministers and their congregations by whom collections had been made, for the very important aid they had afforded to the funds of this Society. This motion was seconded by Mr. G. Townsend, and cordially adopted by the Society, who cannot but appreciate very highly the activity and generosity of the ministers and other Christians who have so nobly supported the funds of the Institution.

The meeting closed soon after two o'clock, with a vote of Thanks, moved by Dr. Smith to the worthy Chairman, James Kirkpatrick, Esq. for his able and impartial conduct as the Chairman upon this interesting occasion.

TOTTENHAM-COURT CHAPEL.

This place also was well attended, notwithstanding heavy showers of rain; and the service commenced half an hour before the appointed time. Prayers were

read by the Rev. Mr. Geary; after which the Rev. Mr. Durant, of Poole, prayed in the pulpit. The Rev. Mr. Brotherston, of Dysart, in Scotland, had been requested to preach, and would readily have complied with the wish of the Directors, but he was prevented, by circumstances which he could not controul, from leaving his parish at that time. The Rev. JOHN TOWNSEND, of London, who, in several former years, had been urged to preach for the Society, but modestly declined that service, had intimated, that in case of disappointment or emergency, he would undertake it. The Directors pleaded his promise on the present occasion, and Mr. Townsend consented at a very short notice to preach.

Mr T's. text was Isaiah lii. 10, 'All the ends of the earth shall see the salvation of God.' From these words the preacher, 1. Described the nature, extent, and blessedness of that salvation which is provided for sinners, revealed in the Scriptures, and preached in the gospel. 2. He enlarged on the excellency of this salvation, as being exclusively the work of the infinite Jehovah, originating in the eternal purpose of grace, published to sinners through the medium of promises and prophecies, accomplished by the incarnation and death of Messiah, and applied by the power of the Holy Spirit. 3. He considered the gracious promise in the text—that, all the ends of the earth should see this salvation; and under this head of discourse—the deplorable state of the heathen—the duty of Christians to endeavour to evangelize them—the proper means to be employed—the ground of encouragement as to future success, and the progress already made by the Society. The preacher concluded with an Address to the Directors and friends of this and similar institutions, to Christian females, and to young people. Mr. Chaplin, of Bishop Stortford, in Essex, closed the service with prayer.

FRIDAY.

ST. BRIDE'S CHURCH, FLEET STREET.

Rev. W. B. Williams, of Rams Chapel, Homerton, read prayers; and Rev. JOSEPH JULIAN, Rector of Hasketon, near Ipswich, preached from 1 Cor. xv. 58, 'Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.'

After some observations on the utility of decision and firmness of mind in the pursuit of great objects, and the display of these in the character of Paul, he considered the text as defining that disposition which is particularly requisite in Missionary exertions; affording, at the same time, the strongest encouragements to perseverance in them. In the first part of his discourse, the preacher considered what that work of the Lord is, to which the apostle alludes; and here he took a view of man's original and his fallen state; the necessity of an atonement for sin, and of the sacrifice of the Son of God; the gradual revelation of mercy to mankind, and the full display of it in the glorious gospel, which it is the work of Ministers and Missionaries universally to proclaim. Mr. J. next considered the exhortation in the text. *be stedfast, &c.* shewing, that the most strenuous exertions are required in Missionary causes. Here he referred to Scriptural instances of firmness and zeal in the prophets and apostles, and especially in Paul; and mentioned, with honour, more modern instances of the same graces. He dwelt on the necessity of perseverance in the good work; and observed, that highly as he venerated the British and Foreign Bible Society, and cordially as he wished its success, yet that it appeared to him incomplete without Missionary efforts; insisting upon the necessity of preachers to explain, as Philip did to the Ethiopian nobleman, the sacred contents of the Bible. Dispatch was also urged as necessary: millions, he observed, millions of our fellow-creatures, generation after generation, had passed into the eternal world, unpitied and unhelped; and that millions at this moment demand our attention! He appealed to the consciences of men to do that for others, which, in similar circumstances, they would judge ought to be done for them. 3. He considered the encouragement held forth in the text; the success of past efforts, and the hope of greater still, from the promises of God, and the intercession of Christ, concluding with a warm and affectionate exhortation to activity and liberality.

[These sermons will be printed, and published, together with the Report, List of Directors, Auxiliaries, Subscribers, &c. with all possible dispatch.]

On FRIDAY afternoon, at four o'clock, the Society met in the school-room at SION CHAPEL, and voted Thanks to the Ministers who preached on this occasion; and also the Rev. Row. Hill, John Wilson, Isaac Smith, Esq and the managers of

the other chapels; to the Rev. W. B. Williams, for reading prayers; and to the Vicar and Churchwardens of St. Bride's, for the use of their various places of worship.

FRIDAY EVENING.

To prevent the inconvenience arising from a greater number of communicants than could be accommodated in one place, three chapels were designated for the celebration of the Lord's Supper—that feast of love, in which the disciples of Christ express their affection both to him and to each other.

SION CHAPEL.

The Rev. John Mead Ray, of Sudbury, presided at the Sacramental table; the Rev. Joseph Cockin prayed; the bread and wine were distributed by the Rev. Messrs. Blackburn, Bridgeman, Brittan, Cockin, Conlson, Evans, C. Hyatt, Jones, Jackson, Lloyd, Martin, from France, Macdonald, W. Marther, Moore, Owen, Parry, Pine, Purkis, Redford, Richards, Reed, Vautin, and Williams; the Rev. Messrs. Hillyard, Hyatt, Redford, and Wilks, gave addresses.

SILVER STREET CHAPEL.

Mr. Bogue presided. The service commenced with prayer, by Mr. Perrot, of Reading. Addresses were delivered by Messrs. Bogue, Cox, Prankard, and Jones, minister of the place. The elements were distributed by Messrs. Hopkins, Tidman, Trowbridge, Dagley, Adams, Gore, Brown, and Thornton.

ORANGE STREET CHAPEL.

Mr. Roby presided. Addresses were delivered by Messrs. Roby, Eccles, Steinkopff, and Griffin. Prayers by Messrs. Collison and Fletcher. The elements were distributed by Messrs. J. Townsend, Slatterie, Collison, Dr. Winter, Harrison, Dunn, Start, Morrison, Day, Johnson, Shepherd, Skine, Chapman, Brown, Wood, Arrow, Slate, Thomas, Yockney, Hunt, James, Hartley, Palmer, Geary, Styles, Wilks, Perrot, Clout, Cobbin, Lewis. The communicants found this to be a very solemn and interesting service.

The following ministers engaged in some of the devotional parts of the services; viz. Messrs. Arrow, Owen, Parrot, T. James, J. Knight, Ellings, Muston, Smelt, &c.

COLLECTIONS.

Surry Chapel	£380	0	0
Tabernacle	157	10	3
Spa-Fields Chapel	104	12	1
Tottenham Court Chapel	171	0	0
St. Bride's Church	129	0	0
Sion Chapel	109	2	2
Silver Street Chapel	55	0	0
Orange Street Chapel	68	0	0
Total	£1165	4	6

These collections were truly liberal, though the amount was not quite equal to that of the last year; but the deficiency may be readily accounted for. The weather was remarkably unfavourable, and doubtless prevented the attendance of many persons. The exertions of the Auxiliary Societies in London have been very great; to which, perhaps, may be added the collections made in the preceding week, and even in the same week, for several other institutions. Taking these circumstances into the account, together with the present unhappy state of trade in general, the amount of the collections must be deemed exceedingly large and liberal; evincing, in connection with the attendance of the congregation, and the Missionary ardour manifested among them, that this good and great cause is advancing with rapid strides, and that we may reasonably indulge the most pleasing expectations of seeing yet far greater things effected, in the wider spread of the glorious gospel among the Heathen.

FOREIGN INTELLIGENCE.

MONGUL TARTARS.

LETTERS have been received by the Directors from Messrs. Paterson and Pinkerton, at St. Petersburgh, inclosing extracts from the Journal of Messrs. Schill and Huebner, Missionaries from the brethren's church at Sarepta to the Monguls, for the assistance of whom the Missionary Society in London has liberally contributed.

It appears that they were warmly recommended to Prince Thuemen, by the Russian Prince Galitzin, the well-known friend of the Bible Society. They were kindly received, and are now engaged in learning the language. The following is a literal translation of a letter from Prince Thuemen to Prince Galitzin, in answer to a letter from the latter, accompanying two copies of St. Matthew's Gospel in the Calmuc or Mongul langnage.

Letter of Prince Thuemen to Prince Alexander Galitzin, President of the Russian Bible Society, in Answer to a Letter from the latter, accompanying two Copies of the printed Translation of the Gospel according to St. Matthew, in the Calmuc or Mongul language.

To our high exalted Lord and Emperor's Privy Counsellor; Head of the spiritual Affairs of the Foreign Confessions, President of the most excellent Bible Society, and Knight of several Orders, his Highness Prince Alexander Galitzin.

The Prince of the Khoschots, Major Tumen, writes the following humble Answer:—

YOUR letter written to me in the last wooden swine year (*modnm gachay dschill*) the 1st of the mouse-month, together with two copies (neatly bound in yellow and red coverings) of the history, translated into our Mongul language, of the merciful God Jesus Christ, I have received to my great joy, the 19th of the first tyger-month (*Tororn hars sarrain*) and read in the same. You charge me, 1st, to read the word of God contained in this book, for my own salvation; and to procure my subjects an opportunity of hearing it, and being benefitted by it. 2dly, To be helpful to the two men, Gottfried Schill and Christian Huebner, who arrived from Sarepta with us last spring, that they may learn our Mongul language, which they are desirous of acquiring, and that I may give them aid and assistance towards supplying their wants and affording them protection. In consequence of your first order, not only I read the word of the most merciful God Jesus Christ, but I have also presented our Lama with a copy of the same, who is reading it with the clergy. Concerning my other subjects, I would fain cause them to be assembled this winter, for the purpose of getting this book publicly read to them; but this is not practicable, on account of the severe season. However, as in May next, from 8th to the 15th, the chief men of my people commence a pilgrimage, to attend a religious solemnity, and meet for prayer, it is my intention to order this book to be read to the whole devout assembly, fulfilling thereby your commands. The result thereof I shall, through God's grace, respectfully transmit to you, praying to our God that he may bestow mercy upon me. Respecting the two men, Gottfried Schill and Christian Huebner, who are learning the Mongul language, I have assisted them in various ways, according to your desires: and have assigned a man to be their teacher, who is well learned and versed in our doctrine and writings, under whom they are studying the system of our God's (Mythology) in the books, entitled 'Bodihn Mour, Arwan Sokohl, and Altoni Gerrel. I shall likewise in future, in obedience to your commands, not be neglectful to protect and care for them. And now, our high exalted Emperor's enlightened and wise minister, endowed with great fame throughout the whole extensive Russian Empire, most noble Lord and Prince! you have most agreeably surprized and rejoiced me with your most gracious letter; and it is my ardent desire, that you would likewise honour me in future with writing to me; for which favour, bowing the knee, I most humbly ask you. My Lord, if you will have the goodness to satisfy this my desire, I beg you would cause the letter to be enclosed to Iwan Kaporsky, post-master in Astrachan; he has the care of sending all letters to me, and I almost regularly, every post-day, dispatch messengers to Astrachan, for the purpose of fetching my letters. I now live in my solidly built house, 72 wersts upwards of Astrachan, upon an isle belonging to me in the Wolga, called Scambag. Wishing you health and

prosperity, I recommend myself to you, bowing a knee.

(Signed) THURMEN DSCHIRGALANG, and sealing it with my seal.

Written in the fire-mouse year, the 17th of the last tyger month, in my solid built habitation* upon Schambag, according to the Russian Chronology, January the 4th.

* Alluding, it is supposed, to the more general custom of living in tents, when travelling.

Extract of a Letter from the Rev. G. Thom, Cape of Good Hope.

Questions put to several Candidates for Baptism and some baptized Converts, with their Answers. Cape Town, Nov. 15 *and* 17, 1815.

(*Continued from our last.*)

3. *Delphina* (a slave) born in Ceylon, about 30 years of age.

If an angel from Heaven, *Delphina*, were to come and ask if you loved Jesus Christ, what answer would you give the angel?—She burst into tears, and after pausing three or four minutes, she thus answered,—Yes, I love Jesus Christ, but I have an evil heart.

Why have you love to Christ?—Because I have an immortal soul.

What other reason?—Because I must be lost if I do not love Christ.

Is there sufficient salvation in Christ for you?—Yes, there is no want at all.

What see you in Christ?—If I see a friend, I can tell you what I think of him.—I see in Christ the full goodness of God.

4. *Rosette* (a slave) about 38 or 40 years of age.

Sir, I see nothing but sin in the world; sin has destroyed me.

But what see you in yourself?—I am ugly indeed, I am ashamed when I see what is within me.

But is it not hard for you to hate yourself?—Yes, it is; but God shews me what is beautiful, and that I should love.

What is the greatest sin in the world?—Disobedience;—I have been disobedient in every thing. First of all I loved that which was not good, and would not do right.

How came you to turn from this bad way?—By hearing the word of God explained about four years ago.

5. *Candasa* (a slave) aged full 70 years.

When did you begin to know and feel religion?—When I came to hear you about two years ago, behind the Lion's Head: when you lived there with Mr. Beck (Mr. Beck is now a student at Gosport.)

Is there not a difference between your views before that time and now?—Yes, as much as between night and day.

Who has produced the change?—God. The Lord Jesus.

Do you hate sin now?—Yes.

Why?—Because I believe in Christ.

Do you desire from your heart to be perfect in your thoughts and life?—Yes, I long—no one can help me but God only. I am waiting every moment for death, I know not the day nor the night I shall die.

Where shall you go after death?—If I die converted, I go to heaven. If not, I go to hell.

Are you converted?—Yes, I hope I am. I stand fast by Christ and not by man. I was drunken in my sin, but the Lord delivered me.

Is it not great love in God to help an old Heathen as you are?—Yes, that is true. Who gave me knowledge? God. Who made impression on my heart? Christ. When I hear a chapter of the Gospel read, it is just as if I must fall to the ground. I am ashamed of myself. What was I? What am I now?

What will you render to God for all this?—Gratitude all my days. O that God would save my old husband, and all my children and my children's children! Set I in the house I pray to God, go I on the road, I pray to God; he will save me.

[To be concluded in our next.]

NEW ZEALAND.

Extract of a Letter from Rev. Mr. Marsden.

Parramatta, Sept. 20.

I AM happy to inform you that the Active brig returned safe from New Zealand on the 21st of August, after fully accomplishing the object of her voyage. My wish was to open a friendly intercourse between the natives of that island and the Missionaries, previous to their final settlement among them.

But as they were considered such monsters of cruelty, I did not think it prudent, in a public point of view, to send the Missionaries wives and families in the first instance; but to bring over some of the Chiefs to Port Jackson, and to establish a friendship with them. My old friend, Duaterra, with two other Chiefs and some of their relations, are now at Parramatta, living with me, and Messrs. Hall and Kendall. There are now here eleven natives of New Zealand.

Duaterra is a man of a very superior

mind. He is fully determined to improve his country, so far as his means and influence extend. Tools of agriculture are the only articles which he wants, and seeds to crop his ground. He assures me, that he will do all in his power to prevent future wars amongst his countrymen, and turn their minds to cultivate the land. No man could ever be worse treated than Duaterra has often been by Europeans:—but he has the strongest attachment to them, from the hope, that through their means, he may deliver his countrymen from their present degraded situation.

From my own observation of the natives belonging to the different islands in these seas (excepting the natives of New Holland) I think they are originally the same people; their language being very similar. Should the natives of New Zealand receive the Gospel, all the other islands also may be expected to receive its blessings. As fair a prospect appears to me to be now opened, as ever was for any Heathen Nation. The Divine Governor will, in his gracious providence, order all things well. Great objects are seldom obtained without great sacrifices and many difficulties. The civilization of the natives of New Zealand, and the introduction of the Gospel among them, is a work of vast magnitude. I have no doubt but it can be accomplished, and I firmly believe that the time is now at hand.

Shungee is a very fine character; appears uncommonly mild in his manners, and very polite, and well-behaved at all times. His districts are some distance from the Bay of Islands, in the interior. He had begun the cultivation of wheat, which I had sent to Duaterra.

The Chiefs, coming over to Port Jackson, will, I trust, lay a firm foundation for the work of the Mission, and secure the comfort and safety of those who may be employed therein. Were I young and free, I should offer myself to this work. It would be my delight and my joy.

The Chiefs are all happy with us at Parramatta, and their minds enlarging very fast. Beholding the various works that are going on in the smiths and carpenters' shops, the spinning and weaving, brick-making and building houses, together with all the operations of agriculture and gardening, has a wonderful effect on their minds, and will excite all their natural powers to improve their own country. The idea of my visiting them is very gratifying to their minds*. At present I spend all the time I can spare with them, in conversing with them on all the different subjects that appear necessary for them to be acquainted with, particularly on the subjects of religion, government, and agriculture.

I am fully convinced that the Chiefs, and particularly Duaterra and Shungee, who commands seventeen districts, will apply all their strength to agriculture, if they can obtain hoes and axes.

* Mr. Marsden has since paid this proposed visit.

IRELAND.

AUXILIARY SOCIETIES.

March 11. An Auxiliary Society to the London Missionary Society was formed at Carrickfergus. The day prior to the formation, a sermon was preached in the parish-church, by the Rev. Mr. Falloon; and a handsome collection was made on the occasion.

WALES.

At the Annual Meeting of the North Wales Congregational Ministers, held at Llanfyllin, April 16, 1816, it was unanimously resolved, 1. That the *North Wales Missionary Meeting* shall be held this year at Llanfyllin. 2. That the Rev. Dr. Lewis is requested to write a friendly letter to the Calvinistic Welsh Methodists, inviting them to join with the Independents, at the Missionary Meeting.

In our account of the first Anniversary of the South Wales Auxiliary Missionary Society, held in the town-hall, at Carmarthen, where J. Jones, Esq. M.P. presided, we omitted the two following Resolutions, which excited an unusual degree of interest:—

Resolved,

'That this Meeting have heard with delight the offer of the Rev. David Peter, the respected President of the Carmarthen college, to go on a Mission to the coast of Brittany, from whence several of the Bas Bretons have lately arrived, inviting the assistance of the ancient Britons, on account of the similarity of the languages of the two countries, as soon as the state of affairs in France will permit.'

Resolved,

'That this Meeting, ardently attached to the principle of universal religious liberty, would deem itself guilty of criminal silence, if it were not to take this opportunity of lamenting the dreadful persecution of their Protestant

brethren, in the South of France, whose churches they recognize as sister churches.'

ENGLAND.

MARCH 13. The Annual Meeting of the Somerset Auxiliary Missionary Society, was held at the Rev. Mr. Cuff's meeting, Wellington. The Rev. Mr. Tozer, of Taunton, preached in the morning, from Ezekiel xxxvii. 1st to the 10th verse. The public meeting for transacting the business of the Society, commenced at three o'clock, when prayer having been first offered up by Mr. Meek, of South Molton, Mr. Gardiner, of Barnstaple, was called to the Chair. The Report being read, Mr. Golding, as Secretary, gave a brief view of the rise, progress, and present state of the Society; Messrs. Buck, Bidlake, Tozer, Winton, Knill, a Missionary destined to Madras, Good, Cuff, and Cherry, of Wellington, successively addressed the Meeting. In the course of his address, Mr. Knill related an anecdote, which, as it may serve as a hint to females, friendly to the Missionary cause, deserves particular notice. On entering the sitting-room of a friend, a castle in miniature, set up over the fire-place, immediately caught his attention; when approaching to examine it, he perceived, that on the door of the castle, it was written, *A Missionary House*; and on a flag hoisted above, *Subscriptions and Donations received here for the Missionary Society*. Upon enquiry, Mr. K. found this ingenious device had been projected by a *young lady* of a truly Missionary spirit, for the benevolent purpose of inducing all who came in, to deposit something in the Missionary house, towards promoting the important object of the Missionary Society. Mr. Bidlake also, mentioned a circumstance which equally deserves to be noticed, for the imitation of others. One of his friends, having had an increase to his family, immediately commenced a weekly subscription for the infant, being resolved that his child should be a subscriber to the Missionary Society from the time of its birth. It is pleasing to add, that from hearing the anecdote of the Missionary-house, several ladies have already begun to erect castles; and it is hoped that many more will soon follow the example.

In the evening, instead of the usual sermon, Mr. Gardiner repeated the questions which had been put to Mr. Knill at his ordination; and Mr. K recited the several answers, which deeply affected and interested the whole congregation; and Mr. Gardiner delivered to him a short address. All the services were extremely well attended; and notwithstanding the unprecedented pressure of the times, the amount of contributions which this Auxiliary has now to transmit to the Parent Society, exceeds that of the year preceding.

HUNTINGDON.

SOCIETY IN AID OF MISSIONS.

APRIL 10. The Second Anniversary of the Huntingdon Society, in aid of Missions, was held at Ramsey, when Mr. Griffin, of London, preached in the morning, from Eph. ii. 8, 9; Mr. Hillyard, of Bedford, in the evening, from Prov. xiv. 28. In the afternoon a public meeting was held for the transaction of the business of the Society, at which much interesting Missionary intelligence was communicated by several speakers, and a deep impression was evidently made. Though the day proved very unfavourable, the attendance at all the meetings was very numerous, and the collections considerable.

MISSIONARY ORDINATION.

The ordination of Messrs. Charles Mead and John Taylor took place at Chichester, on Wednesday, March 6th, and excited great interest. As many human beings as could be pressed into a place 40 feet by 50, with three tolerably spacious galleries, got within sight and hearing, and multitudes could not gain admission, tho' it poured with rain.

Prayer and reading, Mr. Palmer, of Romsey; introductory discourse, Dr. Styles; questions, Mr. Hunt; ordination prayer Mr. Bogue; A most admirable charge, Mr. Griffin, of Portsea; concluding prayer, Mr. Scamp, of Havant. The service did not conclude till near ten o'clock, when the people seemed scarcely willing to retire.

NOTICES.

Annual sermon to Young People, by T. Jackson, at Stockwell, on Whit-Monday, June 3d, at three o'clock. On the same evening the Annual Meeting of the Stockwell Auxiliary Missionary Society will be held. The chair to be taken at six o'clock. Several ministers are expected to speak on the occasion.

MISSIONARY COLLECTIONS.

[*Collections and Anonymous Donations, from 16th April to 16th May, inclusive.*]

Adult School, Lady Huntingdon's Chapel, Bath, by Rev. Dr. Hawels		£ 0	10 1
Whitehaven Auxiliary Society, by Mr. A. Spittal		12	19 0
Aberdeen do. by Mr. A. Black		70	0 0
Anonymous, Painswick		1	0 0
Legacy, late Sarah Chamberlain, London		18	0 0
Carlisle Female Auxiliary, by Mr. Jolly		6	0 0
Edinburgh Auxiliary Society, by Mr. W. Murray		50	0 0
Sleaford, Lady Huntingdon's Chapel, by Rev. F. Keyworth.			
One Quarter's Subscriptions	£ 2 0 0		
Collections	10 7 5		
Do. at Kelprington	2 7 8		
		14	15 1
Lincoln Penny-a-Week Society, Rev. Mr. Gladstone's, by Miss Everard		6	4 11
Clapham Penny Society, by Rev. Mr. Phillips		10	16 6
Rev. G. Townsend and Congregation, Ramsgate		25	10 6
W. B. a Friend, by Rev. Dr. Hawels		2	0 0
Female Auxiliary Society, Sherrard Street, by Miss Blyth		4	14 6
Collections at Caergwrley, Flintshire, by Rev. Mr. Parry		4	14 0
J. S. A.		1	0 0
Young Ladies at Miss Holton's Boarding-School, Saffron Walden, by Rev. W. Clayton		1	1 0
Mrs. Smith and Friends, Chelsea		4	8 9
?		5	0 0
Norwich Missionary Association, at Rev. Mr. Hull's		15	0 0
The Managers of Trinity Chapel, Leather Lane		5	0 0
Uxbridge Collection, Rev. A. Redford's	£22 0 0		
Juvenile Society, do.	6 0 0		
		28	0 0
Guildford Auxiliary Society, Rev. Mr. Percy	£16 8 6		
A Friend	1 1 0		
W. B.	0 5 6		
		17	15 0
Rev. Mr. Palmer and Friends, Romsey		25	7 6
Rev. Mr. Kent and Friends, Gravesend		23	6 0
Rev. Dr. Styles, Brighton, Collection after a Sacramental Occasion		5	0 0
Rev. Mr. Sykes and Congregation, Guestwick		11	12 3
Rev. Mr. Bull and Friends, Newport Pagnell		18	18 0
Rev. R. Davies do. Totton		2	2 0
Staines Auxiliary Society, by Rev. Mr. Yockney		13	0 0
Rev. Mr. Robinson and Congregation, Steeple Bumpstead		4	13 0
Woolwich Salem Chapel Auxiliary Society, by Rev. J. W. Percy		20	2 0
Rev. Mr. Elvey and Congregation, Wandsworth		20	0 0
Rev. Mr. Morison and Friends, Barnet		7	2 7
Collection at Tisbury, Wilts, by Rev. Mr. Hopkins, of Christchurch		14	0 1
Rev. Mr. Barker and Congregation, Deptford		25	8 0
Juvenile Society, at Bethnal Green, by Miss Haye		9	0 0
Rev. Mr. Yockney, Islington, Collection after a Miss. Prayer-Meeting		7	0. 0
Rev. Mr. Redford and Friends, Windsor		15	0 0
Rev. Mr. Moore and Friends, New Tabernacle, Plymouth		24	0 0
Chigwell Row Chapel, by Rev. Mr. West.			
Collection	£ 4 13 8		
Donations	3 11 6		
Sunday-Schools	1 12 1		
		9	17 3
Sudbury, by Rev. Mr. Ray.			
Anonymous	£25 0 0		
Collections at a Prayer-Meeting	10 1 9		
Sundry Friends	10 3 0		
		45	4 9
Mr. Mackley and Friends, Cleveland Street		2	16 0
Rev. Mr. Petherick and Congregation, Kingsbridge		1	8 6
A few Friends, Godalming, by Rev. Mr. Isaacs		3	8 0
Rev. Mr. Gilbert and Congregation, Bushy, Herts		9	2 0

Cerne Abbas, Dorset, by Rev. J. Trowbridge.							
Children of Sunday-School	£	2	3	0			
Penny-a-Week Society		11	0	6			
Subscriptions and Donations		8	1	0			
Mr. Pittman's School		0	15	6	22	0	0
Three Friends at Enfield, by D. G.					1	13	8
Journeymen Hair-Dressers, by Mr. Taylor					3	13	6
Sunday-School at Newton Burgaland, by Rev. W. Ludford					2	9	0
A few Friends in a Village, by Rev. J. Jerard, Coventry	£	3	14	6			
A Friend, by do		1	1	0	4	15	6
Rev. Mr. Green and Friends, Uppingham					7	7	6
Darwen, 'from the Fund for aiding Missions,' by Rev. J. Fletcher					5	0	0
Southampton, by Rev. T. Adkins.							
Subscriptions, Annual	£	47	7	0			
Do. Weekly		9	4	6			
Collections		21	11	6	78	3	0
A few Friends at Twyford, by Rev. Mr. Waters					4	0	0
Rev. G. Ashton and a few Friends, Newhaven, Sussex					2	12	6
Rev. D. W. Creighton do. Winchester					3	0	0
Rev. C. Howell do. Alton					12	0	0
Miss Webb's School, Paddington					3	3	0
Cowes, Isle of Wight, Penny Society, by Mr. Donaldson					7	15	9
A Friend to the Cause					1	0	0
M. S. a Well-Wisher					1	1	0
Bristol Juvenile Society, by Mr. Talbot					45	0	0
Rev. Mr. Humpage and Friends, Winchmore Hill					10	0	0
Gosport, by Rev. D. Bogue.							
Collections	£	35	9	3			
Subscriptions		55	6	6			
Female Auxiliary Society		17	16	6			
					108	12	3
Collection at Ryde, by Rev. D. Bogue					6	10	7
Do. Moreton and Hampstead, do.					2	11	0
Huntingdon Auxiliary Society, by Rev. Mr. Morell.							
Pertenhall, by Rev. J. K. Martyn	£	3	15	0			
St. Neots Auxiliary		10	0	0			
St. Ives do.		6	10	0			
Ramsay do. One Quarter		2	0	0			
Subscriptions, Annual, St. Neots		5	5	0			
Do. do. St. Ives		4	14	0			
Do. do. Ramsay		2	2	0			
Do. do. Godmanchester		1	1	0			
Collection at the Anniversary		8	12	5	43	19	5
Aberdeen, by Rev. J. Philip.					20	8	0
Cheltenham Penny Society, by Rev. Mr. Brown					5	8	0
Rev. Alfred Bishop and Friends, Ringwood					12	0	0
By the Rev. E. J. Jones, of Islington.							
Children and Teachers, Silver Str. Sunday Schools	£	45	13	1			
Farringdon Sunday-School		1	12	0			
Silver Street Penny Society		48	6	3			
Do. Praying Society		5	5	0			
Penny-a-Week Subscrip. in a Manufactory, 1 Year		3	5	0			
T. Brook and Friends		3	10	0			
A few Young Persons at a Biscuit-Baker's		2	7	0			
Children and Teachers of Islington Chapel Sunday-Schools		23	14	0¾			
Islington Penny Society		25	14	10½			
A few Boys at Mr. Innes's Academy, Islington		4	0	0			
Salem Chapel, Highgate, Sunday-School		3	17	6			
A few Workmen at Mr. Fitkin's, Old Street		0	10	6			
					167	15	9¾

Collective Force of Benevolence. — It is said, that in the city of Edinburgh alone, the money raised for benevolent objects, by Penny Societies, amount to nearly £1000 per annum. — How amply may all the Missionary and Bible Institutions be supported, if such contributions were universal throughout the United Kingdom! — This is done by the poor, what should the rich do? If so much may be effected by the *pence* of the poor, what might not be done by the *pounds* of the wealthy!

Poetry.

LINES,

On hearing the Rev. Mr. Fletcher, at the Tabernacle, May 8, 1816.

LET Jewish prejudice no more
The Christian world divide;
The gospel spread from shore to shore,
Like one overwhelming tide!

'Fly, glorious gospel, fly abroad,'
Wide as the world's domain,
Till all mankind shall know the Lord,
And Satan cease to reign.

In distant lands, where shades of night
Thick darkness spread around,
There let the rays of heav'nly light
Disperse the gloom profound!

Rise, Son of Righteousness, arise,
Till all the Gentile race,
With quick'ned souls and joyful eyes
Shall seek the Saviour's face!

'Repentance unto life' bestow
On all the sons of men,
Till Peace shall like a river flow,
And Christ descend again!

Brentwood. E. D.

On the Author's Recovery from Sickness.

FATHER of mercies! to thy name
Immortal songs I'll raise!
Thou dost my warmest tribute claim,
Be thine alone the praise.

When on the bed of sickness laid,
And groaning under pain,
Before the Lord my griefs I spread,
Nor did I plead in vain.

'My God (I cried) thy servant save,
'Nor yield me up to death;
'Not for my sake alone I crave
'Thou wouldst prolong my breath:

'Behold, the partner of my blood,
'By love so closely ty'd;
'Behold my children, Lord, who need
'A Father and a guide!

'O for their sakes my health restore!
'And may I live to see
'My offspring rise thy name t'adore,
'And yield themselves to thee.'

My heav'nly Father heard my cries,
He saw my flowing tears;
He sent relief, remov'd my pains,
And chas'd away my fears.

Now from the bed of sickness rais'd
I'll to his house repair;
There my first offerings shall be paid,
His love I'll publish there.

Dear Lord, the life which thou hast spar'd,
I would devote to thee,
And may thy praise employ my tongue
Through blest eternity!

Rochester. W. B.

Stanzas from a Poem by Mr. Roscoe, altered and recited by Mr. Allen, at the close of a Speech delivered by him at a Meeting held in the Parish-Church of St. Leonard, Shoreditch, in January, 1814, for forming a Bible Association.

SEE the *Bible Society* over the lands,
Like a day-star, auspiciously rise,
Through clouds of detraction, behold it advance,
And pursue its new course in the skies.

An effulgence so mild, with a lustre so bright,
All Europe with wonder surveys;
And from deserts of darkness, and dungeons of night,
Contends for a share of the blaze.

Let bigots, like bats, from its splendor retire,
A splendor too strong for their eyes;
While many their flimsy effusions admire,
Entrapp'd in the cobweb like flies.

In the regions of time a new era unfolds;
All nature exults in its birth;
His creation benign the Creator beholds
And gives a new charter to Earth.

O, catch its high import, ye winds, as ye blow!
O, bear it, ye waves, as ye roll!
From regions that feel the sun's vertical glow,
To the farthest extremes of the pole.

All glory to God in the Highest! below,
Peace and friendship its dictates impart;
And wherever the footsteps of man shall be found,
May he bind the blest book to his heart!



Rev.d T. Wood.
Fenwin Street London.

Pub.d by William Sim Stationer Court 1.st July 1813.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JULY, 1816.

MEMOIR

OF

THE LATE REV. JOHN LELAND, D. D.

OF DUBLIN.

THIS pious and learned Divine was born at Wigan, in Lancashire, October 18, 1691. He could not boast that he deduced his descent

> "From loins enthron'd, and rulers of the earth;"

but it was his privilege and happiness to be

> "The son of parents pass'd into the skies!"

His father was full of zeal for God; assiduous in the exercises of devotion in his closet and family, as well as in the church; and his whole conversation was uniform and exemplary. His circumstances were such for several years, that, though not opulent, he lived in good credit, and was active in doing good according to his ability. At length, by several disappointments, and especially by his becoming security for some friends, he was obliged to give up all his effects into the hands of his creditors, and came over into Ireland, leaving his wife and children in his father's house, where she continued two years, till his death. Mr. Leland having then a prospect of support, she joined him in Dublin, with three sons, of whom the subject of this Memoir was the second. His life was a constant course of honest industry, great temperance, meekness, delight in God, and cheerful resignation to his will. His end was suitable to such a life. The setting of his sun was serene, and without a cloud. Mrs. Leland was also a person of great piety, of good natural abilities; excellent in the economy of her family, and diligent in all the duties of a faithful wife and affectionate mother. She died some years before her husband, and received a peaceful dismission from the burden of mortality.

In the sixth year of his age, Dr. Leland was seized with the small-pox, which proved of so malignant a kind, that his life was despaired of; and when, contrary to all expectation, he recovered, he was found deprived of his understanding and memory, the use of which, it was feared, would never have been restored. This state of stupidity continued nearly twelve months. His former ideas seemed all expunged; and though before the distemper he had learned to read, all was entirely forgotten; and

he was obliged to begin with the letters, as if he had never known them before. But though he could never recollect what had happened to him before his illness, he discovered now a quick apprehension and strong memory; and the progress he made was such, that his parents, by the advice of friends, resolved to educate him for a learned profession.

With this view he applied himself diligently to school learning, in which he made a rapid progress; as also to a course of philosophy, under a celebrated teacher of that time. His unwearied diligence and great proficiency in learning, were much noticed and admired by all who knew him. After this he applied himself to the study of Hebrew and Divinity, under the direction of some learned and worthy ministers, who, being thoroughly satisfied how well furnished and prepared he was, encouraged him to enter into the ministry; and he fully answered the high expectations which were formed of him: for he had not long appeared in that character before he came to be much esteemed, even by the most discerning judges; and was invited to preach statedly to the congregation of Protestant Dissenters, Thomas Street, Dublin, with a view to a further settlement. His sermons were so acceptable, and his behaviour so becoming, that in a short time he received a most affectionate and unanimous call to be joint-pastor with the Rev. Nathaniel Weld, and was ordained December 13, 1716.

This excellent man having deliberately contemplated the nature of the work, set himself to enquire what reason he had to think himself called to it by the great Shepherd and Bishop of souls. "God," says he, "hath inclined my heart to take upon me the sacred ministry, and that, not from worldly carnal views, but from a sincere desire to employ the talents he has given me in promoting the salvation of souls, and serving the interests of truth, piety, and righteousness in the world. Besides, if I consider the course of Divine Providence towards me, my good parents, as far as in them lay, devoted me to the ministry from my early youth; and I have been encouraged by the judgment and approbation of several learned and pious ministers, who, after a diligent course of trials, judged me to be qualified for the sacred office, and animated me to undertake it. And since I have been licenced to preach as a candidate for the holy ministry, my public labours have met with a general acceptance, and have, I trust, been really useful. Besides all which, I have had a unanimous call from a society of Christian people, many of whom are remarkable for their knowledge as well as piety, to take the pastoral oversight of them. Upon seriously viewing all these things, I cannot but think I have a clear call to the work of the ministry; and I verily believe, that if I rejected it I should sin against God, grieve many of his people, counteract the designs of Divine Providence, and alienate the talents he has given me to other purposes than those for which they were intended. I desire therefore to accept of this call, and I would do it with the deepest humility, under a sense of my own great unworthiness and insufficiency in myself; but, at the same time, with the most entire dependence upon God, to carry me through this great work, that I may be useful and successful in it. — And I look up unto thee, the God of all grace, that thou wouldst make me an able minister of the New Testament; and since I am satisfied it is thy will that I should undertake this office here, Lord, I desire to do so; may it be the language of my soul, in conformity to the example of my blessed Redeemer, I delight

to do thy will, O my God. Oh, that thy law may be in my heart, and thy Spirit the living reigning principle there! Give me thy strength and grace! Be thou my Leader in this glorious warfare, and I shall be more than a conqueror!"

Such were the workings of his soul on this solemn occasion; and the impressions that were made upon him were deep and lasting. With such animating views he discharged the duties of his office with laborious diligence and fidelity; and by an indefatigable application to reading and study, and the great improvement he made in all useful knowledge and literature, which afterwards appeared in his writings, he attained to an high reputation, not only among his own friends and hearers, but in the learned world, and among persons of all denominations.

In the year 1730, Dr. Tindal published his laboured performance, entitled "Christianity as old as the Creation; or the Gospel, a Re-publication of the Law of Nature." As this work made a great noise, several good answers were given to it; but Dr. Leland thought that more might justly be said to expose the fallacious reasonings, the contradictions and malice of that dangerous piece:—and to shew, that instead of deserving the applause which many had given it, he was a subtle uncandid writer, and his performance full of inconsistencies and empty sophisms; specious perhaps at first view, but, when narrowly examined, very weak and trifling. This therefore engaged his pen in a cause, in the defence of which he afterwards became so eminent. Accordingly, in the year 1733, he published two large volumes, 8vo, under the title of "An Answer to a late Book, entitled 'Christianity as old as the Creation.'"

In the year 1737, Dr. Morgan published his "Moral Philosopher;" to which Dr. Leland returned an Answer in 1739; the design of which was to take a distinct view of what Dr. Morgan had offered, both against Revelation in general, and against the Holy Scriptures in particular. Dr. Morgan, who was a writer of great vivacity, did not continue long silent. He published a Defence of his former book, in what he called "The Second Volume of the Moral Philosopher." This was chiefly designed against Dr. Leland's Answer; in which he manifests the greatest effrontery, and uses very indecent language. However, Dr. Leland published a second volume of "The Divine Authority of the Old and New Testament, in Answer to the Second Volume of the Moral Philosopher, in 1740." In this reply every thing is considered that had any appearance of argument in this book; and the author's misrepresentations, unjust aspersions, and confident attempts to impose falsehoods upon his readers, are detected and exposed.*

In 1742 a remarkable pamphlet appeared, entitled "Christianity not founded on Argument;"—in which the author, under the specious appearances of zeal for religion, and under the cover of devout expressions, endeavoured to shew that the Christian faith had no foundation in reason, nor had any thing to support it but a wild and senseless enthusiasm. In answer to this the Doctor wrote "Remarks on a late Pamphlet, entitled 'Christianity not founded on Argument,'" contained in two letters; which were published in 1744.†

In the year 1753 Dr. Leland published "Reflections on the late Lord Bolingbroke's Letters on the Study and Use of History; especially so far as they relate to Christianity and the Holy Scriptures‡." Thus did this good man most labo-

* Deistical Writers, vol. I. p. 131, &c.
† Ibid. vol. I. p. 151, &c.
‡ Ibid. vol. II. p. 265, &c.

riously exert himself in the defence of our holy religion. And being more and more persuaded of the divine original, as well as of the great importance of Christianity to the virtue and happiness of mankind, he published answers to the several authors, who with great industry endeavoured to undermine it: and his answers are very highly and generally esteemed as among the best defences of Christianity. He was indeed a master in this controversy; and his history of it, entitled "A view of the Deistical Writers that have appeared in England in the last and present Century; with Observations upon them, and some account of the Answers which have been published to them," will do lasting honour to his name with all who have the interest of religion truly at heart. Nor did he undergo this extraordinary labour only in the prime and vigour of life;—his zeal did not permit him to take rest even when advanced to old age. When he was past seventy he was seized with a violent fever; from which none expected his recovery. Though he was perfectly resigned to the divine will, yet he was not only satisfied but pleased to have life a little prolonged, that he might put his finishing hand to a work, which had cost him far more labour than any of his writings, and which he hoped would be of eminent service to the world. The work soon after appeared in two volumes 4to, under the title of "The Advantage and Necessity of the Christian Revelation, shewn from the State of Religion in the ancient Heathen World, especially with respect to the Knowledge and Worship of the one true God; a Rule of Moral Duty; and a State of Future Rewards and Punishments. To which is prefixed, a preliminary Discourse on Natural and Revealed Religion." This indeed is an amazing work, considering his age and infirmities, as he had recourse to all that great variety of books, and generally in the original, which are referred to in it: nor did the reception it met with in the world disappoint his expectation.

After what has been said, it need scarcely be mentioned that his many eminent services to promote the Christian cause, in an age so prone to infidelity and licentiousness, and prosecuted often in ill health, procured him a great name in the learned world, and uncommon marks of respect from persons of the highest rank in the Established Church, in England and Ireland. Two of the Universities in Scotland also presented him with testimonies of their great regard: Glasgow with his degree of A. M. which was preparatory to their conferring on him the degree of D. D.; which, in the meantime, was sent to him in the most respectful manner by the University and King's College of Aberdeen, in 1739.

But it was not only his great learning and abilities, or his ministrations as a Christian pastor, which attracted so much esteem and affection; these were accompanied by an amiable temper and a most exemplary life. His natural powers must appear, from what hath been already said, to be remarkably great. He had a quick apprehension, vivacity of thought, a solid judgment, and a memory that was really amazing; so that he was often called *a walking Library*. A zeal to promote the glory of God in this world, seemed to be the governing principle of his life. He walked with God, and had much communion with him in sacred meditation, and the exercise of prayer and praise. His acquiescence in the will of his heavenly Father was exercised by many severe trials, which he bore with an unrepining submission and truly Christian fortitude. In private life he was regular and circumspect; and in discharging the duties of social life,

upright and conscientious. How tender and affectionate a husband, —how loving a brother and uncle, —how faithful a guardian and friend he was, they who stood in these relations to him have most cordially acknowledged.

In the year 1731 Dr. Leland had married Mrs. Ann Maquay, widow of the Rev. Thomas Maquay, who had been minister of Plunket Street meeting-house for many years. Between him and the Doctor there had been the greatest intimacy, a fellowship in their studies, and a constant course of friendship for several years. In the sermon he printed on his death, he gives an interesting account of this truly excellent man. The Doctor was fully sensible of the wisdom of his choice in the matrimonial state, as his wife was a very agreeable companion, of an excellent temper, and of sincere piety; and they proved mutual helps to each other. He had several children by her, but they all died young; and as Mrs. Leland had children by her former husband, he behaved with a most tender and parental affection to them and their offspring, treating them as his own, and training them up "in the nurture and admonition of the Lord."

A few months before his death, Dr. Leland felt symptoms which were thought the presages of a painful chronical disease. These appearances, however, by skilful advice and proper medicines, abated. He shortly after took a severe cold, which he neglected till it fixed in his breast, and occasioned an inflammation that soon overpowered his feeble frame. But his intellectual powers were unimpaired and lively to the last. He had the sentence of death in himself, and had no expectation of recovery, though his friends flattered themselves with the hope of it. With a head perfectly clear, and a mind quite easy and composed, he gave directions for what he thought proper to be done; and spent his time in affecting exhortations to those about him, and in adoring the love and compassion of that Almighty Saviour who had saved him with an everlasting salvation. He said the mercies he had received from his great Master were more than he could number; and though he had been exercised with various afflictions, he trusted that, in the issue, they had proved real blessings. He discovered great humility in acknowledging his manifold infirmities and defects. "Whatever others may think of me," said he, "I, who have reason to know myself best, am sensible I have made but a small progress in righteousness and true holiness, or even in knowledge and learning, in comparison of what I might have done." Thus lowly was this good man; and most devoutly did he celebrate the riches of divine grace. "I give my dying testimony," said he with emotion, "to the truth of Christianity. The precious promises of the glorious Gospel of God my Saviour are my support and consolation; — they alone yield true satisfaction in a dying hour. I am not afraid to die. The Gospel of Christ hath raised me above the fear of death; for I know that my Redeemer liveth; and that if this earthly house of my tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens."

Such was the manner in which this eminent servant of Christ met the approach of the last enemy. Firmly fixed on the "Rock of Ages," he was calm and unruffled as his end drew near. Not a cloud was suffered to darken the glories of so illustrious a scene. A little before he died he was raised up, and with his own hands took some refreshment, and lay down again composed to rest; when in a few minutes, without a sigh or a groan, the "vital spark" quitted its "mortal frame," to join those who, "hav-

ing come out of great tribulation, and washed their robes in the blood of the Lamb, were before the throne, ascribing glory, honour, praise, and power, to Him who had redeemed them by his blood, and made them kings and priests unto God." He fell asleep in Jesus, January 16th, 1766, in the 75th year of his age. His funeral sermon was preached by his intimate friend, Dr. Isaac Weld, from these words: "Blessed are the dead who die in the Lord, that they may rest from their labours, and their works do follow them."

Dublin. A. C. S.

VINDICATION
of
THE EVANGELICAL NARRATIVE
concerning
THE BIRTH OF CHRIST,

against the Impeachment of its Veracity by Mr. Belsham, in his "Calm Inquiry into the Scripture-doctrine concerning the Person of Christ."

"FROM Luke iii. 1, compared with verse 23," says Mr. Belsham, p. 12, "it appears that Jesus was born fifteen years before the death of Augustus; that is, at least *two years after the death of Herod*:—a fact which *completely falsifies the whole narrative* contained in the preliminary chapters of Matthew and Luke."

This is indeed a blow, directed with a deadly design, at the vitals of Christianity, by impeaching the credibility of the testimony which two of the evangelists have borne to one of its most wonderful and important facts. And, when we consider, as Mr. B. informs us in his preface, that the substance of his "Calm Inquiry" was first delivered from the academical chair, to a number of theological students training up under his care for the Christian ministry, it surely must appear a strange instance of rashness and indiscretion, if it did not also deserve to be branded with shameful neglect and unfaithfulness to his charge (a charge of most weighty trust and solemn responsibility) that he should, in the language above quoted, not only throw out so alarming an objection against the evangelical narrative, without furnishing his pupils with such answers to it as he must have met with in the works of Lightfoot, Lardner, and others; but that he should assume and affirm a chronological fact, in reference to *the death of Herod*, without producing or even hinting at the slightest grounds of proof; yea, in contradiction of that order of events which is noted by the most learned chronologists. It must also appear the more strange, that Mr. B. should hazard such an unsupported assumption in disavowal of the sacred narrative, when we consider the peculiar care which the evangelist Luke has manifested, by designating so very circumstantially the period of history concerning which he was writing, and with which the fact impugned by Mr. B. is so intimately connected. Had not the sacred historian been well assured of the truth of his narrative, as it respected the birth and age of Jesus, he certainly adopted a synchronism of events, which must have exposed him to the easiest confutation by the watchful enemies of Christianity; who also had in their possession the *enrolment* of Joseph and Mary, from which they could with certainty have collected the true time that immediately preceded the birth of Jesus, and by that have detected any flaw in the evangelical narrative concerning his reported age at the time of his baptism by John. The strongest *presumptive* evidence, therefore, in support of Luke's testimony, lies in the circumstantiality of his chronological account, undisputed by those who had the readiest means of disproving it if false, and

the strongest inducements to have attempted it, if possible.

But, for a more positive and direct reply to Mr. Belsham's impeachment of the sacred record, I shall, *first*, make some general remarks concerning the approved dates of certain events connected with this narrative; and, *secondly*, open the chronological connection of our Lord's birth with the death of Herod, which is affirmed by Mr. B. to have occurred at least two years *before* that event; and on which assumed fact he grounds his "falsification of the whole narrative contained in the preliminary chapters of Matthew and Luke."

The particular events, which it is of importance here to notice, are, the Death of Herod; — the commencement of the reign of Tiberius; — and the Age at which the Baptist and Jesus entered on their ministry.

1. THE DEATH OF HEROD. — This event took place, according to Blair, in the year of the Julian period 4710, and in the year of Rome 750; or, according to Whiston, in the year following. And with these the judgment of the learned Dr. Lardner corresponds, who concludes his elaborate disquisition, in his Appendix, with these words:— "I presume it appears to the reader, from particulars alleged out of Josephus and Dio, that Herod did not die *before* A.U. 750, nor survive 751; and that he died a short time before the Jewish Passover of one of these years." See also Dr. M'Knight's second Chronological Dissertation, prefixed to his Harmony on the Four Gospels.

2. THE COMMENCEMENT OF THE REIGN OF TIBERIUS. He was indeed chosen colleague with Augustus in the year of Rome 760, but did not assume the reins of government till a short time after the death of Augustus, which happened in the month *Sextilis*, afterwards in honour of him called August, A.U. 763. In proof of which, see the detailed account of events, from his being appointed colleague, to his investiture with the supreme power after the decease of Augustus, in the 14th volume of the Ancient Universal History, from p. 34 to p. 59, where the proper authorities from Suetonius, Velleius, Paterculus, Tacitus, and Dio, are referred to *ad calcem*. The reign of Tiberius, therefore, properly commenced about the middle of August, or, as Dr. Lightfoot states it, "from the 14th of the Kalends of September, *i. e.* the 18th of August," in the year of Rome 763.

3. *The age at which the Baptist and Jesus entered on their ministry.* And as both these characters were eminent for their strict conformity with the Mosaic law, we may reasonably conclude that, in this particular, they complied with the divine rule mentioned in Numb. iv. 3, which appointed the entrance on the priest's office "from thirty years of age;" though expositors are not agreed whether this were meant of the year *current*, or *complete*. Dr. Lightfoot understood it of the former; and observes in his Harmony on Luke iii. 23, "That the common usage of Scripture in the reckoning of ages, either of men or beasts, is to account the year which they are passing for a year of their age, be it ever so newly or lately begun. And of the same judgment was Dr. Campbell, in his Notes on the Four Gospels; who observes, that "the ordinary method used by the Jews in reckoning time, was to account the imperfect days, months, or years, as though they were complete, speaking of a period begun as if it were ended;" which he illustrates and confirms by Gen. xvii. 12, 'The child that is *eight days old* among you shall be circumcised,' compared with Lev. xii. 3, '*On the eighth day* he shall be circumcised.' "For," says he, "the day of the birth, however little of it remained, was reckoned the first; and the day of the circumcision.

however little of it was spent, was reckoned the eighth." See his Note on Mat. ii. 3.

Having then ascertained the dates of these events, I shall, secondly, open the chronological connection of our Lord's birth with the death of Herod, which is affirmed by Mr. Belsham to have occurred at least two years *before our Saviour was born;* and on which assumed fact he grounds his falsification of the whole narrative contained in the preliminary chapters of Matthew and Luke. And here it may be proper to remark, that, as John the Baptist was six months older than our Lord, there must have been at least that space of time between their respective entrances on their ministerial work; John having commenced his ministry about the vernal equinox, or month *Abib*; and Jesus being baptized most probably about the autumnal, in the month *Tisri*, or September, the times of their respective births. And as Tiberius commenced his reign in the month of August, the 15th year of Tiberius, which equalled John's 30th, must have been our Lord's 29th year; so that he must have been in his 14th year at the death of Augustus, and the commencement of Tiberius's reign, A. U. 763. By reckoning backwards, therefore, from that date, fourteen years to the birth of our Saviour, it will fix that glorious event in the year of Rome 749, equal with the year of the Julian period, 4709, at least *one year and six months prior to the death of Herod;* and if that event happened (as Whiston states, and as Dr. Lardner does not deny) in the year of Rome 751, the birth of Jesus was at least TWO YEARS and SIX MONTHS before the death of Herod. And with this account agrees the chronological statement of Archbishop *Usher*, *Petavius*, *Blair*, and others; who all fix the birth of Christ in the year of the Julian period 4709.

VERAX.

THE EVIL OF DESERTING

AN ACKNOWLEDGED PASTOR FOR *POPULAR PREACHERS.*

[*Concluded from our last*, p. 208.]

I BEG to submit to the serious consideration of those who have, by whatever means, admitted this irregularity into their conduct, some consequences which inevitably attend it.

First. *It is a practice which tends greatly to grieve and discourage the mind of their own acknowledged minister.* The office of a settled pastor of a separate church is one of peculiar delicacy and difficulty. He has duties of the most urgent solemn nature faithfully and regularly to perform; — cares of almost every possible variety to sustain;— a character of piety and blameless morality to exhibit;—he has to act the part of a watchman, a monitor, a friend; — he is to preach the word;—to be instant in season and out of season; to reprove, rebuke, exhort, with all long-suffering and doctrine. He who fulfils an office so important, so responsible as this, claims the kind and respectful attentions of all with whom his office connects him. For their sake he holds it; and every duty devolving on him is inseparable from a corresponding obligation in them. To secure the objects of his solemn appointment, it is obvious that the best understanding should subsist between him and his people. He ought to be well acquainted with the entire condition of each individual amongst them; especially with whatever respects their moral and religious state. Their personal attendance on his public ministrations is therefore absolutely necessary. A closer and more familiar intercourse is also indispensable, on frequent occasions, to create and maintain a mutual confidence; and to afford opportu-

nities of performing some of the most pleasing and available of their reciprocal duties. Theirs is the union of a shepherd and his flock, — of a teacher and his disciples, — of a father and his children; but if the flock wander from the pasture;—if the disciples absent themselves from instruction; — if the children transfer their filial submissions from their father to strangers, their reciprocations are destroyed, and the objects of the union lost. The feelings of a pastor under such circumstances are not to be envied. His cares are sufficiently weighty in the regular discharge of his duties; but they must be oppressively aggravated by any appearance of estrangement in the objects of his solicitude. He expects to meet them in their places, and is disappointed. Often, when he has studied to render his public addresses at once useful and acceptable to certain individual cases among his people, his benevolent intentions are frustrated by the absence of the very subjects for whom he had so prepared. His intended labours of love are thoughtlessly rejected; while the unsettled state of those minds, which he seeks in vain to enlighten and to fix, is the daily regret of his soul: nor are these discouragements applicable only to his *public ministrations;* they operate severely against that *social friendly intercourse* with the families of his people, which a faithful and affectionate minister is ever anxious to maintain. — What a strange perversion of mind must that be which will attempt to justify a conduct attended with such sacrifices as these!

Secondly, *The practice we complain of may be considered as a violation of the church-compact.* This view of the subject requires but little illustration. A church of Christ is eminently an institution of *order.* No one acquainted with his Bible, or the history of the church, can have failed to observe that congeniality of sentiment and harmony of conduct have been essential to the beauty and strength of religious communities. The members bear a *fraternal* relation one to another; they form themselves into one family, and are voluntarily committed to the due observance of its various regulations. Their objects are mutual edification, encouragement, and comfort in the ways of godliness: these cannot be attained unless their association be close and affectionate. The very basis of their union is a covenant by which they engage to obey and maintain a discipline necessary, as well to characterize them in the view of the world as to ensure eternal peace and prosperity. That they should "not neglect the assembling of themselves together," is a canon fully and universally admitted; but the frequent habit of deserting their own places of worship for any others, loosens the bonds of their sacred fellowship, and violates their personal engagements.

Thirdly, *It is injurious as an example to others.* In the case of actual members of a church, or of such as professedly worship together under one minister, their public conduct is greatly influential. They should ever consider themselves as "compassed about with a great cloud of witnesses." These witnesses are of very different descriptions; but they are all cautionary on the people of God. Some watch their steps for occasions to slander; but others study them as authority and as patterns. This latter class of observers claims a tender consideration. Every member of a church should know, that in his public capacity, he cannot sin alone. His slightest deviations from the right, will be pleaded as precedents by others who may act upon them to a greater extent. A Christian of long standing in his profession, who presumes on his liberty of action, regardless of its

influence on his younger and less experienced brethren, is assuredly not of the Apostle's mind, who, addressing people of a false independence of spirit, bids them "take heed, lest, by any means, *this liberty of yours* become a stumbling-block to them that are weak: when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ."

Fourthly, *It is a kind of religious dissipation, extremely inimical to the spiritual improvement of those who practise it.* "Take heed how ye hear," is an injunction of paramount authority; but in its spiritual and extended import, sadly overlooked by many. Those especially who habituate themselves to run from sermon to sermon, and from one preacher to another, are chargeable with gross negligence of that solemn injunction. Much and various instruction, it may be, is poured into their ears; but the mind is not enlightened,—the heart is not affected. No time is permitted to serious reflection; and what has been heard is put to any other use but that of personal application. The love of novelty may be gratified;—the imagination may be filled, and much critical knowledge acquired; but the great object of religious instruction, the melioration of the heart and life, so far from being attained, is greatly retarded. It cannot be otherwise: the sobriety of the mind is destroyed; — the digestive faculty, so to speak, is vitiated, and spiritual nourishment cannot proceed; — a squeamish nicety of taste is contracted; — that food which is confessedly wholesome and nutritive is loathed;—the system becomes diseased; — "the whole head is sick, the whole heart is faint; from the sole of the foot even unto the head there is no soundness in it." Few things, therefore, in a religious point of view, can be more dangerous than this airy, volatile habit. It greatly concerns those who have contracted it, in any degree, to weigh in just scales the value of the short-lived, frivolous gratification it brings, against the real acquisition of useful knowledge, the more solid and comfortable experience of religious truth, and the more evidently progressive conformity of the heart and life to the mind of God, which a regular and exemplary attendance on an approved ministry is likely to promote. An eye, not incurably distorted, must see the awful preponderance of the latter considerations; and seeing this, who can hesitate in deciding on the conduct to be pursued?

I submit but one other consequence attending the irregularity we are deploring.

Fifthly, *It is injurious to those very preachers to whom they give their time, by fanning their vanity, and promoting a sinful ambition on their part, to be followed and admired for the real, or supposed, brilliancy of their talents.* The practice has certainly long operated, and still continues to operate as a grievous snare to many preachers. They make their *debut*, it may be, under very promising auspices; — they have excellent talents, and the best motives; they have much apparent humility and diffidence; — but they are caressed by the hundreds that flock from every quarter to hang upon their tongues, and to vie with each other in the praise of their various attractions. It is not in human nature to encounter and come out of a temptation like this unbent and untainted. Vanity is soon excited. They begin to pique themselves on their superiority. Arrogance takes the place of their original diffidence; and the respect which they at first entertained for their more experienced and established brethren in the ministry is converted into contempt, or an affected condescension. The name and the praise of Christ, indeed, are still heard in their public discourses; but their vanity is hurt

if any of their performances do not bring them applause. They use the enticing words of man's wisdom, not to gain converts to Christ, but admirers to themselves, and covet the honour that cometh from men, more than that which cometh from God. Deplorable, indeed, but no less true than deplorable is this effect of popularity! When these moral changes take place, who does not lament them! and who would deliberately contribute to the ruin of a once lovely and promising character! But the very persons who forsook their own minister and their own places, to flatter them with the homage of their attendance, and were the most forward in their adulation, are also among the first to remark and criminate the degeneracy which their own conduct towards them has originated and nursed. They are doubly mischievous to the objects of their thoughtless attachment. They flatter them at first into a high opinion of themselves; and when symptoms of vanity appear, they are often the most acrimonious of their revilers.

Let professors of religion, then, be entreated, as they regard their own minister's peace of mind, — the decencies of the Christian character, — the force of example, — their personal improvement in religion, and the best interests of the Gospel ministry in general, to be regular and respectful in their attendance on the services of their stated instructor. Let me be permitted to close these remarks with the address of the Apostle to the Colossians, — "This I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have, therefore, received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware, lest any man spoil you, through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."

J. B.

TAXATION OF *PLACES OF WORSHIP.*

Sir, *To the Editor.*

Though, in your Magazine for May last, you have reviewed Mr. Hill's pamphlet, "Religious Freedom in Danger," &c. I am apprehensive that the religious public is not as yet sufficiently alive to the subject, or aware of the destructive consequences which must ensue if the principle be once established. I am glad to see, by the paper annexed to the last Number of your Magazine, that the matter is taken up in so spirited a manner by the "Protestant Society." Let me beg you would insert, in the body of your work, the following paragraph from it; which, I hope, may induce the ministers, managers, and deacons of separate congregations more fully to consider the subject.

"Persevering attempts *to assess places of public worship to the Poor's Rates* had also been continued, and had required to be resisted with equal perseverence. Another immediate application to Parliament the Committee could not recommend. Previous and conclusive decisions of some Courts of Law they apprehended must be pronounced before such application could be prudently renewed. Efforts for extending such assessments they intended firmly to oppose, whenever their opposition would be justified by any probability of advantage. The amount of the assessments they did not consider the most obnoxious part of those attempts, although to some poor congregations, in parishes where the rates were high, and the assessments were excessive, the additional burden might be great. The principles and the vexatious tea-

dency principally produced their antipathy and inspired their opposition. The exposure of the trust deeds, the developement to vulgar curiosity and to hostile magistrates, of every part of the receipts and expenditure of Dissenting and Methodist congregations, were evils hitherto unknown, and not to be permitted with unresisting acquiescence. Two further attempts, in addition to four previously made, to compel the assessment of *Surry Chapel*, had been therefore repelled by the Committee at considerable expense, but with continued success. They had again availed themselves of the legal ignorance and professional inaccuracy of these domestic persecutors, who, in April last, for the sixth time, had been again defeated; and although their unworthy efforts would be renewed, the Committee hoped that such antagonists would not even finally prevail. A cheap but able pamphlet, entitled "Religious Freedom in Danger by Parochial Assessments," published on the subject by the Rev. Rowland Hill, and the profits of which he had dedicated towards the reimbursement of the large expenditure of the Committee, it was therefore their duty, from interest as well as from inclination, to recommend, and thereby to add their tribute of praise to the plaudits which upon that publication the Evangelical and Eclectic Reviewers, and other enlightened men, had not delayed to bestow."

I heartily concur with that Society in requesting the friends of religious freedom more fully to consider the arguments adduced by Mr. Hill against this oppressive taxation; which, if once saddled upon us, will be a source of perpetual vexation, and to the poorer congregations almost ruinous. One of the abominable evils connected with it will be the exercise of an *inquisitorial power* to enquire into the income and expenditure of the chapel: a measure odious in itself, and subversive of English Freedom; and that such will be the practice, is already evident by the following notice served upon Surry Chapel: —

George Farquharson, - Appellant;
Parish of Christ Church, Respondent.

Sir, *April* 19, 1816.

I hereby give you notice to procure, or cause to be procured, at the hearing of the above cause, at the next General Quarter Sessions to be holden in and for the county of Surrey, a certain notice directed to you, signed Geo. Farquharson, and dated the 10th day of April, 1816; and also the last deed, poll, or writing, entered into between you and the trustees of the chapel, commonly called Surrey Chapel, and any other deed, instrument, or writing in your possession, custody, or power, or which you can come at; and also the last half-yearly settlement of the accounts of the said chapel, as settled between you and the other trustees.

I am, Sir,
Your obedient Servant,
GEO. FARQUHARSON.

To the Rev Rowland Hill,
one of the trustees of Surrey Chapel.

Such being the dangers with which we are threatened, I feel it my duty to call upon all who know the value of their religious privileges, to resist this invasion of them by every legal, peaceable, and constitutional means.

VINDEX.

WATERING PLACES.

Sir, *To the Editor.*

As the season is now approaching for the annual emigration of genteel professors of religion to some fashionable watering-place, I would, through your medium, present to them a few observations; which, if considered with proper attention, may render their projected visit profitable to themselves, and honourable to religion. I am a constant resident at a place of this description, and have often felt my mind deeply pained in witnessing conformity to the world, and a general relaxation of religious principles among that portion of our

visitors, who, by their connexions at home are esteemed pious and consistent characters. The evils of which I complain, and which will fully justify the censure I have pronounced, may be classed under the amusements which professors of Christianity share in common with the most dissipated; — their sad and culpable neglect of public worship; — and their inexcusable disregard of the just claims of the ministers at whose chapels they attend, where they receive every necessary and even convenient accommodation.

The characteristic amusements of watering-places, in which the individuals to whom I allude are not ashamed to participate, are thus forcibly described in a sermon recently published, entitled "The Temptations of a Watering-Place," by Dr. Styles; the whole of which deserves the serious perusal of all who meditate a temporary residence on the sea coast. The writer's condemnation of the stage is well known *; yet he observes,

"I would pronounce the Theatre to be far less criminal than those which at a watering place are so mightily attractive. The Theatre does not deprive the fair and honourable tradesman of his profits by an illegal and grossly immoral traffic; it requires in the audience some portion of intellect, exercises the judgment, and gratifies the taste. It does not reduce a whole assembly to the level of selfish gamblers or gazing ideots; and however it may deserve censure as a scene which attracts the licentious and dissolute of both sexes, and where the basest passions of our nature are inflamed, it is, even in this respect, less dangerous than those temples of dissipation where multitudes of the same description assemble, not as in places exclusively appropriated to them, as at the theatre, but filling every part, and obtruding into every circle. Here, no distinction, even in appearance, exists between the virtuous and depraved; but females of the most correct morals with their innocent daughters, are brought to mingle promiscuously with those of a totally opposite character. Yet these are scenes which many professing Christians are not ashamed to visit, where they for the most part spend their evenings; and if they do not themselves enter into the spirit of the follies around them, yet they permit their children thus to be amused at the expence of their virtue."

* See Styles on the Stage; of which work a new edition is just published.

The charge of neglecting public worship falls heavily on many of our visitors, from whom we ought to hope for very different conduct. They do not indeed entirely omit the performance of this duty, but their Sabbath but too much resembles a Sabbath in France. The forenoon seems to be considered as sufficient for attention to religious duties; and the remainder of the day is spent on the promenade. In the morning our places of worship are crowded to excess; in the afternoon and evening they are left to be occupied by the residents, and those very few occasional hearers, who consider it as their duty to maintain the consistency of their religious character even by the sea-side, by being Christians abroad as well as at home. The services in the week-day evenings, which are set apart for devotion, with the exception already mentioned, are totally disregarded.

But however deficient this large class of persons may be in performing the duties to which they are engaged by their religious profession, they yet attend to them sufficiently to incur an obligation, which they are, in very few instances, willing to discharge. Indeed, the neglect of the just claims of ministers officiating at fashionable watering places by opulent and respectable visitors, who, as often as they attend during a month or six weeks, occupy the best pews, certainly deserves to be strongly reprobated. It was not till the beginning of the last season

that I was accurately informed as to the fact. Observing, that during five months in the year the chapel where I attend was regularly crowded in the forenoon, with persons of the most genteel appearance, and that several carriages were waiting to convey many of them to their respective abodes, I concluded that the minister's salary arising from the subscriptions of visitors alone must be considerable: upon enquiry, however, I learned, with pain and astonishment, that nine-tenths of these hearers, whose appearance was so splendid, made no sort of remuneration for the accommodation afforded them; that not only the minister but the very pew-openers were neglected; and that the income of the former, so far from enabling him to live independently of other means, in a state of decent comfort, suited to a situation which necessarily subjects him to innumerable claims of hospitality and benevolence, did not exceed the salary of a third or fourth rate clerk in a merchant's counting-house. This may, perhaps reflect on the thoughtlessness or parsimony of the stated congregation; but in a watering-place, where so large a proportion of the attendants on our chapels are those who come down for a short time in the summer, it is at least as severe a reproof on the injustice of visitors.

I do not think I can conclude better than by an extract from the closing address of the sermon which I have already taken the liberty to recommend.

"The man who fears God, while he sees others idle, worldly, and selfish, will consider how he may actively be employed in promoting the divine glory. Every place, he will say, shall be the better for my presence; I will be the same character everywhere, and in all circumstances; I must act as

'ever in my great Taskmaster's eye.'

He beholds me, — I cannot flee from his presence! — and if I could, how ungrateful, how sinful would be the attempt! That presence has been my solace in affliction, — my support in difficulty, — my defence in danger! — why should I wish to escape from it now? I am a stranger, and unknown; but my 'light is to shine before men.' Let me choose for my companions the righteous, who are the excellent of the earth. Let me enquire what benevolent and religious institutions already exist, that I may forward them to the best of my ability. Can I not suggest others that may be easily established, and thus live to the glory of God, and the good of my fellow-creatures? Let me countenance the ministers of Christ; and assist them by my prayers and example, to stem the torrent of abounding iniquity, and, as far as I can, to check the subtle operation of a worldly temper in a situation so full of danger."

OBSERVATOR.

THE SHELL:

an Anecdote.

ST. AUGUSTINE, as he walked by the sea-side, meditating on the doctrine of the Trinity, looking aside, observed a child pouring the water of the sea into a shell, which had a hole in the middle of it. "What, are you doing?" said Augustine. The child answered, 'I am putting all the sea into this shell.' The Father replied, "Thou playest the child indeed! Can a shell, thinkest thou, comprehend all this sea?" —'And so do you, Sir,' rejoined the child, 'who would by Reason comprehend the Trinity.'

The child, says the story, vanished; the Father was instructed; and he perceived in the end that it was an *Angel* who gave him this lesson.

Considered as a *Fable*, the story is useful; and had certain authors read it, they would probably have saved themselves much labour, and their readers much perplexity.

No. V.

AFRICAN COMMENTARY.

Exodus xxiii. 29, &c.

God said to his ancient people, previous to their taking possession of the country of Canaan, as in this passage, — *I will not drive them* [viz. the inhabitants of Canaan] *from before thee in one year; lest the land become desolate, and the beasts of the field multiply against thee. By little and little will I drive them out from before thee, until thou be encreased, and* [be capable to fill up, or] *inherit the land.*

Uninhabited or desolate parts of the earth are generally possessed by wild beasts; and countries on a continent, which by means of war or plagues might become desolate, would very soon be taken possession of by ravenous animals, which it would afterwards require a long time to extirpate. Ferocious animals do not increase fast; they have but few young ones at a time, which is a mercy; and though troublesome to man, they are likewise useful in keeping down the number of those animals which are so prolific, that, if unmolested, would soon be a serious nuisance to the world:— such, for example, as rabbits; one pair of which would soon become a thousand; and these in a few months ten thousand; and in a few months more these would multiply to a prodigious multitude.

QUERY.

What is the meaning of John xv. 2. "Every branch in me that beareth not fruit he taketh away?"

Quest. Can any branch in Christ, the True Vine, be taken away? — or how is this passage to be explained?

A BEREAN.

*** We insert this Query at the suggestion of a Correspondent under the above signature, without any attention to his personalities.

Obituary.

SUDDEN DEATHS.

On the 19th of March last, died the Rev. John Calvert, of Thornton, in the parish of Bradford, Yorkshire, in the 70th year of his age, and the 20th year of his ministry in that place. The death of this good man was very sudden, and even momentary. After eating his dinner, quite as heartily as usual, he went into the garden for a few moments; and on his return, in the act of filling his pipe, he fell back into a chair, and departed instantly, without a sigh or a groan. It may be truly said How uncertain is human life! How forcibly does such a death impress the mind with the words of our Lord, "Be ye also ready; for in such an hour as ye think not, your Lord cometh." On this passage our late friend had been employing his thoughts that morning, with a view to improve it the next Sabbath, in a funeral discourse; but it proved, in the event, to be a warning to his congregation, arising from the awful circumstance of his own death. The effect was truly solemn. The impulse was irresistible. A very large and afflicted congregation felt the stroke very sensibly; and it may be hoped they will continue to feel so powerful an admonition, connected with such a visitation.

Mr. Calvert needs no eulogium among those who knew him; and least of all among such who knew him best. He feared the Lord above many, even of his equals, either in age or office. His Christian piety, his ministerial diligence, and his moral course, were never disputed I believe at any period of his life; and age confirmed what his early days began. His mind was an altar

for God, and his life was the incense of praise. No man with moderate talents in the Christian ministry, perhaps, ever did more for the cause in any neighbourhood, by an orderly deportment, unassuming modesty, gravity of character, and holiness of life, than he did. The man gave weight to his sermons, because his hearers knew him to be what he described. He painted from life; and his pieces were recognized and produced effect.

Died suddenly in London, on Sunday, March 24th, Mr. Js. Brett, junior, at the age of 22. He had been ill during the day before his dissolution; but no alarm being excited, his relatives were not sent for till the hour of it had arrived; and none of them reached his lodgings till after it had taken place.

His mourning relatives, while they lament his departure, enjoy the strong consolation, arising from a good hope, that the suddenness of his decease, though it is to them a painful dispensation, having deprived them of all opportunity to be gradually reconciled to a separation from him, and to enjoy the melancholy satisfaction of attending him in his last moments, to alleviate his sufferings, to impart consolation, to hear his dying words, and to close his eyes after they were sealed in death, has not only preserved him from much suffering, which is frequently experienced at the close of life, but heightened to him those rapturous joys which surprise the souls of the righteous, when they find themselves safely landed on the shores of bliss.

Blessed with the advantages of a religious education, he was early the subject of serious impressions. As a son he was dutiful, as a brother affectionate; and both when an apprentice and a journeyman, his faithfulness and diligence in the management of his master's business secured his affectionate regard. But it was not till the last two years of his life that he drank deeply into the spirit of religion, or resigned himself to its prevalent and permanent influence. During that period, his strong sense of the value of salvation was manifested by the earnestness of the desires which he expressed, and the vigour and perseverance of the efforts which he made to obtain it. Placed in a situation of great temptation, he watched and prayed against sin; and confessed Christ with humility, yet with decision, in the presence of those who treated him, on account of the confession, with contempt and ridicule. His attendance at the house of God was constant and joyful whenever it was in his power; and having found a minister from whose labours he derived peculiar advantage, nothing could induce him to leave his ministry, and to wander, like too many in large towns, influenced by the love of novelty, from place to place. The exercises of the closet also he conscientiously observed; and papers have been found by his friends since his decease, which, being kept merely for his own use, he would probably have destroyed if Providence had given him opportunity, in which he had carefully written down the various features of his religious experience. A deep conviction of his own weakness and sinfulness, led him to look with daily and fervent desire to the grace of God for help in time of need, and to the mercy of God, through the Redeemer, as the only medium of acceptance with him. And though he often laboured under much discouragement, arising from feeling that the law of sin still existed in his members, he continued to strive against it till the end of life, conscious of obtaining progressive success in the important conflict, and anticipating with growing hopes his final victory.

His removal admonishes his surviving relatives and friends, while they bewail their loss, to raise their affections from earth to Heaven, to follow him as he followed Christ during his residence below, and to prepare to follow him to the Saviour's glorious presence. His youth renders it an impressive lesson to the young, as it reminds them, that even youth, in all its bloom and vigour, affords no security for the continuance of life; and its suddenness places in an affecting light the unspeakableness of that folly of which they are guilty, who defer repentance till death appears to be near; for in such an hour as we think not, the Son of Man may come. A. R.

Miscellanea.

CONNECTION OF FAITH AND HOLINESS.

At the 30th Meeting of the Devonshire Calvinistic Association, last summer, an *Address* was read by Rev. H. Mends, of Plymouth, and afterwards printed and circulated, on The Scriptural Connection of Faith and Holiness. This Address has been the repeated subject of animadversion in an obscure periodical work, to which we have no wish to give publicity; and, on the other hand, we think the Address itself requires no defence. We should have been glad to have complied with the wishes of some of our friends in giving publicity to the whole; but as this would exclude several other useful papers, we select at present only a few of the most striking passages.

FEW subjects are more frequently on the lips of professors, and perhaps few less correctly understood, than that of Faith.

There are found those who assert, That it is a strong persuasion of mind, that we are the elect of God—that all the benefits to be derived from Jesus Christ are ours; and that therefore, no other evidence is to be sought.—This is the distinguishing feature in the character of many. It is, brethren, an error of no small importance; and leads to consequences the most unscriptural and dangerous: for it is a possible case, and we fear not uncommon, that an ungodly person may, by means of slight legal convictions, great zeal, and a theoretical knowledge of gospel doctrines, obtain this persuasion, while he remains a stranger to vital godliness. In this case the person would believe a falsehood; and consequently his hope must rest on a foundation that will not bear the scrutiny of the day of trial. This was verified in the awful example of the foolish virgins; and will be in those unhappy characters whom our Lord represents as saying, at the day of judgment, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" To whom Jesus will say, "I never knew you.—Depart from me, ye that work iniquity." Let it be observed, that to believe in Jesus Christ is a duty incumbent on *all* who hear the gospel.—How are we to understand this? Unquestionably not that every one, to whom the gospel invitations are addressed, is thereby exhorted and commanded to believe that his individual sins are forgiven: but he is intreated to believe, that the Lord Jesus Christ is *able* and *willing* to receive every humble, penitent sinner: he is commanded to cast his guilty soul on the merits and death of the Redeemer.

There are others, in the present day, who plead as strenuously for the opposite extreme. They hesitate not to assert, that the faith of the gospel is nothing more than a bare assent to the proposition, that *Jesus of Nazareth is the promised Messiah and the Son of God.* This, Christian brethren, you will perceive, is equally unfounded in the sacred pages. The devils believe this truth, and tremble! Hence it follows, that saving faith must be something distinct from the mere act of the understanding. *It is a receiving Jesus Christ in all his mediatorial offices*; and is accompanied by a *trust in*, and *cordial reliance* on him for salvation from the love and practice of sin in this life, and from the in-being and effects thereof in the life that is to come. The learned Dr. Owen says, "The nature of justifying faith consisteth in the heart's approbation of the way of justification and salvation of sinners by Jesus Christ proposed in the gospel, as proceeding from the grace, the wisdom, and the love of God, with its acquiescency therein, as unto its own concernment and condition."

Suffer us then, Christian friends, to lead your minds to the scriptural and inseparable connexion between faith and holiness. On the threshold of this subject, the strong, solemn, and explicit declaration of the apostle James presents itself:—*Wilt thou know, O vain man, that faith without works is dead?*—Ch. ii. 20.

While we display unto you "the unsearchable riches of Christ,"—while we reveal unto you the exalted privileges of the everlasting covenant of grace, we declare a *part only* of the gospel plan of salvation: we desire to lay before you the gospel as a *grand whole*; commencing in the electing love of God the Father; descending, like a golden chain, down to the chief of sinners; passing through the designs of redeeming love, in the

regeneration and sanctification of the polluted soul, by the omnipotent agency of the Holy Spirit; thence ascending to the throne of God, and presenting the ransomed sinner, perfect and without spot, through the cleansing virtue of the blood of Jesus Christ.

To assert that persons ought not to pray until they are converted, is dangerous and absurd.

It is dangerous, as it tends to cherish security, and keeps the carnal mind in profound and fatal peace; for a man may live without prayer, and consequently sin against God; yet his conscience cannot accuse him with the neglect of duty.

Besides, it is *absurd* to affirm, that a person ought not to pray, until he feels himself converted; because it is much the same as to say that a man ought not to ask for guidance, until he knows he is right, nor seek a cure, until he feels himself healed.

We also feel impelled to allude to an expression frequently used by a certain class of professors: they boast of a *finished salvation*, without reflecting on its full meaning. It is indeed a sublime truth, as it regards the *purposes of God*. The *artist* conceives the *whole* of his intended work before he applies his pencil; the *architect*, before he lays a stone in his projected building, arranges his plan in all its parts: so far then it may be said to be finished. Thus the Lord God laid the foundation of the wondrous plan of redemption in the eternal council of Heaven, before the world was made; but not until the consummation of all things will this plan be completed;—not until that solemn period will it be *finished*.

The advocates for the sentiment, that the salvation of the elect was finished before the foundation of the world, plead the words of our Lord on the cross, when, with his expiring breath, he triumphantly exclaimed, *It is finished!* but this instance defeats the design for which it is adduced, and overturns the system altogether; inasmuch as it expressly declares, that this glorious work *was not finished* until the Son of God expired on Calvary.

"It is a charming truth, that the work of man's redemption and salvation was then completed; at least, the hardest part of the undertaking was then concluded; a full satisfaction was made to the justice of God—a fatal blow given to the power of Satan—a fountain of grace opened, that shall for ever flow—a foundation of peace and happiness laid, that shall never fail. Jesus Christ had now gone through and finished it; and, as in the *purchase*, so in the *application* of the redemption, he that has begun a good work will perform it: the mystery of God shall be finished."

To this extract from Mr. Mends we beg leave to add Mr. HALL'S striking portraiture of "that *thick-skinned monster* of the ooze of the mire, which no weapon can pierce, no discipline can tame," — ANTINOMIANISM.

While Antinomianism is making such rapid strides through the land, and has already convulsed and disorganized so many of our churches, it is not the season for half measures; danger is to be repelled by intrepid resistance, by stern defiance—not by compliances and concessions: it is to be opposed, if opposed successfully, by a return to the wholesome dialect of purer times. Such is the intimate alliance betwixt words and things, that the solicitude with which the term *condition*, and others of similar import, have been avoided by some excellent men, has contributed more than a little to the growth of this wide-spreading pestilence. As almost every age of the church is marked by its appropriate visitation of error, so little penetration is requisite to perceive that Antinomianism is the epidemic malady of the present, and that it is an evil of gigantic size, and deadly malignity. It is qualified for mischief by the very properties which might seem to render it merely an object of contempt—its vulgarity of conception, its paucity of ideas, its determined hostility to taste, science, and letters. It includes, within a compass which every head can contain, and every tongue can utter, a system which cancels every moral tie, consigns the whole human race to the extremes of presumption or despair, erects Religion on the ruins of Morality, and imparts to the dregs of stupidity all the powers of the most active poison. The author will ever feel himself honoured by whatever censures he may incur, through his determined opposition to such a system.—*Hall on John's Baptism, p. 08.*

Review of Religious Publications.

We lamented in our last, the dearness of Bp. Horsley on the Psalms; but, instead of £1. 4s. as we stated, it appears that the two volumes sell for £1. 12s.!?

The Life of Philip Melancthon; *comprizing an Account of the most important Transactions of the Reformation. By* F. A. Cox, A. M. *of Hackney.* 8vo *(Portrait)* 14*s.*

In an age when the doctrines of the Reformation are so much slighted, even by Reformed Churches, we feel, and we doubt not but our readers will also feel, much obliged to the writers who bring before our view those venerable men, whose lives embodied the truths which they maintained, and whose works have embalmed their principles to a late posterity.

Melancthon was 'the intimate friend and distinguished co-adjutor of Martin Luther;' and in his character was associated the most genuine piety, with a high degree of literary talent, and a large portion of Christian charity. He was born in the close of the 15th century*, and educated in the bosom of the church of Rome, under the ablest scholars of the age, whom, however, he soon equalled, and perhaps excelled, particularly in the Greek literature, which he was an eminent instrument of reviving and extending.

Mr. Cox has judiciously divided his work into chapters, in which he has so interwoven the events of the day, as to make his work a compendium of the History of the Reformation; yet has he contrived to give that prominency to the immediate subject of his work, that nothing appears foreign to his design, except perhaps the long digression on the Peripatetic philosophy. Whether it be as a student or a preceptor, a critic or a Reformer, the friend of Luther or the enemy of Popery, Melancthon is always before us, constantly commanding our attention, and generally exciting our admiration, but in nothing more than in his amiable and Christian character.

Of a volume of nearly 600 pages, our limits will not admit an analysis; nor would a sketch of contents by any means convey a just idea of the work, which contains, not only the stamina of facts, but those facts are clothed in chaste and perspicuous language†, accompanied with discriminating remarks and practical reflections; so that we can, as a whole, safely recommend the book to all our readers, and especially to the more literary part of them.

This work, as might be expected, contains many interesting anecdotes; a few of which we shall notice, as more adapted to our contracted room than elaborate extracts.

The character of Melancthon was, it seems, inclined to melancholy, and he was often tortured with anxieties: and when his friends conjured him to suppress them, he would piously reply, 'If I had no anxieties, I should lose a powerful incentive to prayer; but when the cares of life impel to devotion, the best means of consolation, a religious mind cannot do without them. Thus trouble compels me to pray, and prayer drives away trouble.' P. 296.

'Availing himself of a favourable opportunity, he went from Spires to pay a short visit to his mother. In the course of conversation, she mentioned to her son the manner in which she was accustomed to attend to her

* In a note, p. 22, Mr. Cox, in attempting to correct one chronological error, has made two. If Latimer was born in 1486, and not converted till 30 years of age, this brings us to the year 1516 (not 1510) at which time Melancthon, being born in 1497, must have been 19 (instead of 13) which is more probable, as Erasmus had pronounced his eulogy in the year 1515. The dates, however, in the Life of Latimer, are very uncertain and confused.—Compare Chalmers's Biograph. Dict. — Middleton's Biog. Evan.—and Encyclop. Brit. all which materially differ.

† We recollect but two striking exceptions to this remark: one the opening paragraph of chap. iv. which borders on the bombast; and the other a pun on a text of Scripture, p. 136, which we are confident the good taste of the author will expunge in another edition

devotions, and the form she generally used, which was free from the prevailing superstitions. "But what (said she) am I to believe amidst so many different opinions of the present day?" 'Go on (replied Melancthon) believe and pray as you do and have done before, and do not disturb yourself about the disputes and controversies of the times.' P. 297.

The anecdote of Luther, at p. 421, is highly characteristic of the spirit of that Reformer. On visiting Melancthon, who was taken ill on his journey to Haguenaw, he found him apparently at the point of death, and burst out into the following strain of ardent devotion:—'We implore thee, O Lord our God! we cast all our burdens on thee, and *will cry till thou hearest us*, pleading all the promises which can be found in the holy Scriptures, respecting thy hearing prayer; so that *thou must indeed hear us*, to preserve, at all future periods, our confidence in thine own promises.' After this he seized the hand of Melancthon, and in the tone of a prophet, said, "Be of good courage, Philip, *you shall not die;*" and from that moment Melancthon began to revive, and speedily recovered, p. 423. Upon this fact we add but one remark, that the conduct of eminent men, on extraordinary occasions, must not be drawn into precedent in the circumstances of common life.

In adverting to the conduct of Calvin, in the case of Servetus, Mr. Cox very properly gives up the justification of Calvin, tho' he notices some circumstances of extenuation; observing justly, that in this age Christians of every party retained the Popish doctrine, "that gross religious errors were punishable by the civil magistrate;" on which principle even the gentle and humane Melancthon thought the council of Geneva, had done "right in putting to death this obstinate man (Servetus) and wondered that any one could be found to disapprove of this proceeding." P. 524.

Mr. Cox having had occasion to cite some Latin verses, on several memorable occasions, has, very properly translated them; and tho' we cannot speak very highly of his poetical exertions, we are so much pleased with the "Ode on the Death of Melancthon, communicated by a poetical friend," that we mean to insert it, as an ornament to our Poetical Department in the present Number.

We only add, that the *Appendix* contains a few documents referred to in the preceding pages: and an engraved specimen of Melancthon's hand-writing (as well as his full length portrait) is prefixed to the volume, which we hope will obtain a ready admission into every public library, and the book-case of every private Christian, who can afford the purchase.

An Essay *on the Character and Influence of the Stage. By* J. Styles, D. D. *Third edition, newly arranged and considerably enlarged.* 12*mo*, 6*s*.

CIRCUMSTANCES unavoidable, and beyond our control, have prevented that early notice of this republication, which might have been deemed desirable; for we hold it as a canon law of criticism, that able and well timed efforts to check an abounding evil, ought to have all the aid and promptitude which the critical profession can bestow.

The author remarks, that "Nine years have elapsed since the publication of the first edition of this work. In its original state, or even with the improvements of the second edition, he could not have allowed it to pass through the press. He hopes that it will be received as a juvenile performance, in some degree improved by the judgment of maturer years."

To some of our readers, it may be proper to notice the author's judicious arrangement of his subject:—Part I. contains A brief Enquiry into the Origin and Progress of the Stage; the principal Causes of its Success; its Amusement; its Antichristian Tendency; its Morality and Christian Morality contrasted.—Part II, Cursory Observations on the Writers, the Actors, and the Audience, to shew its Immoral Tendency; its Character, as drawn by Historians, Philosophers, &c.; whether the Stage be in a State of Improvement or not.—Part III, Objections to the Work from the Annual Review; and the Author's Defence, and Conclusion.

We can assure those of our readers, who are unacquainted with the work, that it will well repay their perusal.

Argumentative and manly, eloquent and persuasive, it displays the author's talents and zeal in the cause of morality and religion to great advantage. Every Christian parent should have it at hand, to guard his children against the many temptations of the theatre.

We cannot but think, however, that Part the Third might have been advantageously omitted; or, in a future impression, the substance of it might be incorporated in the body of the work, divested of all the asperity, we should perhaps say, the *charms* of controversy.

Hyper-Calvinism *examined; or a few Nuts for A. B. Ringwood; occasioned by his Piece in the Evan. Mag. for September and November last. By* W. Ives, *Woking*. 12*mo*, 6*d*.

We are glad to find that the letters of our respectable correspondent A. B. have excited the attention of those for whom they were designed: and we hope *that* attention will be increased. Mr. Hall has very properly remarked, that Antinomian principles require no talent in their propagation; a striking instance of which appears in the small tract now before us. But we charitably hope, that the error in many persons springs (and perhaps in this writer) we will not say from the absolute want of capacity to discriminate—but from want of care in discriminating things, that widely differ; as for instance—moral power and human duty—justification and sanctification—the law as a covenant of works and a rule of life, &c. In such a state of darkness and confusion (p. 15, 16.) Mr. Ives considers the moral impotency of sinners, as exonerating them from guilt; and moral evil as of no farther injury to believers than as it hurts their feelings, p. 18. So that his principles, if carried to their proper consequences, would supercede the atonement of Christ, as well as "the work of the Spirit on the heart." But we do not mean to enter into controversy with such an author. Should any person take up the question, who is capable of writing grammar and common sense, and in a Christian spirit, we persuade ourselves he will not long have to complain of being without an answer.

The Sabbath improved; *or the Order of a Pious Family on that Day, relative to Devotional Exercises and Religious Instructions. By* T. Pinchback. 12*mo*, 3*s*.

This work describes the order of a pious family as follows:—

Family Prayer—conversation at breakfast, between Mr. Christian and his children—then between Mr. and Mrs. Christian, and Mr. Candid—attendance at Chapel—conversation at dinner between Mr. and Mrs. Christian, Mr. Lovetheword, and Mr. Hearwell—after dinner the substance of the morning-sermon, repeated by the children—singing—conversation and questions to the children—afternoon service at chapel—retirement—conversation at tea—family reading—the well-spent evening—singing—afternoon sermon recited—catechising—prayer.

Thus Mr. P. shews how the hours of the Sabbath may be properly filled up, without either business, politics, or idle chit-chat, and such of his readers who exemplify his advice will no doubt find their spiritual account therein. The style is familiar, and the narrative is enlivened by religious anecdotes.

The Labouring Man's Advocate: *a Sermon on the Duty of Masters, respecting the Wages of Labour. By* John Ovington. 12*mo*, 6*d*.

This sermon, which is founded on Coloss. iv. 1, is short, but pointed and faithful: and ought to be read by farmers, manufacturers, and all who employ the poor, for whom the author is an able advocate.

Perfect Religious Liberty *the Right of every Human Being, &c. proved in a Sermon for the Benefit of the persecuted Protestants in France. By* John Liddon. *Price* 1*s*.

From Gal. v. 13, this venerable preacher ably defines Christian liberty, forcibly maintains that this liberty is equal and universal,—that the exercise of it is essential to Christianity; and then, in a most animating manner, contends, that persecution for conscience sake is the most atrocious of human crimes. Without carping at what is *wanting* in this sermon, we maintain, that the subjects it embraces are discussed with considerable ability.

A SKETCH of the Past and Present State of the Vaudois or Waldenses, *inhabiting the Vallies of Piedmont. Translated from the Original MS. by the Rev.* T. Morgan, *Secretary to the General Body of Protestant Dissenting Ministers; and published by Order of the Committee.* 8vo, 6d.

WHILE the occasion of this most interesting pamphlet is to be deeply regretted, we are much pleased with its publication: and we applaud the Committee for giving, in a cheap but respectable form, the history of the wrongs of a people, whose name is a sufficient introduction to the warm affections of every benevolent and Christian heart. It is melancholy indeed to witness, in any part of Europe, the revival of intolerance, after so much bloodshed, and so many years of suffering and instruction; but it is most melancholy to know, that the vallies of Piedmont once more reverberate the groans of persecuted Protestants.—The calamities of our brethren in Savoy, appear, from this Sketch, to arise, 1st, From the loss of their accustomed sources of support; and, 2dly, From their exposure to those odious laws, under which they were formerly enslaved,—which had been destroyed by the revolutions of Europe; but which a government, restored by British valour, has most shamefully revived. —To obtain emancipation from this latter persecution, they have applied to the Ministers of the Austrian and the British governments; alas! hitherto without success. Their requisitions are stated in 13 articles; and while we read them and the notes attached to them, we shuddered that any human beings should be in a situation to urge such requirments.

We cannot refrain from extracting two:—No. 11. prays, 'That children, under fifteen years of age, may not, under whatever pretence, be compelled or induced to change their religion:' and No. 12 prays, 'That they be not under the necessity of observing festivals pointed out in the Almanack, which may render them idle, or seduce them to debauchery.' We rejoice that the Dissenting Ministers of London have waited on the Earl of Liverpool; and we hope that some friendly remonstrances by the British Court, will extricate our brethren from submission to such dreadful laws.

The loss which they have sustained, and by which they are reduced, as it is stated, to the most abject poverty; has been occasioned by the suspension of grants, &c. enjoyed by them from the time of William and Mary, till their annexation to the French Republic; and by their recent deprivation of that salary which the French Government had allowed them (partly as a compensation, and partly as a fresh boon) by Victor Emanuel, the restored King. To relieve their present penury, it appears, by the Introduction, that the Committee have applied to our own Government for a renewal of the grant formerly allowed;—have also formed a fund for their immediate relief; and have sent them some pecuniary assistance. We recommend the perusal of this Sketch to all who wish to appreciate their own mercies, or to lighten the afflictions of others; and we doubt not, that the religious public will be sufficiently interested, to make the fund answerable to the benefits, it is intended to dispense.

Essays *to do Good. By the late Dr.* Cotton Mather, *of New England. A new edition, improved by the Rev.* G. Burder. 12*mo*, 3*s*.

THIS excellent and useful work was first printed, in its present form, in the year 1807, and a Review of it appeared in this Magazine, in the July Number of that year. It is certainly a pleasing production, full of benevolence, and expressed in a most sprightly manner. The worthy author, ingenious in devising plans of usefulness, and laborious in the execution of them, here throws out admirable hints, well adapted to the present era of beneficent activity, and which may enable pious and zealous Christians to extend still further their laudable efforts to do good.

The best and most effectual Method of Preaching Christ: *a Discourse preached before the Half-yearly Association of the Hampshire Inde-*

pendent Churches, Sept. 20, 1815, *at Newport, Isle of Wight. By* T. Durant, *Poole. Published at the Request of the Ministers present.* 8*vo*, 1*s*.

THIS is a very excellent sermon, on an infinitely important subject. The text is Col. i. 28. By preaching Christ, the author understands an exhibition of his person, works, and offices; a statement of all the truths of his gospel, and a display of the inseparable relation in which he stands to every part of revealed truth. Having elucidated these points, Mr. Durant proceeds to his principal subject, *the best and most effectual method* of preaching Christ, *i. e.* the gospel of Christ. His design is well accomplished by an able and scriptural discussion of the following topics:—'We must consider and represent the gospel as a collection of most important *facts;*—we must carry the various doctrines or facts of the gospel to their practical consequences;—we must *vary* and *adapt* the mode of addressing the gospel, to the different intellectual and moral circumstances of our hearers;—we must present our statements of the gospel in an *experimental* form;—we must preach the gospel much in the language of *invitation;*—we must present the truths of the gospel with *seriousness.*'

The fifth observation is thus amplified:—'We must preach the gospel much in the language of invitation, of persuasion, *i. e.* in the very spirit of Christ. The arguments that win, are necessarily affectionate: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest!' Let us dwell on his love, till we catch and exhibit the mind that was in him. A stern, angry, scolding Christianity, is not the Christianity of him who was 'meek and lowly in heart.' Paul exhibits the right spirit. 'Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.' Men are more rarely converted to Christ by overwhelming their judgments, than by engaging their hearts. Our preaching should always possess the glow of affection. Christianity is not intended to form cold, intellectual statues; but to animate the souls of men with fire from Heaven. Christianity intends to impart vital warmth, and to produce permanent activity.' P. 25.

We have been highly gratified by the perusal of the whole of this discourse; and cordially recommend it to our readers, and particularly to young ministers and students.

A Scripture Help, *designed to assist in reading the Bible profitably. By the Rev.* Edward Bickersteth. *With Maps.* 12*mo*, 4*s*. 6*d*.

EVERY attempt to make the word of God its own interpreter, to elucidate its truths, and then to impress their vast importance on the minds of general readers, deserves much encouragement; and we are happy to say, that the sale of several large impressions of this little volume, has given the best practical illustration of this sentiment, while it also renders our commendation in a measure superfluous. 'As the writer aimed rather to furnish a useful work, than to obtain credit for originality, he has freely borrowed from others whatever appeared likely to promote his object.'

The worthy author states, that his designs are to direct the readers attention to the Bible,—to lead him to study it, and to pray for the help of the Holy Spirit to assist him in reading it profitably,—to give him clear views of divine truth, and to remove difficulties,—to sum up its most important points in a few practical rules, concluding with Scripture prayers, a chronological table, and some remarks on the history of mankind and the church of God.

This outline is excellently filled up, and admirably calculated to interest and benefit the general and superficial reader. The maps are very accurate. We beg leave, however, to suggest, that the chapters might admit of a superior arrangement.

LITERARY INTELLIGENCE.

Rev. R. Morrison is printing, at the Hon. East India Company's press, Macao, Dialogues, in Chinese and English, which will speedily be forwarded to this country.

Mr. Boothroyd, who has just completed his Hebrew Bible, has circulated a quarto pamphlet, entitled Reflections on the authorized Version of the Holy Scriptures, with a Specimen of an attempt to improve it, with a view to

collect Subscribers for an improved Version, with Notes, intended to be comprized in 2 or 3 vols. Royal Quarto.

Preparing for Publication.—Biblical Criticisms on the Old Testament, and Translations of Sacred Songs, with Notes, by the late Bp. Horsley. Also an improved edition of Stackhouse's History of the Bible. By Dr. G. Gleig, in 8 vols. 4to.

The proposed Volume of Mr. Jeary's Sermons is about to be put to press, with a List of the Subscribers' Names.

A Prospectus has been issued anonymously, for a Work entitled 'Philosophy of the Primeval Ages; or Sketches of the Analogy of Nature and Providence, as displayed in the visible Universe, and History of the Human Race.

In the Press, and speedily will be published.—A Description of the People of India. By the Abbé J. A. Dubois, Missionary in the Mysore.

Commentaries and Annotations on the Holy Scriptures. By the Rev. J. Hewlett, B. D. 5 vols. 8vo.

Historical Relations of the Persecutions of the Protestants of Languedoc. Prepared for the Press by the Rev. Clement Perrot, at the request of the Committee of the Three Denominations.

Mr. T. William's Essays on Religious Liberty.

New Editions of Talents Improved, and Conversations on Religion and Morality; by the Author of an Antidote to the Miseries of Life, &c.

SELECT LIST.

A Dictionary of the Chinese Language; containing all the Characters which occur in the original Chinese Dictionary, 32 vols. published in 1716, by order of the Emperor of China. By the Rev. R. Morrison (Missionary). Published by order of the Hon. Court of Directors of the United East India Company. Vol. I, Part I, printed in 4to, To be completed in four or five vols.

Biblia Hebraica, or the Hebrew Scriptures of the Old Testament, after the text of Kennicott, with Notes, &c. 2 vols. demy 4to, £4. 4s, royal £6. 6s.

A Commentary on the Old and New Testaments, with the Text at large. By R. Hawker, D. D. complete in 40 parts. Demy, at 3s. each; royal, at 4s.

The Poor Man's Commentary, by ditto (being the same without the text). The Old Testament, in 6 vols. 12mo, boards £1 4s. The New Testament, 4 vols. 12mo, £1. 1s.; fine, £1. 4s.

Essay on the Existence of a Supreme Creator; to which Mr. Burnett's first prize was adjudged of £1200. By W. L. Brown, D. D. 2 vols. 8vo, £1. 1s.

Farewell Sermons of some of the most eminent of the Nonconformist Ministers in 1662. With an Historical and Biographical Preface. 8vo, 11s.

Sermons on Practical Subjects. By R. Walker, late Minister of the High Church, Edinburgh. 3 vols 8vo, £1. 4s.

Elements of Evangelical Religion: Lectures before the Christian Philological Society, in which several important Differences between Modern Arminians and Calvinists are impartially considered, with a view to promote mutual forbearance. By N. Rogers. Royal 12mo, 7s.

Report on the Persecution of the French Protestants, presented to the Committee of the Three Denominations of Dissenting Ministers. By the Rev. Clement Perrot. 8vo, 2s. 6d.

The Star of the West; or Memoirs of the Rev. Risdon Darracott. By J. Bennett. 2nd edit. 12mo, much enlarged, 5s.

Graham on Ecclesiastical Establishments, an abridged edit. 12mo, 2s 6d.

Hymns, by T. Kelly. Never before published. 1s. 6d.

Brief Memoirs of four Christian Hindoos. 12mo, 3s. 6d.

Ecclesiastical Claims investigated, and the Liberty of the Pulpit defended. By D. Isaac. 12mo, 4s.

Historical View of the Reformed Church of France, from its Origin to the Present Time. By J. Cobbin, 8vo, 5s.

Invisible Realities the Christian's great Concern; with a Memoir of the Author. By H. Pendlebury, A. M. 2s. 6d.

Qualifications for the Christian Ministry; a Sermon at the Anniversary of the Homerton Academy, in May, 1816. By J. Winter (Newbury) 8vo, 1s. 6d.

A Word of Consolation to such as mourn under a Sense of Sin. By J. Oddie; with a Sketch of the Author's Life, and a recommendatory Preface. By J. Edmondson. 8vo, 1s. 6d.

Christian Churches the Hope and Joy of faithful Ministers: a Sermon before the Suffolk Independent Associations, 1816. By J. Sloper, Beccles. Published at Request. 6d.

Thoughts on Sanctification, and a Glance at Strict Communion. By Rev. J. Stevens. 8vo, 2s.

New Editions.—Bishop Beveridge's Thesaurus Theologicus. 2 vols. 8vo, £1. 4s.

Butler's Geographical Exercises on the New Testament, for young Ladies.

Instruction for Young Inquirers, from the Word of God. 1s.

The Dairyman: by Rev. D. Tyreman. 2nd edition, 18mo, 6d.

RELIGIOUS INTELLIGENCE.

AMERICA.

SKENANDON, THE ONEIDA CHIEF.

[*From an American Paper.*]

DIED, at his residence near Oneida Castle, on Monday, the 11th of March, Skenandon, the celebrated Oneida Chief, aged 110 years; well known in the wars which occurred while we were British colonies, and in the contest which issued in our independence, as the undeviating friend of the people of the United States. He was very savage, and addicted to drunkenness in his youth *, but by his own reflections, and the benevolent instructions of the late Rev. Mr. Kirkland, Missionary to his tribe, he lived a reformed man for more than sixty years, and died in Christian hope.

From attachment to Mr. Kirkland, he had always expressed a strong desire to be buried near his minister and his father, that he might (to use his own expression) *go up with him at the great resurrection.* At the approach of death, after listening to the prayers which were read at his bedside by his great grand-daughter, he again repeated this request. Accordingly, the family of Mr. Kirkland, having received information, by a runner, that Skenandon was dead, in compliance with a previous promise, sent assistance to the Indians, that the corpse might be conveyed to the village of Clinton for burial. Divine service was attended at the meeting-house in Clinton, on Wednesday, at two o'clock, P.M. An address was made to the Indians by the Rev. Dr. Backus, President of Hamilton College; which was interpreted by Judge Dean, of Westmoreland. Prayer was then offered, and appropriate psalms sung. After service, the concourse which had assembled from respect to the deceased Chief, from the singularity of the occasion, moved to the grave in the following order:—

Students of Hamilton College,
Corpse,
Indians,
Mrs. Kirkland and family,
Judge Dean, Rev. Dr. Norton,
Rev. Mr. Ayer,
Officers of Hamilton College,
Citizens.

After interment, the only surviving son of the deceased, self-moved, returned thanks through Judge Dean, as interpreter, to the people for the respect shown to his father on the occasion, and to Mrs. Kirkland and family for their kind and friendly attentions.

Skenandon's person was tall and brawny, but well made; his countenance was intelligent, and beamed with all the indigenous dignity of an Indian Chief. In his youth he was a brave and intrepid warrior, and in his riper years one of the ablest counsellors among the North American tribes. He possessed a strong and vigorous mind; and though terrible as the tornado in war, he was bland and mild as the zephyr in peace. With the cunning of the fox, the hungry perseverance of the wolf, and the agility of the mountain cat, he watched and repelled Canadian invasions. His vigilance once preserved from massacre the inhabitants of the infant settlement of German-flats. His influence brought his tribe to our assistance in the war of the Revolution. How many of the living and the dead have been saved from the tomahawk and scalping knife, by his friendly aid, is not known; but individuals and villages have expressed gratitude for his benevolent interpositions; and among the Indian tribes he was distinguished by the appellation of the *White Man's Friend.*

Although he could speak but little English, and in his extreme old age was blind, yet his company was sought. In conversation he was highly decorous, evincing that he had profited by seeing civilized and polished society, and by mingling with good company in his better days.

* In the year 1755, Skenandon was present at a treaty made in Albany. At night he was excessively drunk; and in the morning found himself in the street, stripped of all his ornaments and every article of clothing. His pride revolted at his self-degradation, and he resolved that he would never again deliver himself over to the power of *strong water.*

To a friend, who called on him a short time since, he thus expressed himself by an interpreter:—

'I am an aged hemlock—the winds of an hundred winters have whistled through my branches; I am dead at the top. The generation to which I belonged, have run away and left me; why I live, the Great Good Spirit only knows. Pray to my Jesus, that I may have patience to wait for my appointed time to die.'

Honoured Chief! his prayer was answered! he was cheerful and resigned to the last. For several years he kept his dress for the grave prepared. Once, and again, and again, he came to Clinton to die, longing that his soul might be with Christ, and his body in the narrow house, near his beloved Christian teacher.

While the ambitious but vulgar great, look principally to sculptured monuments, and to niches in the temple of earthly fame, Skenandon, in the spirit of the only real nobility, stood with his loins girded, waiting the coming of his Lord.

His Lord has come! and the day approaches when the green hillock that covers his dust, will be more respected than the pyramids, the mausolea, and the pantheons of the proud and imperious. His simple 'turf and stone' will be viewed with affection and veneration, when their taudry ornaments of human apothesis shall awaken only pity and disgust.

'Indulge, my native land, indulge the tear,
'That steals impassion'd o'er a nation's doom;
'To me each twig from Adam's stock is dear,
'And sorrows fall upon an Indian's tomb.'

Clinton, March 14, 1816.

We learn from the Panoplist (an American Evangelical Magazine) that revivals of religion have taken place at *Lyons* and *East Bloomfield*, in the county of Ontario; at *Romulus*, in the county of Seneca; and at *Augusta*, in the county of Oneida. At the last mentioned place, between 30 and 40 persons were lately examined for admission to the communion.

A letter from Dr. Lyman says, 'God is pouring out his Spirit in a most wonderfully gracious manner, upon Springfield, West Springfield, Williamsburgh, Hadley, Hatfield, and a part of Amherst.'

There have also been considerable revivals during the last autumn, at St. Albans and Westminster, in that state; also at Sheffield, Williamstown, Sandisfield, Becket, Blandford, and Granville; and in Salisbury, Winchester, and Colebrooke, New Marlborough.

Other letters mention a revival at Southold, Southampton, Easthampton, Sagharbor, Bridghampton, and Shelter Island.

A new Society was established at Boston, Dec. 7, 1815, for the laudable purpose of educating pious young men for the work of the Christian ministry. President, W. Phillips, Esq.; Vice Presidents, S. Salisbury, W. Barnet and W. Reed Esqs.; Secretary, the Rev. John Codman, of Dorchester.

It is the earnest wish of many pious persons, to establish a NATIONAL BIBLE SOCIETY OF THE UNITED STATES; and proposals for that purpose have been published. The time intended for this end was fixed for the second Wednesday in May last, the day of the Missionary Society's Anniversary. The place of meeting, New York. Delegates were invited from all parts.—We shall rejoice to hear that an *American Society* is established, like that of our own United Kingdom.

The American Papers give an account, from the *Java Government Gazette*, of a dreadful earthquake which took place in the island of Sumbawa. It is stated to have been felt at Batavia, a distance of 7 or 800 miles. Two vessels had arrived confirming the fact. The captain and passengers state, that on April 4th, they heard at sea reports which they at first took for discharges of artillery; the heavens became obscured about 11, and the remainder of the day passed in darkness the most profound; during which, the agitation of the sea, the sulphurous smell, the sudden gleams across the atmosphere, with the dreadful volcanic eruptions, are not to be described. The fall of ashes was frequently two or three inches deep. About nine next morning the sky became clear; and on landing on an adjoining island, the leaves were found stripped from the trees, vegetation had been destroyed, the birds had drop from the branches, the fish were lying on the waters dead, and all Nature bearing the most frightful appearance.

JAMAICA.

Extract of a Letter from a Gentleman in Jamaica to a Friend in London, dated Jan. 5, 1816.

Sir, I beg leave to transmit for your information, a Resolution passed

by the House of Assembly, and which appeared in the Royal Jamaica Gazette of Dec. 30, 1815.

'*Resolved, nem. con.*

'That early in the next session, this house will take into consideration the state of religion amongst the slaves; and carefully investigate the means of diffusing the light of genuine Christianity, divested of *the dark and dangerous fanaticism of the Methodists*, which has been attempted to be propagated, and which, grafted upon the African superstitions, and working on the uninstructed minds and ardent temperament of the negroes, has produced the most pernicious consequences to individuals, and is pregnant with imminent danger to the community.'

I observed to you, when in London, that I had visited the Methodist chapel in Kingston; that it was numerously attended by free people of colour and slaves, and as well conducted as any place of worship in England; and that, upon inquiry, I found many of the Society equal, in point of moral character, to their brethren of the same denomination at home; and that a great deal of good had been done among the slaves by the preaching of the gospel.

It is much to be lamented, that ever a misunderstanding took place between them and the magistrates of Kingston, which put a stop to their useful labours. It cannot be supposed, that, in a large Society, however well conducted, no improper characters should creep in, and for a while deceive the managers; but it is a hard case, that the improper conduct of one or two individuals should deprive so respectable a body of their right to worship God in their own way. There have been instances of gross conduct among the established clergy; and on the same principle, the Assembly might as well have suppressed religion in all the churches. In fact, it is a mere trick, intended only to amuse his Majesty's ministers; for the Assembly well know, that very few overseers will attend to it; and if any one were to do so, he would be cried down as a madman, enthusiast, Methodist, Moravian, or Devil. Where there is a total neglect of religion, there is a want of honesty; and were you to be acquainted with the gross frauds and breaches of trust frequently committed, by which widows, orphans, and others are reduced from comfortable circumstances to beggary and ruin, while the perpetrators of these evil deeds escape with impunity, you would not wonder at the general aversion to religion.

BARBADOES.

By letters from Barbadoes, it appears that a dreadful insurrection broke out among the negroes on Easter-Day, when many estates were burned, and a terrible alarm spread. Martial law was immediately proclaimed, many negroes destroyed, and the rebellion suppressed, at least for the present; but great apprehension has been excited in the neighbouring islands. The commotion is supposed to have originated in a fit of despair, among the negroes, from hearing of the rejection of the bill for the registering slaves in the West Indies. That evangelical religion should produce such conduct, is utterly impossible.

CATHOLIC INTOLERANCE.

The German Papers state, that the Ambassador of the King of the Netherlands has failed in his mission to the Pope, relative to the intolerant conduct of the Belgic Bishops, his Holiness having declared that the *toleration* of several religions *is contrary to the principles of the Catholic Church.*

Arau, April 20th.

"*Italy.* — Letters from Rome say, that the Ambassador of the King of the Netherlands has received a very unsatisfactory answer to the complaints which he had made to the Pope, concerning the behaviour of the Belgian Bishops. The Pope declared that the *toleration* of several religions is *contrary* to the principles of the Catholic Church, and that the Archbishop of Mechlin has given public offence, by doing homage to their principles of toleration in the new constitution of the kingdom of the Netherlands; whereas, the Bishops who have refused their signatures have done their duty. Further, That a Protestant Prince cannot nominate Bishops; that the King of the Netherlands should either alter the Constitution, in what concerned the article of Religion, or not call upon the clergy to take the oath to it."

A gentleman, lately returned from Bilboa in Spain, informs us, that on the arrival of his vessel at that port, a guard-boat, belonging to the Holy Inquisition, came on board, having the banners of that tribunal flying, and manned with a respectable number of friars. They inquired for papers and books, and asked the master and crew many questions respecting the conversation of the passengers on religious and political matters; whether there had been much swearing on board during the voyage, &c. and to end the cere-

mony, the master had to pay a doubloon for his fees: a circumstance which was very near provoking him to some exclamations, well calculated to draw upon him the thundering censures of the holy office. We mention this for the information of the public, as beyond doubt the same regulation has been adopted in all Spanish ports, and may take British vessels and passengers by surprize. A Common Prayer-Book, Robertson's Works, or Masonic insignia, are sufficient for the seizure of any one; and it must not be forgotten that, in the Inquisition, confiscation of property always follows conviction.

CATHOLIC LENITY.

The tribunal of the Holy Office at Rome, after invoking the illumination of the Holy Ghost, has annulled the proceedings commenced by the Inquisitor of Ravenna, against Solomon Moses Viviani, who, after embracing the Roman Communion, had relapsed to Judaism. His Holiness, in the decree issued upon this occasion, thus expresses himself:—

"The divine law is not like the law of man,—it carries with it mildness and persuasion. Persecution, exile, prisons, are the means employed by false prophets and false teachers. Let us pity the man who is deprived of the light, and who even wishes to be deprived of it; for the cause of his blindness may serve to promote the grand designs of Providence," &c. His Holiness has ordered that no future proceeding of the kind shall be attended with loss of life or limb to the culprit.

[It is also said that the Pope has abolished the application of *torture* in the *Inquisition*; and has communicated this to the Courts of Spain and Portugal. — But how does all this agree with the Pope's Answer to the King of the Netherlands, on the preceding page?]

IRELAND.

May 15. Rev. J. Stratton, from Hoxton Academy, was ordained in York Street chapel, Dublin. Mr. Creighton, of Winchester, delivered the introductory discourse; Mr. Loader, Tutor of the Academy, Dublin, asked the questions and gave the charge; Mr. Brown, of Belfast, offered the ordination prayer; and in the evening Mr. Cooper preached to the people.—The congregation has considerably encreased in this large chapel, and the prospect of extensive usefulness is peculiarly encouraging.

DUBLIN.—In our account of opening the Molyneux Asylum, in the Evan. Mag. for May last (p. 189) which had been transmitted to us by a Dublin Correspondent, it appears there are some inaccuracies, and we are obliged to the Trustees of that Institution for enabling us to correct them.

The premisses, which had been originally the mansion of the Molyneux family, and since occupied by Mr. Astley, of London, as a Theatre, were, in 1815, taken of Sir C. Molyneux, at the rent of £100 per annum; and being in the last state of ruin, were fitted up at considerable expence, for the accommodation of 50 *poor blind females*, with a detached suit of five rooms for a chaplain. Upon the scite of the Theatre a chapel had been also built, 120 feet by 50, which seats commodiously about 600 persons: this building and the repairs have cost £1340. — The chapel was opened, as we stated, by Mr. Crosthwaite, who performed the *whole* duty; and the collection amounted to £250. The establishment is by deed, under five trustees and 15 visiting ladies. The trustees express a confident expectation, that the double object of promoting the gospel and relieving the blind, cannot fail to interest both the pious and humane in this country.

PROVINCIAL.

ASSOCIATIONS.

The Annual Meeting of the Congregational Ministers at Llanfyllin, was held April 15; when Mr. R. Williams, of Rhes-y-cae, preached from Hebrews ix. 24; and Mr. B. Powell, of Mold, from Rev. i. 17, 18. At Seven, the following morning, Mr. Everett, of Denbigh, Mr. Jones, of Holywell, and Mr. Roberts, of Llanbrynmair, preached. — In the afternoon preached Mr. Morgans, of Machynlleth, Mr. Williams, of Wern, Mr. G. S. Weidemann, of Wrexham, Mr. Jones, of Llanwchllyn. Messrs. Griffiths, Davies, Lewis, Ryan, and Jones, introduced the different services by reading and prayer. The hearers being by far too numerous to come within the walls, especially in the afternoon, a stage was erected for the preachers in the chapel-windows, where they could at once address the two congregations.

April 16, 1816. The Half-yearly Association of the Ministers in Cornwall was held at Fowey. Mr. Douglas preached in the morning, from Acts ii. 4; Mr. Bounsall, of St. Columb, in the afternoon; and Mr. Cope, of Launceston, in the evening, from Daniel vii. 13, 14. Messrs. Guard, Trevor, Cornwal, Evans, Hart, and Skeat, engaged in prayer. The Lord's Supper was after-

wards administered. Mr. Wildbore, of Penrhyn, preached the preceding evening.

The next Meeting is to be held at Truro, the Tuesday before Michaelmas-day. Mr. Skeat and Mr. Bounsall to preach.

May 1, was held the 35th Meeting of the Lincolnshire Association. On the evening preceding, Mr. Woodward preached from Ps. cx. 2. On Wednesday Mr. Davis opened the service, and Mr. Woodward preached from Matt. xiv. 15. In the afternoon Mr. Everard prayed; and Mr. Davies preached from Hosea x. 9. In the evening Mr. Ketall preached, and Mr. Woodward concluded.—The next Meeting to be held at Spilsby, the second Wednesday in September.

A few Ministers of the counties of Northumberland and Durham, having formed an Association for the spread of the gospel, a Meeting was held last Christmas-day, at Newcastle upon Tyne; when two sermons were preached, and several Resolutions entered into. A circular letter was drawn up, addressed to Evangelical Ministers in general, to unite in this good work. Accordingly a more general Meeting was held on the second Wednesday in May, at Mr. Banks's chapel, Monkwearmouth;—when Mr. Whittenbury, of Darlington, preached in the morning, from Matt. ix. 37, 38; and Mr. Davison, of Newcastle, in the evening, from Isa. xl. 16. A very interesting Meeting took place in the afternoon. Several Ministers gave an affecting representation of the deplorable darkness in the north of England. It was proposed immediately to procure two itinerants.—The next Meeting is to be held at Hexham, on the second Wednesday in May, 1817, when Mr. Prattman, of Barnard Castle, and Mr. Banks, of Monkwearmouth, are to preach.

May 29. A Meeting was held at Launceston, to form a Society for preaching the Gospel in the towns and villages in the eastern part of Cornwall, and part of Devonshire. It was stated that the word of God had been preached in the course of the last sixteen years, at South Petherwin, Yeolmbridge, Trusscott, Egloskerry, Tamartown, Bridgetown, Bennicott, Lawhitton, Elscott, Callington, and Ashwater, in the Launceston district, and recently at Menheniot and Marymit, in the Liskeard district; and that, during the same period, Sunday-Schools had been opened at nine different places,—that the spirit for hearing was so great that, at many places, numbers could not gain admittance,—and that many persons had been brought to a saving knowledge of the Son of God. This is to be denominated *The East Cornwall Evangelical Society*; and its objects, instructing and evangelizing the inhabitants of the neighbouring villages; educating and supporting young men to preach; erecting and licensing places of worship; defraying the expences of horse-hire, candles, &c.

Mr. Cope and Mr. Trevor were appointed Secretaries; and the latter preached in the evening at Castle Green meeting, from Ps. cxix. 130; after which a collection was made for the Society.

The next Meeting to be at Liskeard (D. V.) the last Wednesday in August. Mr. Cope to preach.

June 4, was held at Mr. Gardner's Meeting, Potters' Pury, Northamptonshire, the Annual Association for Buckingham and its vicinity. The Ministers met in the morning, to transact the business of the Association; and in the afternoon public service commenced by Mr. Fletcher, of Bicester, reading the Scripture and prayer; after which Mr. Scraggs, of the Old Meeting, Buckingham, preached from Jer. iii. 21, 22. In the evening Mr. Gravestock, of Towcester, began in prayer; and Mr. Aston, of the New Meeting, Buckingham, preached from Heb. v. 14.—The next Annual Association is intended to be held at Mr. Gravestock's Meeting, Towcester.

The Annual Meeting of the Kent Independent Association will be held at Marden, on Wednesday, July 10. The preachers Messrs. Ralph, Percy, and Drew.

ORDINATIONS.

Oct. 11, 1815. Rev. T. Greenall was ordained pastor at the New Chapel, Bromley. Mr. Clunie, of Leaf Square, begun with prayer and reading; Mr. Roby, of Manchester, gave the introductory discourse, and asked the questions; Mr. Cockin, of Halifax, delivered the charge, from Col. iv. 17; Mr. Fletcher, of Blackburn, preached from Eph. iv. 3; and Mr. Ely, of Bury, concluded.

This town had long been considered as a most important station, but it was not till favored with its present minister that the cause so revived as to justify the erection of a new chapel, which, we are happy to say, is well and increasingly attended.

Oct. 18, 1815. Rev. Mr. Winnicoat was ordained over the Independent Church at St. Mawes. Mr. Douglas introduced the service with reading and prayer; Mr. Moore delivered the introductory address; Mr. Smith offered the ordination prayer; Mr. T. Wildbore gave the charge, from Matt. xxv. 23; Mr. Guard

addressed the church, from Heb. xiii. 17; Mr. Start preached from Rom. i. 16, in in the evening; and all the services were well attended.

April 17, 1816. The Rev. D. Thomas, late student at Carmarthen, was ordained pastor of the Congregational Society at Tearscross, Pembrokeshire. The services were conducted as follows: Mr. Bulmer read and prayed; Mr. Davies, of Panteg, explained the nature of a gospel church; Mr. Meyler, of Rhos-y-ceirau, asked the questions; Mr. Warlow, of Milford, offered up the ordination prayer; Mr. Peter, of Carmarthen, gave the charge, from Col. i. 28; and Mr. Harries, of Abergavenny, addressed the church, from 1 Thess. v. 20, and concluded by prayer. In the afternoon and on the preceding evening, Messrs. Price, Griffiths, Rowlands, &c. preached. This infant Society is in connection with that at Rhosemarket, formerly under the late Rev. Arn. Davies. A convenient chapel has been built, which was opened in June, 1815, and the prospect is encouraging.

May 21. Rev. Joseph Freeman, from Hoxton Academy, was ordained co-pastor with the Rev. Samuel Douglas, at Chelmsford. Mr. Thornton, of Billericay, began with prayer; Dr. Collyer asked the questions, &c. Mr. Stevenson, of Bedingham, offered the ordination prayer; Mr. Hooper, classical tutor at Hoxton, gave the charge; Mr. Newton preached to the people; Mr. Gray concluded.

May 29. Rev. T. Kidd, late of Cleck-Heaton, was set apart to the pastoral care of the newly formed Independent church at Clapton, Middlesex. Mr. H. F. Burder, of Hackney, opened the service with prayer and reading; Mr. Lewis, of Islington, introduced the business; Mr. Kidd avowed his cordial acceptance of the charge; Dr. Smith, of Homerton, engaged in prayer; Dr. Winter, of London, preached from Ezek. xliii. 12, 'This is the law of the house,' &c.; and Mr. Mitchell, of Newington, closed with prayer. The whole service was conducted with an unusual degree of interest, and the purest satisfaction diffused through a very crowded and respectable audience.

CHAPELS OPENED.

Nov. 29, 1815. The new Independent Chapel of Mr. Thorpe, at Castle Green, was opened by a short address from the minister. Mr. James, of Birmingham, preached from 1 Cor. i. 22; and Mr. Jay, of Bath, in the evening, from Ezek. xlii. 1—12. A considerable number of ministers attended, and the devotional parts of the service were conducted by Mr. Luke, Dr. Ryland, Messrs. Robarts, Giles, &c. The chapel is neat and commodious, and the collections amounted to £181.

Jan. 4, 1816. A new chapel was opened at Portthelaw, in the parish of St. Keverne, Cornwall, when three sermons were preached by Mr. Start, of Bodmin, Mr. Moore, of Truro, and Mr. Douglas, the county itinerant. This fishing cove had long lain in darkness and iniquity, till the gospel was introduced through the pious zeal of an individual, who opened a prayer-meeting. A fish cellar was the first place resorted to for preaching; and now a place, which will contain from two to 300 people is crowded, and many have reason to adore divine grace for sending them the gospel.

LONDON.

May 2, was held the Eighth Anniversary of the London Society, for promoting Christianity among the Jews; when a sermon was preached at St. Bride's Church, by the Rev. Legh Richmond, M. A. from Rom. xi. 28; and on the following morning, a second sermon, by the Rev. D. Wilson, M. A. at St. Ann's, Soho, from the same chap. ver. 25—27. At Two, the General Meeting was held at Free-Masons' Tavern, Sir T. Baring, Bart. M. P. in the Chair, when the Report was read by the Secretaries, in which it was announced that the gospels had been printed in Hebrew, and were ready for distribution among the Jews. The Report also stated that the revenue of the current year had been found adequate to the expenditure. Three Jews gave an account of their conversion to Christianity, and the children in the Jewish school sung an hymn. The Collections amounted to nearly £170. beside £30. collected for a school, by a Sermon on the Sunday following.

We have pleasure in announcing the formation of a new branch of the British and Foreign Bible Society, and which has received from that Society a gratuitous grant of 300 Bibles and Testaments, in aid of the object in view.—We refer to the

Grand Junction and General Canal Bible Association, formed March 20, 1816.

The Bishops of Durham, Norwich, Gloucester, and Charles Harvey, Esq. M. P. Patrons; the Rev. Basil Woodd,

President; John Bacon, Esq. Treasurer; Rev. J. Bull, A. B. Mr. J. Butler, Mr. R. Harrison, Secretaries, *gratis.*

THE number of persons employed in navigating the boats on the Grand Junction and other Canals is estimated at about 6000; including their wives and families. The whole number is probably not less than 20,000.

These may be said almost to *live* upon the water; and, by the peculiar nature of their occupation, are precluded all opportunity of attending public worship on the Sabbath-day.

For this deprivation no remedy offers itself equal to that of providing them with copies of the holy Scriptures, which it is the object of this Institution to supply them with, at cost or very reduced prices. The experiment has already been made; the proposal has been most cordially and gratefully received:—many Bibles and Testaments have been eagerly purchased; and there appears a great and increasing desire to possess the word of God. All that is now wanting is the aid of the benevolent, to enable this Institution to enlarge its efforts, till every individual, connected with the inland navigation, is possessed of the invaluable treasure. The Committee therefore earnestly request the co-operation of all such individuals as dwell in the line of the Grand Junction and other Canals. They also beg leave to suggest, that the formation of Associations at various points (which they earnestly solicit) would most effectually tend to promote a design, that, by the divine blessing, may prove of importance to many thousands. All communications to be directed to the Rev. J. Bull, Corresponding Secretary, No. 4, Paddington Green. Subscriptions and Donations are received at the Banking-houses of Messrs. Hoare and Co. Fleet Street; Birch and Chambers, Bond Street; Mr. Snell, at the Wharf; and by Mr. Amies, the Collector, 1, King Street, West, Edgware Road.

BIBLE SOCIETY.

The following Statement represents the Receipts and Expenditure, together with the number of Bibles and Testaments issued within the year, as mentioned in their report.

The Issue of Copies of the Scriptures, from March 31, 1815, *to March* 31, 1816, *had been*

138,168 Bibles, | 110,068 Test.

Making the total issued, from the commencement of the Institution, to the last mentioned period,

654,427 Bibles | 828,546 Test.

In all, 1,482,973 copies, exclusive of about 75,500 copies circulated at the charge of the Society, from Depositaries abroad, making a grand total of *one million, five hundred and fifty-seven thousand, nine hundred and seventy-three* copies, already circulated by the British and Foreign Bible Society.

The Receipts of the Year have been

	£	s.	d.	£	s.	d.
Annual Subscriptions .	3058	8	0			
Donations and Life ditto	1248	13	8			
Congregational Collections	811	7	3			
				5118	13	6
Legacies				373	18	8
Dividends on Stocks (less Prop. Tax),				476	3	10
Property Tax returned on ditto, to January 5, 1816				78	7	4
Interest on Exchequer Bills, &c. .				1430	3	3
Contributions from Auxiliary Soc.				55450	3	9
				62932	10	4
For Bibles and Testaments, the greater part of which were purchased by Bible Associations .				29927	12	5
Total				92860	2	9
The Expenditure of the Year .				103680	18	8
Obligations of the Society, including Orders given for Bibles and Testaments, about . . .				36000	0	0

The Chancellor of the Exchequer, in the course of an excellent speech, at the Annual Meeting, as mentioned in our last, expressed himself to the following effect:—

"You will perceive, my Lord, that I am particularly alluding to a very remarkable transaction, which has distinguished the past year; and which differed so widely from diplomatic forms, and from the principles of ordinary policy, that it is not surprising that at first it should have excited some degree of jealousy and suspicion—I mean, the Secret Treaty, concluded and signed at Paris, by the Emperors of Austria and Russia, and the King of Prussia. The confused and imperfect notions of this proceeding, which at first crept out, naturally occasioned curiosity, and even alarm, rather than confidence; but to those who had the opportunity of being acquainted with the real and genuine history of this arrangement, and of knowing the sincerity and integrity of the principles from which it originated, it afforded the gratifying, and hitherto unprecedented spectacle, of a union of Christian Sovereigns, differing in their respective modes of religious persuasion, but agreeing in a public recognition of the divine authority of the gospel, and binding themselves, by a solemn compact, to adopt its precepts as the rules of their policy and conduct. I feel it my duty to add, that, though legal and constitutional difficulties prevented the Sovereign of this

country from acceding in form to this Treaty, yet this Government was confidentially acquainted with every stage of the proceeding, and fully concurred in its principles and spirit. It was not, however, till the return of the Emperor of Russia to St. Petersburg, that it received the fullest elucidation. When we learn, from the Report we have heard, the zeal with which that great Sovereign entered into the concerns of the Bible Society, it becomes impossible longer to hesitate as to the real sentiments and intentions of his heart, in the transaction we have been considering. In giving the Bible to every nation of his vast dominions, in its own language, he fixed the real and most appropriate ratification to the Christian Treaty."

The impression made by the late Anniversary of this Society, is well expressed in the following passage, from the conclusion of the Report:—

"It is indeed impossible to contemplate the effects produced by the British and Foreign Bible Society, so conspicuously displayed in the attention which it has excited to the supreme importance of the holy Scriptures, in the unparalleled efforts for the diffusion of them, and in the extension and enlargement of charitable feeling, without emotions of the purest delight, the warmest gratitude, and the most cheering anticipation.

"In humble dependence on the favour of Almighty God, deriving efficiency from the public bounty, and with no other recommendation than the simplicity of its principle, and the benevolence of its design, the British and Foreign Bible Society has gone forth from strength to strength, triumphantly opposing the attempts of Infidelity to discountenance the truths of Divine Revelation, imparting its spirit to Christians all over the world, animating their zeal, and aiding their exertions, accompanied by their prayers, and rewarded by their benedictions. The Members of the Institution have the amplest grounds for rejoicing in the glorious privilege which they exercise of dispensing the bounty of the Most High. The charity to which they have devoted themselves, in humble imitation of that divine love which, in its dispensation of mercy, offered the gospel of salvation to all mankind, embraces the whole human race, without distinction of colour or country, of friend or foe; connecting the scattered members of the Christian community in the sacred ties of a religion which considers all men as brethren, the children of one common father; and exhibiting, by this union, a practical exemplification of the apostolic precept, 'To keep the unity of the spirit in the bond of peace.'

"It is a charity no less enobled by its object, than sanctified in its means, which enriches those who bestow, as well as those who receive; and the Christian, who knows the word of God to be the savour of life unto life, and the power of God unto salvation, puts forth his hand to the work with heartfelt delight, thankful that God has blessed him with the ability, as well as inclination, to render others partakers of the heavenly banquet on which he has feasted, and to enable them to gather with him, the fruit of immortality from the tree of life.

Wed. June 12. A numerous Meeting was held at the Mansion House, the Lord Mayor in the Chair, to encourage the sweeping of Chimneys by the Machine, in order to supercede the cruel practice of employing climbing boys.

Thursday, June 13, more than 10,000 Charity Children, educated in the parish-schools of the metropolis and its vicinity, went in procession to the Anniversary Meeting at St. Paul's Cathedral.

May 14. Mr. David Parker, late Student at Gosport, was ordained to the Christian ministry at Dr. Waugh's meeting, London, with a view to the exercise of the pastoral office in North America. Mr. Tracy commenced the service with prayer and reading; Mr. Hunt, of Chichester, delivered the introductory discourse; Mr. Durant, of Poole, asked the usual questions; Dr. Waugh offered the ordination prayer; D. Bogue, of Gosport, gave the charge; and Mr. Collison, of Hackney, concluded.

NOTICES.

The Annual Meeting of the Clerkenwell Auxiliary Missionary Society, will be held at the chapel in Wilderness Row, July 3; when Dr. Collyer will take the Chair at half-past Six, precisely.

The next Quarterly Meeting of the Sunday School Union, will be held in Silver Street Chapel, on July 17, at half-past Six o'clock; when, after the usual Reports are read, the following question will be considered:—"What are the best means for preventing Sunday scholars from rambling on Sabbath evenings?"

Missionary Chronicle

FOR JULY, 1816.

THE FOUR SERMONS, preached in London, at the late Anniversary of this Society, by the Rev. Messrs. Brown, Fletcher, Townsend, and Julian, are already printed; together with the ANNUAL REPORT of the Proceedings of the Directors, and LISTS of the Subscribers, Contributors to Auxiliary Societies, Congregational Collections, &c. The Sermons, with the Report, will be sold for Three Shillings; the Report itself will be sent, gratis, to the Members of the Society, Auxiliaries, &c. with all possible dispatch. The Report may be had, by non-subscribers, at One Shilling each, at the Publishers' of the Magazine; as also the Sermons and Report together.

CHINESE DICTIONARY.

Mr. Morrison has sent to England 500 copies of the *First Part* of his Chinese and English Dictionary. The work, which will be comprised in four or five volumes, royal quarto, is printing at Macao, under the patronage, and at the sole expence, of the Hon. East India Company; who, with great liberality, after retaining a limited number of copies for their own use, present the rest to Mr Morrison, as a remuneration for his great expence and labour in composing this great work. Although the extent of the undertaking cannot at present be *precisely* determined, yet, as persons inclined to become purchasers, may be desirous of ascertaining the whole cost, the friends of the author, to whom he has entrusted the sale of the work, engage that it shall not exceed *Ten Guineas.*

The price of Part I. is *half-a-guinea*; and this Part may be had at the Missionary Rooms; or of Mess. Black, Parbury, and Co.'s, Leadenhall Street.

Extract of a Letter from the Rev. R. Morrison, on the subject of Printing the Chinese Testament.

MY DEAR SIR, *Canton, Nov.* 4, 1815.

ON the question which you submitted to me, 'Whether, for printing the sacred Scriptures in Chinese, wooden stereotype, or metal single types, were likely to be cheaper?' I have taken the opinion of the Company's Printer, Mr. Thoms, who is daily in use of single metal types, employed by him in printing a Chinese Dictionary.

He says, that if in England metal stereotype for printing the sacred Scriptures be found cheaper than letter-press, it would appear from the similarity of the cases, that the same should hold true in China; wooden blocks being in fact stereotype, and single metal characters a kind of letter-press.

In China also wooden blocks become much cheaper than English stereotype. The latter must be regularly composed before the plates be cast;—in China the type-cutter requires only a fair copy.

The single letters in Chinese being so numerous, and arranged under no fewer than 214 radicals, though each character be a word, it requires more time to find any given word than is necessary to compose it from the Roman letter. A word from a Greek case, with all its accents, would be composed sooner than a Chinese character, from a collection of thirty or forty thousand characters, arranged in the best possible manner.

Though there should not be more than two or three thousand different words in the whole Scriptures, yet the same word occurs often in the course of two or four pages. He supposes, that to publish the eight volumes

of the New Testament, as many characters as are in two volumes would be requisite, say 48,000 or 49,000, which, at forty characters per dollar, makes 1247 dollars, £311 *. The expence of cutting the whole eight volumes, suppose 740 or 800 dollars, £200. The blocks of the duodecimo edition cost 500 dollars; the writer received 50 dollars.

In going through the press there would be no advantage. Suppose eight pages were worked at once, which would require a considerably larger fount. Two Chinese engage to throw off 4000 copies of two pages a-day, which is equal to 8000 copies of four pages. Few, if any, Europeans in these climates could throw off 2000 copies of eight pages, allowing two men at a press. The monthly wages of Chinese labourers and mechanics, are from three to six dollars.

Then follows the great advantage of stereotype, viz. taking 50 or 100 copies at a time, as they are wanted; and also, that once correct, it remains permanently correct; and when I leave the country, the blocks may be left behind, and the sacred Scriptures printed without danger of error. They may be sent also to any other place, to the Russian frontier, if you please, and the Scriptures printed from them. That would be much better than carrying the books.

I am myself fully convinced, that all that can be said in favour of metal stereotype for printing standard books, applies with fully as much, if not with greater force and truth, to the Chinese wooden stereotype.

My duodecimo New Testament, yellowish paper, the middle class of paper I have thrown off, and bound up for three mace, six candareens, *i. e.* half a dollar Spanish, or two shillings and sixpence English.

In the summer I re-examined the New Testament, and am happy to say, that at present, having daily a little more experience in the Chinese, the translation is very satisfactory to me. There are in it some typographical errors, and two or three omissions of a member of a sentence, which I shall correct as soon as circumstances permit.

* The calculations I have not verified.

Extract from a Letter written by the Rev. R. Morrison.

Canton, Jan. 1, 1816.

In June last, there was a persecution carried on against the Roman Catholics of Sze-chuen. The Viceroy of that province begins his report by saying, 'That the religion of the west, denominated the Religion of the Lord of Heaven, is a depraved or irregular religion, particularly injurious to the manners and hearts of men. He says, that in the 15th year (five years ago) 2,000 families recanted, and since upwards of 200 families.

He recently apprehended 72 persons, seized 53 books, took 620 crosses, three strings of beads, two dresses, and two religious caps. It is, however, distinctly stated, that, in the books seized, there were not found any expressions that could be construed into an opposition to Government. He closes his report by saying, that he suspects there is some European among the mountains of Sze-chuen, though he has not been able to apprehend him.

His Majesty begins his reply, by noticing the blind obstinacy of men; that, though their persons be involved in the net of the law, when once a notion of ascending to Heaven takes possession of the mind, they are regardless of death.

The two leaders who would not recant, Choo-yung and Tung-gaen, are ordered to be strangled immediately; 38 others, who also refused to recant, are ordered to be sent to Tartary as slaves; among these are several women, and an old man of 80. Women and old men, are in many cases, allowed to redeem themselves by paying a fine; but in this case it is directed that they shall not be allowed so to do. Further, the obstinate old man, and a few others who seemed more culpable than the rest, are to be condemned to wear *for ever* a heavy wooden collar.

I have had occasion lately to examine a large statistical account of China, which contains the population of each province and district, as ascertained about the year 1790. The whole amounts to only 143 millions. This is not one-half of what Sir Geo. Staunton was informed was the

population. It is not likely that it has increased much lately, because famine and civil wars have been frequent. I am persuaded that 150 millions is as many as it ought to be considered. Grosier makes it about 200 millions. After all, 143 millions of people is a very large population. The central parts and the east coast, are the most populous. Keang-nan Province contains upwards of 30 millions, which is more than the French nation. The book from which I took the account, is published by authority.

MALACCA.

MR. Milne, in a letter dated Dec. 30, 1815, after expressing the pleasure he derived from the Directors letter of March, 1815, in which they had stated their satisfaction with his conduct, says,

"With regard to the state of the Mission here, I have written fully in my Journal (sent by the Moffat, Capt. Richardson, *via* Bombay). At present, I shall only say, Through the goodness of God, we are all in good health. The school I mentioned in my last, promises well; 14 boys are now in it. The (Chinese) Magazines, specimens of which are inclosed, have been in circulation for five months. Frequent communications concerning the state of his health, and progress with the Dictionary, have been received from Mr. Morrison.—According to his wish, I have begun a translation of Dr. Watts's 1st and 2nd Catechisms, which, if health continues, will soon be printed."

Mr. Milne then mentions several reasons for taking a journey to Penang, for the more effectual distribution of the Chinese Scriptures and Tracts.

Mr. Milne afterwards expresses his sentiments concerning the difference of expence, &c. between printing the Chinese with *moveable types*, and *stereotyped blocks*. "I am (says he) decidedly of opinion, that for *large* and *standard works*, the advantage is every way (speed excepted) in favour of the blocks. As to the beauty of the *impression*, which is certainly the very least consideration, the advantage is in favour of the blocks. All Chinese printing with *moveable types*, even with regularly *cast* types, that I have yet seen, looks like the work of *foreigners*, and possesses not that freedom which the Chinese method has. To the Chinese, books printed with moveable types, have a certain awkward stiffness in their appearance. I cannot, however, possitively say, that an improvement may not in future be made in this respect: every attempt to improve is praise-worthy; and may in some way or other be useful.

'The specimens you sent me, in the 'Memoir of Translations,' I mean the specimens cut in wood, are very bad indeed, and represented as occupying a vast space on the page. The public would have been furnished with much surer data, had a specimen of the best and neatest the Chinese can cut been given, rather than placing a specimen of the *worst*, in competition with the *best* metal types then cast, and calling on the public to look at the amazing difference! Probably no good type cutters were at hand. More caution, however, in this case was necessary, in discussing the merits of the different modes.'

Mr. Milne then states his opinion, that as to *progressive improvement* and *correctness*, the advantage preponderates in favour of the present Chinese mode of printing; but we have not room for his arguments on this head. With respect to *cheapness*, he is also of opinion that the blocks have the preference; and says, "The expense of our last *duodecimo Testament** will no doubt fully satisfy you and the public on this head."

* About 2s. 6d. bound in the Chinese manner. The first edition, royal 8vo, fine paper, printed in the manner of the Chinese Classics, was of course more expensive.

PENANG,

OR PRINCE OF WALES'S ISLAND.

MR. THOMSEN, on his passage from Bombay to Malacca, touched at this island, where he was treated with great kindness by the Governor, Sir William Petrie, and by —— Combs, Esq. his Secretary, who also favoured him with a letter of introduction to Major Farquhar, resident and commandant in Malacca. The English clergyman also, the Rev. Mr. Hut-

chings behaved in the most friendly manner to him, and gave him many important hints respecting the Malay language, &c.

Mr. Thomsen having made enquiry among the Chinese (who understood English) how the Chinese books had been received, was informed that the Roman Catholic Priest (father Michael) had endeavoured to prevent their circulation, saying, that the Testament was a bad translation, that the translator was not sufficiently acquainted with the language, and that the Catechism, or Book of Doctrines, was altogether erroneous and bad. "This gave occasion (says Mr. Thomsen) for an interview between us. I made myself known to him as a Missionary, and he received me with great civility, taking me to be a Roman Catholic. At first, our conversation turned on the news of Europe, and he was quite out of humour with Bonaparte for having treated the Pope so cruelly, and he thought that Bonaparte was the Antichrist spoken of in the Revelations under the name of Napoleon; but, upon examining the Syriac, Ethiopic, Greek, and Latin Testament, he found *Apollyon*, instead of Napoleon.

"Respecting the Chinese books, he denied that he had dissuaded any from reading them; but having been asked his opinion, had said, that if they were written by Protestants, they were assuredly erroneous and dangerous, though he had not read the books, nor does he understand the language."

RIO JANERIO.

A letter has been received from Mr. Threlkeld, who (with Mr. Ellis) is on his way to Otaheite, dated April 24, 1816: from which it appears, that in consequence of the illness of Mrs. Threlkeld and the infant (who was born on board the Atlas) he is unable at present to proceed, the surgeon of of the ship (Mr. Patrick Hill) having certified that the life of the child would be endangered by pursuing the voyage.

Mr. T. says, "I shall, as soon as it pleases God to restore health, embrace the first opportunity of proceeding; for my heart is fixed upon the poor heathen. A good opportunity offers here for any one wishing to stay, as a minister is wanted, and a good provision would be made for him; but I will accept of no situation, public or private, that would prevent my giving my whole time to the heathen. I only want plain food and clothing, and a plentiful supply of spiritual assistance, that my life may be spent in preaching to the Gentiles the unsearchable riches of Christ.

"The customs of this place are very superstitious. When a person is at the point of death, they send for a priest, who is called *The all-seeing Eye*, and who is supposed to represent the Holy Ghost. He rides in a carriage, attended by a numerous retinue of priests, carrying immensely large wax candles, and a guard of soldiers. When the wafer is administered to a dying person, the house is decorated with black &c. according to his rank in life. When the procession passes every one is expected to kneel or bow before it. I met one the other day, and all eyes were fixed on me, because I did not bow to the image.

"The Queen's chapel was decorated, the other day, with black velvet, gold and silver lace, and a profusion of wax lights. A full martial band was engaged; monks and eunuchs chaunted mass to procure her release from purgatory. A large throne was erected, on which were placed her crown and sceptre, supported by pillars of gold, over which hung a beautiful canopy. The music was delightful, and the scene extremely beautiful; but rightly considering the whole, it was earthly, sensual, and devilish; and must be disgusting in the sight of Him who can be worshipped, acceptably, only in spirit and in truth.

"Next Sunday I intend to preach where we lodge, and many are expected to attend, as it is given out among the English. Last Sunday, Mr. Ellis preached at a friend's house. I believe this was the first Protestant sermon ever preached in the Brazils."

A LETTER has been received from Mr. Ellis, dated 24th April, stating, that he, with Mrs. Ellis, and Mr. and Mrs. Threlkeld, arrived at Rio Janerio on the 21st of March. They had fair weather most of the way from Madeira, and were permitted to perform divine service on deck (almost) every

Lord's Day. Mrs. Threlkeld was delivered of a son a few days before their arrival; but has been very ill since, and the infant dangerously ill, so that they are advised not to proceed at present. Mr. Ellis spent some time at the house of a gentleman, about four miles from the city, who treated him and Mrs. E. (who had also been dangerously ill) with great kindness.

There are, it seems, about 250 English residents at Rio, and nearly 600 servants, including blacks. They have no clergyman, though they much desire one; and one has long been promised them by the English government. They importuned Mr. Ellis or Mr. Threlkeld to stay and preach among them, until a clergyman should arrive; but though the proposals were flattering, they wisely determined to proceed.

Mr. Ellis, it is supposed, sailed soon after the date of his letter; but Mr. Threlkeld continues at Rio, till another opportunity of proceeding to New Holland shall offer.

SOUTH AFRICA.

A letter has been received from Mr. John Evans, dated 21st Dec. 1815, when he was at the Bushmen's Settlement, on his way to Lattakoo. He observes, that *that* day, the shortest in this country, was there the longest, and that tho' there was not a cloud to be seen, the heat was tolerable.

Mr. Evans and his companions left Graaf Reinet on the 11th of December, and on the 13th entered a country destitute of the protection of civil government. When the Bushmen first observed their waggons, they appeared to be pleased. He speaks of them as miserable beings, without food or clothing; they know nothing of a God, of their souls, or of a future state.

On the 20th, he says, "We went to a place a few miles distant from the settlement, to an extensive plain, to examine where we could find the best place to commence our journey to Lattakoo; and being much wearied, sat down near the foot of a mountain, called Doorn-berg Before my companion and I were aware, two wild Bushmen appeared at hand, advancing apace towards us. This being the first time that we were visited in this manner, I found the necessity of exercising faith, and it prevailed. They had been hunting, and had bows and quivers full of poisoned arrows. We had some conversation with them upon the most important concerns of religion, and, as far as we could understand them, they appeared to be extremely ignorant; and nothing seemed to engage their attention but what we said concerning the end of the world, and that it would be consumed by fire. They accompanied us home, and seemed to be attached to us.

On the 10th of December, he says, "Having procured licenses from the court" (at Graaf Reinet, we presume) married two of the missionaries, Mr. Bartlett and Mr. Corner; their wives were members of the church at that place. Mr. Bartlett is likely to go to Pella, that situation being deemed of more importance than the other to which he was appointed: but Mr. Corner is to follow his destination. Cupido is also here, and is anxious to proceed with us to the interior. Kruisman, another Hottentot, is likewise with us; they are both excellent characters, and well versed in the rudimental principles of Christianity.

"I am not able to inform you when we shall leave this place for Lattakoo, as our oxen, being much tired in travelling hither, cannot immediately proceed; and we have only one *span* for each waggon; it would therefore be imprudent to proceed, without a probability that the oxen would be able to hold out; and yet, our people being daily supported at the expense of the Society, we are very desirous of getting forward; so that we are in a strait between two; but I have a firm belief that God will care for us."

MISSIONARY SOCIETY IN AMERICA.

[This account includes an admirable proposal.]

THE Missionary spirit in America seems to increase. The Panoplist records the Meetings of Societies for Foreign Missions at Boston, Merrimac, Hallowell, Salem, Biddeford, Worcester, and at Wiscasset. At this last place, some persons had been conversing about their sheep,

and the means of improving their flocks; and when it was stated, that little had been done in that neighbourhood for the cause of Missions, one and another said, 'I have no money to bestow, but I can give sheep.' A Society was immediately formed for subscriptions in money, sheep, lambs, and the keeping of sheep. A sum of money was paid down, besides a flock of ten sheep and lambs, and an offer to keep them a year *gratis*.

"If," says the Report of this Society, "every farmer in our land (and why not in England, Scotland, Wales, and Ireland too) remembering that his flock is pensionary on the dews and rains of Heaven, should yearly set apart, as a free-will offering to the Lord, but one lamb from his fold, what a revenue would be raised for the support of Missions; and from a class of men, many of whom as yet have scarcely heard of the wants of the Heathen!—how many prayers also for the coming of the Redeemer's kingdom, would these devoted lambs call forth from the pious Shepherd, who, by his daily care of them, would not only be reminded of the perishing Heathen, but also led to feel more deeply the worth of his own interest in the precious LAMB of GOD, which taketh away the sin of the world."

AUXILIARY SOCIETIES.

April 17. The Dorsetshire Auxiliary Missionary Society held their Second Anniversary at Sherborne; Dr. Cracknell, of Weymouth, preached in the morning, from 2 Cor. vi. 10; and Mr. Moore, of Beamister, in the evening, from Ps. xlv. 34; Mr. Bidlake, of South Petherton, preached the preceding evening, from John xvi. 14. The Rev. Messrs. Morren, Eastman, Devenish Saltren, and Lexon, conducted the devotional part of the meeting.

The business of the Society was publicly transacted in the afternoon, when interesting speeches were delivered by Mr. Saltren, Mr. Bidlake, Mr. Devenish, Mr. Trenbridge, Mr. Morren, Dr. Cracknell, &c. The County Association hold their next meeting at Compton, on Wednesday, Oct. 2.

The Auxiliary Missionary Society, for Cambridgeshire and its vicinity, held its Fourth General Meeting at the Rev. B. Pyne's meeting house, Duxford, May 20, when two excellent Sermons were preached by Dr. Waugh, of London, and Mr. Sloper, of Hitchen; after which a liberal collection was made. In the afternoon the Society re-assembled at the meeting-house, for the transaction of business. A report was read by the Secretary; Dr. Waugh delivered an animated address on the Missionary Cause; and several suitable speeches, by the associated ministers, closed the highly gratifying services of the day.

May 29. The 1st Anniversary Meeting of the Glostershire Auxiliary Missionary Society was held in the Booth-hall, in Gloster, the Rev. Rowland Hill in the chair. The business of the day commenced by the minutes of the last year's meeting at Stroud being read by the Rev. Wm. Bishop; after which the Report of the Committee was delivered by the Rev. John Burder. The receipts for the year were stated by the Treasurer to be £276. 1s. 3d. of which £228. 12s. 1d. had been remitted to the Missionary Society in London; and £5. 17s. 1d. had been paid for printing, &c. leaving a balance in hand of £41. 12s. 1d. — Two sermons were preached in the course of the day, when collections were made at the doors to further the objects of this Society; a collection was also made at the Booth-hall.

BAPTIST MISSION.

Wed. June 19, was held the Anniversary of the Baptist Mission. In the morning, the Society and its friends met to breakfast, at Six o'clock.

At Eleven, public service commenced at Spa-Fields Chapel, when Mr. Palmer, of Shrewsbury, opened the service with prayer and reading Psalm xlv. Rev. Mr. Jarman, of Nottingham, then preached an excellent discourse, from John xvii. 3, 'And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' After a brief exordium, in which Mr. J. noticed the advantages attending the extensive diffusion of general knowledge in the present day, and the immense superiority of religious knowledge, he deduced from the text—1. The affecting implication that men are by nature ignorant of the true God, the acceptable method of worshipping, and the way to obtain his favor. 2. He

pointed out the means by which God communicates this knowledge to the world—the Scriptures, the preaching of the gospel, and the teaching of his Holy Spirit. 3. He considered the connection of this knowledge with eternal life, (1.) As the means of obtaining it; (2.) As constituting our meetness to enjoy it; and (3.) As affording an earnest and foretaste of that enjoyment. Lastly, In his application, Mr. J. appealed to the consciences of his hearers, whether they possessed this knowledge, and to those who did, as to their duty to promote it, particularly by Missionary exertions.—Mr. Bryan concluded in prayer.

In the evening, a very large congregation assembled in Sion Chapel. Mr. Mark Wilks, of Norwich, prayed; and Mr. Roberts, of Bristol, preached an admirable sermon, on Dan. vii. 13, 14,—'And I saw in the night visions, and, behold, one like unto the Son of Man,' &c. From this appropriate text Mr. Roberts gave, (1.) A large and luminous account of the nature of Christ's kingdom, in its rise, establishment, and progress, dwelling particularly on its spirituality, universality, and eternity; and (2.) Proved that it is under the supreme administration of Jesus Christ. Both these particulars were amplified in a masterly manner, with great energy; and the congregation called upon to examine whether they were personally the subjects of this gracious kingdom, and whether they exert themselves to promote it in the world.

After the sermons, Mr. Hinton, of Oxford, read a Report of the state of the Baptist Missions in India, which appear to be increasing with the increase of God, affording a pleasing prospect of the future, as well as abundant cause for thankfulness, on account of what God has already wrought. Many interesting circumstances were stated, and a reference made to the Review of the Missions, and the Memoir of the Translations in the 29th Number of the Transactions, just published, from which we hope to give some extracts in our next, with an account of the other Meetings.

Mr. Shenstone concluded with prayer.

The collections at the two places amounted to about £575.

MISSIONARY COLLECTIONS.

[*Collections and Anonymous Donations, from 16th May to 16th June, inclusive.*]

	£	s.	d.
Rev. J. Sleigh and Congregation, Salisbury	24	0	0
Rev. L. Gore and Congregation, Petersfield and Harting	11	4	6
Greenock and Port Glasgow, West Renfrewshire, Bible Society, a Donation, by the Rev. W. Wilson	20	0	0
Rev. W. Chapman and Friends, Greenwich	8	12	4
Rev. Messrs. Sloper and Elliott and Congregation, Devizes	26	7	7
West Cowes, Isle of Wight, Children of the Sabbath-School, together with Subscriptions from a few Friends	5	19	0
A small School at ditto	0	14	0
East Cowes Sabbath-School	4	7	6
Kendal Auxiliary Missionary Society, by Mr. R. Greenhow	14	11	0
Collections in Montgomeryshire, by Mr. Owen Jones	32	4	6
Gloucestershire Auxiliary Society, by Mr. O. P. Wathen	103	12	1
Penny Society in the Isle of Purbeck	5	0	0
A few Friends at Cottesbrooke, by Mr. Jesse Hobson	2	5	0
Rev. Mr. Tozer and Friends, Tooting	24	0	0
Wrexham Auxiliary Society, by Mr. D. Jones	10	7	6
Rev. Mr. Peele and Congregation, Cumberland	18	15	6
Perthshire Juvenile Society, by Mr. Bower	8	16	6
Chatham Auxiliary Society, by Mr. Higgins	4	16	6
Dorchester Auxiliary Missionary Society, by Rev. L. Hall	9	1	6
Rev. Mr. Tyerman and Friends, Newport, Isle of Wight	11	1	2
Collections by the Calvinistic Methodists, in N. Wales, by Mr. Davies	74	9	2
A Donation from some Friends	5	0	0
Stewarton Auxiliary Society, by Mr. D. Macfarlane, Secretary	10	0	0
Anonymous, by Mr. Joseph Reyner	5	5	0
Amicus	1	0	0
Rev. Mr. Charrier, Lancaster Branch Miss. Soc. Mr. E. Dawson Treas.	30	0	0
Auxiliary Missionary Society at Stratford, by Rev. Mr. Emblem	14	15	6
Ditto at Kingston, Surry, by Mr. Schofield	32	7	4
Rev. Mr. Griffin and Congregation, Portsea	111	2	6
Cheltenham Penny Society, by Rev. Mr. Brown	5	8	9

Poetry.

MORNING WALK
BY THE SEA SIDE.

Come, let us to the margin stray,
Whilst the grey wing of early day
Yet overhangs the deep;
Night's dismal curtain now no more
Conceals the beauties of the shore,
Nor bids Creation sleep.

But Morning, with majestic ease,
Holds forth her sceptre o'er the seas,
And darkness puts to flight:
First-born of Chaos, see her stand,
Faithful to Heaven's first command,
To give the promis'd light.

All Nature smiles beneath her reign,
Her dews with daisies deck the plain,
Their richest tints she gave;
The sea-fowl from her rocky nest,
Sportively perching on her breast,
Glides swiftly o'er the wave.

The little songsters' finest notes,
Are pouring from their vocal throats,
And music fills the air:
The playful inmates of the deep,
Their gambols on the surface keep,
The summer's sweets to share.

No care nor envy damps their joy,
Their pleasures meet with no annoy
From impious Discontent;
Nor will their brooding fancies form,
The devastations of a storm,
The fates have never sent.

Do you observe that little boat,
Which near the rock is left afloat,
Lash'd with the flowing tide?
The fisherman hath dropt the oar,
And sunk in slumber on the shore,
His cares are laid aside.

How hard the task to him assign'd,
Oft to his lonely watch confin'd,
Beneath the wintry snow:
He combats with the billows high,
When gathering tempests veil the sky,
And swell the floods below.

But though a fisher's humble lot,
His homely fare and lowly cot,
The haughty may contemn,
Remember how the King of kings,
With whose high praise all Heaven rings,
Made his abode with them.

Greatness is then an empty tale;
Since Jesus deign'd to bless the vale
Of life, shall we despise?
Humility's the nearest dress
To Heav'n's pure robe of righteousness,
That vesture of the skies!

ISABELLA.

ON THE

DEATH OF P. MELANCTHON.

[From Cox's Life of Melancthon.]

Oh! who would envy those who die
Victims on Ambition's shrine!
Though idiot man may rank them high,
And to the slain in victory,
Pay honours half divine;
To feel this heaving, fluttering breath,
Still'd by the lightest touch of death,
The happier lot be mine:
I would not, that the murdering brand,
Were the last weapon in my hand.

He, of whom these pages tell,
He, a soldier too—of truth,
He, a hero from his youth;
How delightfully he fell!
Not in the crash, and din, and flood,
Of execrations, groans, and blood,
Rivetting fetters on the good:—
But happily, and well.

No song of triumph sounds his fall,
No march of death salutes his bier
But tribute sweeter far than all,
The sainted sigh, the orphan tear!
Yet mourn not, ye who stand around,
Bid not Time less swiftly roll;
What though shade the prospect bound,
He a brighter world has found,
Death is the birth-day of the soul!

Witness! (for ye saw him die)
Heard you complaint, or groan, or sigh?
Or if one sigh breath'd o'er his breast,
As gentle airs, when days of summer close,
Breathe over weary'd nature still repose,
And lull a lovely evening to rest:
It whisper'd,—"All within is peace,
"The storm is o'er, and troubles cease."

His sun went down in cloudless skies,
Assur'd upon the morn to rise
In lovelier array;
But not like Earth's declining light
To vanish back again to night:
The zenith where he now shall glow
No bound, no setting beam, can know;
Without or cloud or shade of woe,
Is that eternal day.

History will not write his name,
Upon the *crimson* roll of fame;
But Religion, meeker maid,
Mark him in her tablet fair;
And, when million names shall fade,
His will stand recorded there!



Rev.d P. Mather.
Sheffield.

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THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

AUGUST, 1816.

MEMOIR

OF

THE LATE REV. ARNOLD DAVIES,

OF RHOSMARKET, IN THE COUNTY OF PEMBROKE.

Mr. ARNOLD DAVIES was born in the parish of Hays-Castle, in the county of Pembroke, in the year 1772. His parents being in humble circumstances, and losing his father in his infancy, Mr. D. did not enjoy the advantage of a regular education. At an early age he was therefore devoted to the labours of husbandry; and while thus engaged, appeared remarkably thoughtful and serious; so that he was united in society with the Calvinistic Methodists at Woodstock when only 18. He was generally observed to have some book with him, and to be engaged in reading at every convenient season. His attention was peculiarly devoted to the holy Scriptures; for which he had a good opportunity where he resided, for some time, in the capacity of a shepherd. Here he made himself a hut in the fields, with such arrangements as were suited to the turn of his mind:—and thus, by persevering industry, he acquired, with but little assistance, the different branches of common learning.

In his 22d year Mr. D. relinquished this employment in favour of another, more congenial with his studious inclination. He opened a school at Spittal, near Haverford-west, where he continued only one year. His removal was occasioned by the kindness of a worthy clergyman, who recommended him, as a religious school-master, to the Rev. Mr. Williams of Begelly. This was done in such a manner as to give no mean idea of his worth;—his friend having added, in the words of Paul to Philemon, "If thou count me therefore a partner, receive him as myself." Under the patronage of this zealous servant of Christ, he opened a school at Templeton; which, being not far from Begelly, gave rise to an intimate acquaintance with Mr. Williams, whose ministry he regularly attended. This gentleman being well satisfied with his piety, and finding him not only possessed of considerable acquaintance with divine things, but of ability to instruct others, encouraged him to give a word of exhortation at the prayer-meetings that were held in his parish. Thus the Lord seemed to

prepare him for those scenes of usefulness through which he was afterwards to pass.

Mr. D. soon found the confinement of a school injurious to his health; and his frequent indisposition appears to have been, in some measure, the effect of it. While in this state, his mind was much impressed with the value of immortal souls, and the honour of being instrumental in their salvation. The more he thought on the subject, the more it appeared in the light of a reasonable service, in which he ought to engage. He therefore solemnly dedicated himself to the Lord; purposing that, if restored to health, his future life should be spent in calling sinners to repentance.

With this view he formed a connexion with the late Mr. Morgan, of Henllan, and the Rev. Mr. Jones, of Trelech, under whose direction he went out as an itinerant. These worthy ministers, feeling for the English parts of Pembrokeshire, had made frequent excursions, and were the means of forming churches in different places. In this work Mr. D. was found a useful auxiliary. There were, perhaps, few better qualified to introduce the gospel into dark places. His firmness was such, that no opposition could intimidate,—his natural disposition calculated to engage others in his favour,—and his easy simple way of conversing with the common people, such as at once to please and instruct. So indefatigable was he in his work, that there was scarcely a village in those parts of the country to which his labours did not extend. He was, therefore, as "A voice crying in the wilderness." And it may be justly said, that, in patience,—in perseverance, — and in an humble dependence on the Divine presence and blessing, there was a striking resemblance between him and the holy Mr. Brainerd. With such qualifications he was set apart, by the concurrence of his brethren, at Manasbeer-Newton, in the year 1802, that he might regularly discharge the whole work of the ministry wherever he should be called to it.

In the same year Mr. Davies visited the district of Gower, in Glamorganshire; and under the direction of the Rev. Mr. Davies, of Swansea, preached in many different places, — excited much attention, — and was the means of producing some good effect; but it was chiefly at Manasbeer-Newton, and the neighbourhood, that his ministry was evidently owned of God. Here a small church was formed, which afterwards assembled at Lamphey, and now in the town of Pembroke, under the pastoral care of the Rev. Thomas Harries. — Respecting Mr. D. this gentleman observes, — "His ministry was blessed to many, — some of whom have quitted this vale of tears; and have, no doubt, hailed, with unutterable joy, the instrument of their conversion on his arrival in glory." His occasional labours in Tenby, for the space of four years, were not without effect; and have been respectfully noticed by some strangers who visited that watering-place. One of these writes in the following manner: — "I trust, my visit into Wales was not in vain. I look back with great pleasure to some happy seasons I was favoured with, particularly the Sabbath I was permitted to sit down with the good people at the Lord's Table." — Another says, "The little Meeting at St. Florence, and the last evening we spent together, when Mr. Davies prayed with and for us before we sailed for Bristol, I shall ever remember. I believe I may date the first dawning of the knowledge of my lost estate by nature, and the joyful views of grace and truth by Jesus Christ, from the preaching in that Bethel." With the correspondence and kind attention of these respect-

able friends, Mr. D. was honoured to the day of his death. A pious lady from the metropolis appears to have been also edified by his ministry while at Tenby; and not only presented him with a handsome copy of Henry's Commentary, but afforded him much assistance in various ways.

His itinerant course, however, was nearly finished before his ordination; for in the year 1803, he accepted a call from the Independent church at Rhosmarket, over which he was immediately settled; and was soon after united to Miss Mary Hurlow, of Market-Gate, in the parish of Jefferson. By her he was blessed with two children, who both survive him, being left with a disconsolate widow to feel the loss they have sustained.

While incessantly seeking the best interests of his flock, Mr. D. continued his excursions in different parts of the country; and occasionally visited his friends in Glamorganshire. In the year 1811, he was called to London, as a supply at Guildford Street Chapel, Southwark. Here he continued about five months; during which time he neglected no opportunity of doing good, or of seeking his own improvement. His journals abound with the heads of discourses which he heard, and such remarks as evince a sagacious and inquisitive mind, united with a solid judgment and correct taste. In whatever manner his ministry might have been received at the Borough, it appears, from the account he has left of the sermons delivered there, that he never occupied their time in a trifling manner; but endeavoured to edify his audience with truths of the greatest importance. He doubtless enjoyed the esteem, therefore, of the wise and good, if he did not secure the applause of the multitude. On this subject the following passages are transcribed from his own papers: — "It is rather singular, but very true, that the English are, in general, fond of plain, experimental, and practical discourses; while too many of my countrymen are fond of something noisy, doubtful, and mysterious. To obtain their approbation, a minister might possibly feel himself under a temptation to preach in that manner; but we are not to please men by offending God; — we must not charm their ears, and gratify their passions at the expence of their present peace and final salvation. It is not the pleasing of men's fancies, but bringing them to deny themselves and sin, so as to live unto God, that is the grand end of the gospel ministry. Perhaps, in the midst of so much respect from my superiors, it is needful for me to experience a little coolness from others; yet I trust the Lord will bless my plain and honest endeavours; and that he will not permit me to quit London without some evidence of it."

The ministry of Mr. D. among his own people, though productive of no sudden or very remarkable effect, was nevertheless a blessing to many. Like the gentle rain which falls unheeded, yet fructifies and refreshes the ground, it has produced a pleasing alteration in the moral aspect of things in that neighbourhood. The Christian spirit he exemplified, — the unblameable conversation he maintained, — have had the most salutary influence on the people in general. "Even those who despised all profession of religion, allowed him to be a good man;" and consequently they must have thought well of those principles upon which he acted, so far as they knew them.

Under many difficulties, arising from narrow circumstances and continued illness, he discovered exemplary patience and resignation, united with a firm reliance on the divine goodness. In this frame of mind he would frequently express himself in the language of Job: — "Though he slay me, yet will I

trust in him." He had no regular salary; and as the small sum he received from a congregation, consisting mostly of poor people, seldom exceeded £ 10. a year, his family chiefly depended on the profits arising from a small farm, taken at a dear rate. Being called, while deeply afflicted in body, to suffer many losses in cattle and other property, he would say to Mrs. Davies, "These things were given us from above to possess for a season. Let us not murmur, — perhaps the Lord may make up our losses; but for my part I shall not be long here; I shall soon remove to a better inheritance; and then farewell to all these pains and sorrows!"

His last sickness was occasioned by a scrofulous disorder, which brought him rapidly to the grave. About a month before his death, he seemed to apprehend that the time of his departure was at hand. Under this impression he manifested some distress of mind in the prospect of another world; and while Mrs. D. was preparing some medicine for him, said to her, in a very impressive manner, — "My dear, I have a soul as well as a body!" And while she endeavoured to administer some consolation, by reminding him of the promises of God, and of his ability and willingness to help his people,—he replied, that he knew the promises to be sure and certain, but was unable to lay hold of them,—his hand was withered. For some time he appeared to struggle hard with the enemy, but was much in prayer; when he would often repeat these appropriate lines: —

"In the world of endless ruin
Let it never, Lord, be said,
Here's a soul that perish'd, suing
For the boasted Saviour's aid!"

And from that view of the divine faithfulness they are calculated to promote, together with the Lord's gracious promise to be with those who love him when they pass through the waters, he obtained consolation, and a good hope through divine grace.

On the following Sabbath he found himself considerably free from pain, and unusually happy in mind. He felt a strong desire to preach, had not bodily weakness rendered that impossible. "I would sound aloud in their ears," said he, "the glories of Christ; and tell them of his power to save to the uttermost." Several friends being come to see him, he exhorted those who had talents, to use them for God. The young he entreated to seek the Lord betimes, and devote their early days to his service. On being told that more people were desirous of seeing him, he said "Let them come in; perhaps something may fall from my dying lips that will do them good when I am in a world of spirits: and though my feeble frame should be hurt by exertion, I had rather wear out than rust out." An intimate friend observing him in tears, enquired if he felt much pain. "No, no," said he, "these are tears of joy. The greatest pain I have felt was occasioned by a dark cloud, which came between me and my God: but, blessed be his name! the Sun of Righteousness has risen again; and this has been a precious Sabbath morning to me,—far more so than I am able to express! This is a foretaste of that Sabbath I hope to enjoy in the kingdom of my dear Redeemer." Then desiring a friend to read a passage of Scripture to which he had alluded, he began to enlarge on it with singular energy and pathos, until all present were bathed in tears. Being evidently exhausted, he was desired not to speak so much; when he replied; "This is probably the last Sabbath I shall spend with you; and I am willing to hope, that what I now say will have more effect than many a sermon in times past."—In this happy state of mind he spent the whole day; and in the course

of the evening expressed his hope of a better world, by saying "Who can tell but that, in a little time, I shall see Abraham, Isaac, and David, Matthew and Mark, with all the Apostles, and the Martyrs, who sealed the truth with their blood? There would I wish for some humble place, to sit down behind them, and celebrate the Redeemer's name for ever and ever."

Yet this servant of Jesus was not removed to a state of immortality in so easy a manner as, with submission to the will of God, was desirable. He continued about three weeks; during which he frequently experienced the most excruciating pain. In this condition he would cry out "Patience and resignation, dear Lord! Thou never didst afflict any of thy people beyond what they were able to bear. Lord, I never was a hypocrite;—I never preached for worldly gain: even in that I had my infirmities; but I take these things, with every other work of my own, and cast them all away. I will come and build on the same foundation with Manasseh, — with Magdalen,—and the Thief on the cross. On recovering from a slight degree of delirium, in which his words had been rather incoherent, he instantly perceived it, and requested that the exercise of his reason might be continued.

Some time after this he was seized with distressing convulsions. These continued so long as to exhaust all the powers of nature; and left him, the day after they subsided, entirely speechless. On the last Lord's Day he spent on earth, he appears to have been pretty free from pain; and when Mrs. D. observed how good the Lord had been in giving him so much relief, he shook his head, and seemed overcome at the thought. His mind was fixed on the heavenly state; and, amid such contemplations, began to repeat the following lines: —

"I'll range the sweet mountains on the banks of the river,
And sing of salvation for ever and ever.
Hallelujah to the Lamb, who brought us our pardon!
And I'll praise him again when I pass over Jordan."

In this happy frame he continued all the afternoon, conversed a little with those that were about him, enjoyed some intervals of sleep, and took a little refreshment in the course of the night. In the morning he found himself in a comfortable state; but about ten o'clock his countenance changed, the fever returned, his pulse beat very quick, and his breath was short. He seemed to possess his reason entire, and to notice every thing that passed, but was unable to speak. His eyes were presently fixed; and after two or three gentle groans he entered into his rest. This happened October 25th, 1814, in the 42d year of his age. His funeral was numerously attended; and every proper respect paid to his memory. A sermon was delivered on the occasion, from Job xxx. 23, by the Rev. J. Meyler, of Rhosycaeran; after which his remains were deposited in the parish church-yard, near to the meeting in which he had often instructed many who then stood around his grave.

Mr. Davies was possessed of good natural abilities, which were considerably improved by application. He was fond of reading; and possessed no small share of general information; and having a communicative disposition, as well as an excellent memory, was a very instructive and entertaining companion.

On looking into his private memorandums, they are found to exhibit his pious care for the spiritual interests of his own family. Among other interesting passages, are the following: "My highest ambition is, that I may be enabled to instruct and set a good example before my children. I trust the Lord will keep me from being too

fond of them; never suffer me to be blind to their faults; or to withhold correction when they need it, lest my fondness for their bodies should cause me to injure their souls! O my God, do thou bless them indeed!"

Next to his care for his relatives, was his concern for the prosperity of the church. Thus he writes with respect to his own people: "Stand by thy ministering servants who may labour among them during my absence. Let the cause of Christ flourish. Let brotherly love increase; and let the hand of the Lord be revealed among careless sinners. O my God, let the tender youths who appeared hopeful when I left the country, be found growing in grace. Engage their hearts to love thy name. Let neither Satan, nor sin, nor sinners, be permitted to throw hindrances in their way, or cause them to stumble."

Another thing worthy of remark was his humble dependence on the supporting and sanctifying influences of divine grace. To evince this state of his mind, the following passages are sufficient: "I feel a necessity for the continued operations of God's grace on my negligent, sinful, unbelieving soul. If I have a comfortable season at any time, I am too apt to trust in present enjoyments, and not seek the renewed influence of divine grace continually. It is not pleasant to nature to have nothing in store, but to come daily as a beggar to the throne of grace; but as this is most for the glory of God, so it is most for my comfort."

And to add no more, the advantages of living so near to God, appear from his enjoyment of that pleasure in religion he had often exhorted others to seek. On Sunday, March 17, 1811, he writes, "This day, when I awoke, I had such a view of the promised land as would soon have made me unfit to converse with my fellow-men, had I not withdrawn my eyes from the delightful scene. This was indeed partly the case when I endeavoured to address my hearers from Heb. iv. 9, 'There remaineth a rest for the people of God.' The impression the glories of Heaven made upon my mind was beyond conception. While endeavouring to describe them, my soul and body so panted after those enjoyments, that language failed, and I was obliged to change the subject. Thus to-day, after much darkness for weeks past, I can truly say, that I am overwhelmed with divine manifestations.

Thus he largely participated the communications of divine enjoyment, though his cup was mingled with many sorrows; while in death he bore a testimony to the truth and excellence of religion, which infidelity cannot shake; and by which many will be encouraged to follow those who are gone before them to inherit the promises.

Haverfordwest. J. B.

ON THE DIVINITY OF CHRIST.

It is not less wonderful than true, that the holy Scriptures are appealed to by persons of almost every denomination, as furnishing incontestible proofs of the accuracy of their creed; so general and so firm is the conviction that religious truth is to be found in the Bible, and no where else. Yet this conviction has not produced that uniformity of sentiment which might have been reasonably expected. Jarring systems and irreconcileable doctrines are supposed to be countenanced by the same texts, variously marshalled and explained, and seen through different mediums.

The Scriptures are plain and luminous, equally adapted to the capacities of literary and uneducated men; but they are frequently obscured and perverted by the mis-

applied ingenuity of those whose office it is to expound them.

The frequency with which truths are repeated, the variety of ways by which they are illustrated, and the earnestness with which they are enforced, correspond with their sanctifying tendency and practical importance. Those of first-rate consequence are written as with a sunbeam on almost every page; those of inferior moment are thrown into the shade, and a veil of impenetrable darkness covers all that might gratify curiosity, but would not purify the heart.

The Divinity of the Lord Jesus Christ is a truth of the highest order. A crowd of witnesses from the Old and New Testaments come forward to declare it. It is established by a redundancy of proof, which, in my opinion, cannot be resisted, unless by a mind which has previously received an unhappy bias.

Texts which assert the Unity of God, do not disprove the Divinity of Christ. They were written to condemn the Polytheism of the Heathen, and to caution the Jews against idolatry, to which they were violently addicted.

Texts which declare the humanity of Christ, and represent him as inferior to the Father, and the Servant of the Father, do not disprove his Divinity; for he is as truly Man as he is truly God. As Man, he is the Servant and the Messenger of God, to whose authority he is subject, from whom he received all that he had, has, or shall have, and to whom he addressed his praises and his prayers.

Moses did not speak of the Lord Jesus by name, yet it is evident that he believed his Existence and Divinity.

He ascribes the creation of the heavens and the earth to Aleim, in the plural number; yet the verbs which Aleim governs, and the pronouns which relate to it, are for the most part of the singular number; acknowledging the Divinity of Christ, and the Unity of the Godhead.

Moses denominates Christ the "Voice of the Lord God:" a title which bears a striking analogy to "Word," and "Word of God:"—appellations which St. John repeatedly gives to Christ. This Voice of the Lord God was a Person; for our first parents heard it walking in the Garden of Eden; and it is afterwards called expressly "The Lord God."

Solomon enjoins us to remember our Creators (plural) in the days of our youth. St. Paul informs us that God made the worlds by his Son Jesus Christ; and St. John, that the Word was God; that all things were made by Him; and adds emphatically, "Without Him was not any thing made that was made."

Christ asserted his Divinity in the most unequivocal manner. He declares that he and his Father are one; and that it is the will of God that all men should honour the Son, even as they honour the Father. Equality of honour is inconsistent with disparity of nature.

To Philip's request, "Lord, shew us the Father," Jesus answered, 'Have I been so long a time with you, and yet thou hast not known me, Philip? He that hath seen me hath seen the Father.'

The Father twice declared that Jesus was his beloved Son; and Jesus called himself the Son of God, to the Jews occasionally, to the Sanhedrim openly, when he was solemnly adjured by the High Priest. For this he was condemned and crucified. This was the great truth, to confirm which he laid down his life.

I will now enquire into the import of the term *Son of God*.

The Jews were in the habit of calling pious men and holy angels Sons of God. The title, Son of God, does not therefore necessarily prove Divinity; yet Christ, by this

expression, proclaimed, and intended to proclaim, his Godhead.

When he called God his Father, and declared that He and his Father were one, the Jews prepared to stone him; but he saved his life by a prudent retreat. They were going to stone him, because they thought him guilty of blasphemy; saying, "Thou, being a man, makest thyself God." It appears, therefore, that the Jews were firmly persuaded there was a Being who was, in a pre-eminent manner, the Son of God; and was himself God over all, blessed for ever.

The opinions of the Jews, indeed, are entitled to little credit; but the Redeemer, on a very solemn occasion, confirmed this article of their creed.

The Sanhedrim condemned him for blasphemy, because he declared himself to be the Son of God, which the Jews understood to be an assertion of his Divinity. If he had denied their inference, and renounced every claim to Divinity, they could not have condemned him. By not doing so, he admitted the truth of their inference; nay, rather than say any thing which might be construed into an acknowledgment that he was a mere creature, he submitted to be crucified. He died asserting his Divinity.

Moses narrates the appearance of Christ to the Fathers in a way that proves not merely his pre-existence, but his divinity. Three men stood by Abraham; he invited them to take some refreshment; they accepted his invitation. One of them promised Sarah a son. Sarah laughed, and Jehovah inquired the reason of her laughter, and repeated the promise.

The Lord proceeded to inform Abraham of the approaching destruction of Sodom and Gomorrah. The men then went toward Sodom; *i. e.* two of them, for two only went to Sodom; and the Lord continued with Abraham, who humbly, yet fervently, interceded for the guilty cities.

The two men who went to Sodom are called Angels; and whatever they did is ascribed to them both. When Lot had quitted Sodom, Abraham's third visitant appears to have joined the party; for the plural style is dropped, and the singular substituted; the newly arrived personage alone is noticed, and he claims and exercises the power of pardoning Zoar.

Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up Mount Sinai, and saw the God of Israel; and it is emphatically repeated, "They saw God."

St. John assures us that "no man hath seen God at any time; therefore, the Jehovah who appeared to Abraham, and the God of Israel, who was seen by seventy-four persons, was not the Father but Christ; consequently Christ is God.

Isaiah saw in a vision the Lord sitting upon a throne, high and lifted up, and his train filled the temple, and the surrounding seraphim adored him. St. John, referring to this vision, and applying the prophetical denunciation of the incredulity of the Jews to their rejection of the Lord Jesus, expresses himself thus: — "These things, said Esaias, when he saw his glory and spake of him." The pronouns *his* and *him* can relate to Christ only.

St. Paul informs us that "Christ was in the form of God, and thought it not robbery to be equal with God." Would he say this of a mere creature?

Again, he tells us that "Christ is the brightness of his Father's glory, and the express image of his Person." Finite cannot express infinite.

When Thomas saw the Lord Jesus after his resurrection, he said to him, "My Lord, and my God!" This was either an ac-

knowledgment of Christ's Divinity, or a taking of God's name in vain, which the Redeemer would certainly have reproved.

St. John tells us, in the first chapter of the Revelations, that he heard a voice behind him, saying "I am Alpha and Omega, the first and the last;" he looked round, and saw one like the Son of Man, who repeated, "I am the first and the last." He who is eternal must be divine.

In the fifth chapter, St. John relates that he saw, in the midst of the throne of God, a Lamb, as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. Jesus Christ is the only Person who is styled the Lamb of God. Could a mere creature be in the midst (the most honourable place) of the throne of God?

The four living creatures, and four-and-twenty Elders praise the Lamb for their redemption. The angels join the chorus, declaring the Lamb to be worthy of power, riches, wisdom, strength, honour, glory, and blessing; would the angels ascribe all these to a mere creature? Then every creature which is in Heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them exclaim, 'Blessing, and honour, and glory, and power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever;' and the four living creatures said Amen. And the four-and-twenty Elders fell down and worshipped him that liveth for ever and ever. The same honours are paid to Christ as are paid to the Father.

When the Redeemer called himself Alpha and Omega, he virtually styled himself the Eternal; and soon after, the Elders worship him that liveth for ever and ever.—The name of the Word of God is (chap. xix.) KING of Kings and LORD of Lords.

St. Paul, in his farewell address to the Elders of the church at Ephesus, makes use of this remarkable language: — "Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The Person who bled to redeem the church was divine.

And St. John expresses himself thus: — "Hereby perceive we the love of God, because he laid down his life for us. The words *of God* are not in the original; but as the context preceding and subsequent speaks of God, — God is the only Being to whom St. John can allude.

Baptism is to be administered in the name of the Father, and of the Son, and of the Holy Ghost. Would God associate his name with that of a mere creature? — I will only add to these the famous passage of the Three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these Three are One.

To these many other proofs may be added; but surely more than enough have been adduced to convince the honest inquirer after truth, and confirm the faith of the believer in the Divinity of Jesus Christ.

Edmonton. W. WILLIAMS.

REFLECTIONS ON THE SEA.

HAVING in your Magazine for July, 1815, endeavoured to shew how the Summer may be enjoyed on Land, to make the subject complete, I proceed to make such remarks on the Sea, as may assist a Christian to enjoy it there also; and on this subject I wish to remark the following particulars: — viz. *Its very large extent.* If we look into a map of the world, it appears that the ocean occupies a greater surface than the land, being in proportion nearly as three is to one; and (according to Ecclesiastes i. 7.) it is supposed that all

rivers run into it. If any should enquire why the sea is so much larger than the dry land, Dr. Thomas Burnet thus answers: — "If there were but half the sea that is now, there would be but half the quantity of vapours, and consequently only half the number of rivers to supply all the dry land; for the quantity of vapours which are raised from the sea by the heat of the sun, and driven by the winds, drop on the earth, and make the rivers, which bear a proportion to the surface whence they are raised. The wise Creator has so ordered it, that the sea should be large enough to supply vapours for all the dry land." So vast is the ocean, that some natural philosophers, from calculations, have asserted, that if the bed of the sea were empty, all the rivers flowing into it, with a continuance of their present stores, would take up 800 years to bring it to its present height. When therefore we properly consider such a mass of waters, what a noble idea may be formed of that omnipotent Being, of whom it is said (Ps. xcv. 5.) "The sea is his, and he made it!" And it may well also be added (as in Ps. civ. 25.) "This great and wide sea."

A celebrated writer thus depicts the first part of a favourable sea-voyage: — "We enjoyed fine weather, not a cloud obscured the sky, and a south-east wind wafted us towards the port to which our wishes tended. We lost sight of land; and, as far as the eye could reach, we only viewed the immense abyss of waters, and the expanse of the heavens. How still and awful was the sight! — How does it tend to inspire the mind with great ideas, and engage the imagination! — How very adventurous is man, who trusts not only his property but his life, to a frail vessel he has built, which worms may pierce, or a single blast dash to pieces against a rock! Yet, when kind Providence pleases, he sails in such a vessel from one end of the world to the other, and traverses the immense liquid plains. A *needle* wonderfully points perpetually to the pole, and he knows where he is by observing the stars. A few lines and points mark out to him the islands, coasts, and shoals which his skill in navigation enables him to approach or avoid. But he has cause to tremble, notwithstanding all his skill and knowledge; for the fire in the clouds may dart on his ship and destroy it, or the combustible matter in his vessel, by a trifling accident, explode and consume him and his dwelling: besides, unfathomable gulphs may be yawning near him, and he is separated from these and other dangers only by planks under his feet. In such a situation what an exercise is there for faith, prayer, and patience! and when brought to shore, how thankful should he be to the Lord!"

2. *Never overflowing its bounds.* The sea has often made partial inundations, as it did in England in the reign of Henry I. when the estates of Earl Godwin in Kent were overflowed, and produced what are called the Godwin Sands. Still, however, the Lord has set its limits, and, as it were, says to it (as in Job xxxviii. 11.) "Hitherto shalt thou come, and no further; and here shall thy proud waves be stayed.

3. *The saltness of the sea.* — To account for this satisfactorily, has puzzled ancient and modern philosophers; and as it yet remains undiscovered, it may be accounted one of the wonders of the ocean; but its saltness is a particular mercy, as we find the sea open to supply our necessities, when most of the stores of nature by land are locked up from us by the ice.

4. *The ebbing and flowing of the tides.* — By means of these, with the saltness of the ocean, and its winds and currents, sea-water is kept in motion perpetually, so that it is always wholesome. At one part of every day the ocean ebbs or

recedes; at another, it flows or returns again by gradual advances, until it be arrived to its former height. To watch the coming-in of the tide, and to observe its going out, make up a part of the pleasures of those who visit a sea-port town or village. It is true that Sir Isaac Newton has demonstrated the natural causes of the tides; but a true Christian adores the supernatural Author of them.

Lastly, *The luminous appearance of the surface of the sea at night.* This is owing to many natural causes, particularly the oily particles impregnated all over its surface, effluvia emitted, or phosphoric animalculæ, which appear very conspicuous in the absence of natural light, and especially when the moon shines. This produces a beautiful appearance, particularly in the Torrid Zone in the summer season; but even in our climate, a ship or vessel in full sail by moon-light, with a favourable wind and weather, is a fine picturesque sight.

I might here also enlarge on the solemn noise of the sea, — the lifting up, rolling, and dashing of the waves, — and the effects of storms, hurricanes, and tempests, which are always awful, and some times dreadful; but these I can only mention.

[*To be concluded in our next.*]

No. VI.

AFRICAN COMMENTARY.

Deut. xxxii. 10.

He found him in a desart land, and in the waste howling wilderness.

Here the wilderness where God first found the Hebrews as a nation, is called "a howling wilderness," in allusion, I suppose, to the howlings of the ferocious animals with which it was infested, which are calculated to produce gloom and terror in the minds of travellers.

Deut. xxxii. 13.

He made him to suck honey out of the rock.

In South Africa the bees deposit their honey in trees and rocks; but, as in most parts, trees are scarce, the honey is most frequently found plastered on the outside of the rocks, so that a person sucking the hive would appear to one at a little distance, to be actually sucking from the rock, especially as the outside covering of the hive very much resembles the rock on which it is found. There is an allusion to the same thing in Psalm lxxxi. 16. "He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee."

Judges vii. 5, &c.

Gideon brought down the people unto the water, and the Lord said unto him, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hands to their mouths, were three hundred men; but all the rest of the people bowed down upon their knees to drink water.

The three hundred men that lapped as a dog lappeth, putting their hands unto their mouth, were the approved persons for the intended enterprize.

A dog lappeth, by forming the end of his tongue into the shape of a shallow spoon, by means of which he laves, or throws up the water into his mouth.

The Hottentots have a curious custom resembling the dog, and the three hundred chosen men of Gideon's army. When they come to water, if thirsty, they stoop down; but no farther than is sufficient to allow the right hand to reach the water, by which they throw up the water so dexterously,

that their hand seldom approaches nearer to the mouth than a foot. On such occasions I never observed any of the water to be spilt, so as to wet their breasts. They perform it nearly as quickly as the dog, and satisfy their thirst in half the time taken by another man. I frequently attempted to imitate this practice, but never succeeded: in every instance spilling the water on my clothes, or throwing it to some other part of the face, which greatly amused the Hottentot spectators; who then, perhaps for the first time, perceived that there was some art in doing it.

J. C.

THE VINE AND BRANCHES.

Mr. Editor,

In Answer to the Enquiry of A Berean, in your last, I beg leave to present him with the following Extract: — *V. V.*

"In the course of this conversation (John xv.) our Lord gives a most beautiful illustration of experimental religion, and vital union with him, by comparing himself to a *vine*, of which his disciples are *branches*. This discourse happened, as I conceive, while Jesus was walking from the supper-chamber to Gethsemane, — between the city and the brook Kedron *, where probably were many surrounding vineyards; — and, as it was now the 2d of April †, when the vines in Judea are pretty forward, and the full moon, his disciples might, perhaps, admire the plantations as they passed along. Jesus, ever ready to divert their minds from natural to spiritual objects, improves the subject; and, in strict conformity to the imagery of the Jewish prophets, compares himself to a vine. "I am the true vine,— ye the branches, — my Father the Husbandman. As branches are engrafted in the vine ‡, so are ye by discipleship in Me §. As the successful graft unites its sap with the stock, and abiding in the vine, brings forth fruit, so my true disciples, being united to me by divine grace, derive from me spiritual life, and bear the fruits of a holy conversation: but those who follow me by a barren profession only, are like that graft which, never properly uniting with the stock, withers, and becomes a dry stick, fit only for the fire. The living branches must be pruned, indeed, to continue and improve their bearing; but dead ones gathered for the flames." Such I suppose to be the import of this similitude; and the grand truth intended to be inculcated is, that all our spiritual life and holiness depends on Christ. "Without (or separate from) me, ye can do nothing."

* Comp. John xiv. 31. xviii. 1.

† See Gosp. Mag. 1776, p. 110.

‡ That vines formerly were, and still are, in some cases grafted, appears from the directions for this purpose in works of husbandry. See Collumela on Husbandry, book iv. ch. 29; and Speechly's Treatise on the Vine, 4to, 1790. § See Rom. xi. 17, 19.

[*Hist. Defence of Experimental Religion*, vol. i. p. 21, 22.]

ANECDOTES.

The great Mr. Howe, in a sermon on the "Divine Authority of the holy Scriptures," relates the following anecdote, which he had from the mouth of Dr. Thomas Goodwin: — *

"He told me that (he, Dr. Goodwin) being in the time of his youth a student at Cambridge, and having heard much of Mr. Rogers, of Dedham, in Essex, purposely took a journey from Cambridge to Dedham, to hear him preach on his lecture-day: — a lecture then so strangely thronged and frequented,

* See Lecture X. vol. vi. in Mr. Hunt's edition of Howe's Works, now publishing.

that to those who came not early there was no possibility of getting room in that very spacious large church. Mr. Rogers was at the time he heard him, on the subject of discourse which hath been for some time the subject of mine, — the Scriptures; — and in that sermon he falls into an expostulation with the people about their neglect of the Bible (I am afraid it is more neglected in our days). He personates God to the people, telling them, "Well, I have trusted you so long with my Bible;—you have slighted it;—it lies in such and such houses covered with dust and cobwebs;—you care not to look into it. Do you use my Bible so? — well, you shall have my Bible no longer." And he takes up the Bible from the cushion, and seemed as if he were going away with it, and carrying it from them; but immediately turns again, and personates the people to God, falls down on his knees, cries and pleads most earnestly, "Lord, whatsoever thou dost to us, take not thy Bible from us. Kill our children, burn our houses, destroy our goods, only spare us thy Bible,—only take not away thy Bible!" And then he personates God again to the people: "Say you so? — well, I will try you a little longer; and here is my Bible for you; I will see how you use it, whether you will love it more, — whether you will value it more, — whether you will observe it more, — whether you will practice it more, and live more according to it."

By these actions (as the Doctor told me) he put all the congregation into so strange a posture, that he never saw any congregation in his life: the place was a mere *Bochim*, the people generally (as it were) deluged with their own tears. And he told me that he himself, when he got out, and was to take horse again to be gone, was fain to hang a quarter of an hour upon the neck of his horse weeping, before he had power to mount; so strange an impression was there upon him, and generally upon the people, on having been thus expostulated with for the neglect of the Bible.

XENOPHON mentions an Armenian prince, taken captive, together with his Queen, by Cyrus, who, on being asked if he desired the restoration of his liberty, his kingdom, and his queen, — answered, "As for my liberty and my kingdom, I value them not; but if my blood would redeem my wife, I would cheerfully give it."

Cyrus having generously restored him all, he asked his queen what she thought of Cyrus's person. The Queen replied, "I really did not observe him; my mind was so occupied with the man who offered to give his life for my ransom, that I could think of no other."

Jesus Christ has actually done what this prince only offered to do, and has abundantly exceeded that generous action. May I feel a similar regard to Him, so as to overlook all other objects!

Bennett's Christian Oratory.

JOE MARTIN, an Indian chief, residing in New Brunswick, was asked by a gentleman who holds an important office under government, whether he would accept the commission of a captain among the Indians, which he told him it was in his power to procure for him.

Martin, who had recently become a Christian, made the following remarkable reply: — "Now, Joe Martin love God, — pray to God. Now Joe Martin humble; — certain not good to make Indian proud. When Indian proud, him forget God; for this reason Joe Martin never must be captain." — And he accordingly declined the offer.

A YOUNG clergyman visiting the Rev. Mr. Newton when on his

death-bed, expressed considerable regret at the prospect of losing so eminent a labourer in the Lord's vineyard. This venerable servant of God replied, "I am going before you; you will come after me by and by. When you arrive, old acquaintance will lead you to enquire for me; and I will tell you, the most likely place to find me will be *at the feet of the thief of the cross!*"

Wood's Mem. of J. H. Wood, p, 87.

Mr. Newton tells of a pious Carpenter who used to expound in a room. When he came to a difficult verse, he would say "We shall pass over this," for he was a humble man. I wish many of us ministers would imitate this carpenter.

As a poor boy was going to his Sunday-school, he was met by a companion who invited him to play the truant; but he resolutely refused, and went to school. When this came to be known, the boy was asked what it was that kept him from complying with the temptation; he answered, "Because I had read in my Bible, *My son, if sinners entice thee, consent thou not.*"

Obituary.

TRIBUTE TO THE MEMORY OF JOSEPH FOX, Esq.

Late Secretary to the British and Foreign School Society.

The Professor of Natural and Experimental Philosophy at Guy's Hospital, in his Lecture at the conclusion of the course on the 7th of May, 1816, having adverted to those sentiments which an attentive consideration of the works of Omnipotence ought to inspire, paid the following tribute to the memory of the late Joseph Fox, Esq. Secretary to the British and Foreign School Society.

"These were also the feelings of a person with whom many of you were acquainted, and whose death may be considered a great public loss. It is not because my feelings are powerfully affected by being deprived of so dear and intimate a friend; it is not because we were both educated at these Hospitals, and that he was a public teacher in this very theatre, that I am desirous of recalling him to your remembrance, but it is because his useful and exemplary life, and the peaceful close of it, will afford a highly instructive lesson to us all. Of his skill in that part of the profession to which he attached himself, I shall only say that it is well known and acknowledged. The road to affluence was open before him; but he valued riches only as they were the means of enabling him to perform acts of signal beneficence. His career, though bounded to the comparatively short period of about 40 years, was marked by the most disinterested and unremitted exertions for the good of mankind, and to these he was mainly excited by a firm belief in Divine Revelation and the great truths of the Christian religion. While he zealously promoted the best interests of his own country, he soared above the character of the patriot, and embraced the whole human family in the range of his unbounded benevolence. Yes; — the Poor Children of Europe, Asia, Africa, and America, will have occasion to bless the memory of Joseph Fox; for it is to my late worthy friend, as an instrument in the hands of Divine Providence, that we owe the preservation of that liberal and efficient system for educating the poor, which was originally practised by Joseph Lancaster. It ought ever to be remembered, That in the year 1808, when the Founder of the system and his plans were comparatively but little known, — when but few of the schools were established, — when the subscriptions for training masters were reduced to little more than those of the King and the Royal Family, — when the Founder was in debt

between 4 and £5000. and was harrassed by law-suits,—when the whole was on the brink of utter ruin, — it was then that Joseph Fox, with a degree of courage, which has perhaps never been paralleled, advanced about £2000. out of his own private fortune, and made himself responsible for as much more as was requisite to settle in full with all the creditors. From that period he never relaxed his exertions in the great cause of universal education upon liberal principles: — undismayed by opposition, and proof against the foulest ingratitude, he kept the even tenor of his way, and expressed thankfulness in his latest hours that he had been permitted to see the object of his cares and solicitude in a fair way of being permanently established. He reviewed his past labours with the greatest satisfaction; — he felt that his day's work was accomplished, and humbly relying on redeeming love, he enjoyed in the prospect of leaving this world that sweet peace of mind, which was doubtless an anticipation of his eternal reward.

DEATH OF MRS. THOM.

Sir, *To the Editor.*

You will, I am sure, be much concerned to hear that Mrs. Thom, of Cape Town, is gone, in the bloom of youth and in the midst of usefulness, to her eternal home. I inclose a short account of the last scene in her short life. It is impossible to read it without a mixture of pain and pleasure. I knew her well before her marriage, and believe her worth is by no means over-rated by her afflicted husband. I hope you will give it a place in your useful Miscellany. J. CAMPBELL.

To the Rev. John Campbell.

Cape of Good Hope,
Dear Sir, *April* 26, 1816.

My beloved and valuable wife is gone for ever:—an event that is painful beyond expression, and exceedingly mysterious. We were married about sixteen months; and I had spent more than a fourth part of that time in travelling into the interior. In my absence, she instructed the few candidates for Baptism, and continued in the school with Mrs. Smit. Three weeks after her confinement (when she was safely delivered of a boy) she caught a cold; and eight weeks afterwards, on the 13th of last month, I was called to close her eyes in death.

We went to Stellenbosch and the Paarl about three weeks before this event, at the request of the physician; but the consumption (that fatal disease in this town) was too deeply rooted. On this journey I preached many times; and apparently a very remarkable impression was made by the word. Mrs. T. assisted me as usual; and it is one of the many things which I have to console me under this affliction, that she lived as I wished, and died as I desire to die. At almost every house she conversed with the slaves and Hottentots on divine subjects, and reasoned with several Malays on the Divinity of the Lord Jesus; and when she came to die, she discovered no fear of death, but longed to depart and to be with Christ. While she could speak, she spoke of Christ and his kingdom, both to the slaves and the inhabitants who came to see her. Mrs. Smit was with her for many hours on the day of her decease; and around her bed many of the Heathen and others, all weeping, more for joy than sorrow. She called for the child before her death, and kissed him four times, saying "This child I received from God, and I give him up into the hands of the Father, the Son, and the Holy Ghost." To me she said, in English, "I see Jesus! I see Jesus! and around him are thousands of his angels. O what a blessed Jesus I have! He is mine. What a Jesus!" At another time, "In Heaven there is no sorrow, no sin; there shall I live for ever;—there could be no Heaven if there were sin."

When a Mahometan woman was rubbing her cold legs to produce warmth, she observed to her, in Malay, how superior the religion of Jesus was to that of Mahomet; and *that* now was her support. Frequently she said, in Dutch, "Ik heb mynself volkomen overgegeven aan Christus:" — *I have given myself wholly over to Christ.* She gave a book, 'Clarke on the Promises,' to Mrs. Smit; and I wrote in it, at her request, "The last token of my love to Mrs. Smit," which she signed with

her own hand, about three hours before her death. When the venerable woman observed her hand shaking as she wrote, she wept, and said 'I weep not for sorrow, but for joy.' Mrs. T. replied, "You know I always loved you." 'Yes,' answered Mrs. S. after kissing her three or four times, with many tears, 'We were fellow-labourers in the vineyard of Christ; and you know, my dear child, how often we have prayed together for the extension of his kingdom. You go but a little before me.' This interview almost broke my heart; but I was at a loss to say whether it was for sorrow or for joy. Indeed, the day before her death, after five or six days of bitter grief, God (for he only could have done it) enabled me to dry up my tears, and with a firm and joyful step, go down with my dear wife into the valley of death, to the gates of the invisible world. It was a valley of light to her, and to us all. When asked, 'Is it light with you?' "Yes," she would reply; "Jesus makes it light." Soon after this her speech began to falter, and she said in slow accents, "I wish to die, to be with Christ. Jesus tarries." After this she frequently exclaimed, in Dutch, "Genade, O Heere, maar geen recht:" — *Grace, O Lord, but no justice.* Her hands and arms were now cold, yet she in a moment lifted them up, Mrs. Smit supporting one, and Mrs. Beck the other, and exclaimed, — "Come, Lord Jesus, come quickly! take me up, take me up!" After this her eyes were shut, but she still spoke; much of which we could not understand, yet we could gather the following expressions: — "I go to my Father .... precious Christ! .... the gates of Heaven are open.... it is heavy to die... the gate is narrow ... This is the day, this is the day! .. Blessed Jesus.... Hallelujah!.... A few minutes before death, she uttered an expression eight or ten times with much rapidity, which we thought was "Dear Jesus!" After this I asked her if she knew me,—she answered, "My dear husband;" then giving her some jelly, in a few moments afterwards, she turned on her left side, heaved three sighs, and her soul fled without a struggle, and left her breathless corpse behind.

The loss I have sustained I may well say is a public one. We were attached to each other from many motives. As God was pleased to use me as the chief instrument in leading her mind into a full and accurate view of the evil of sin, and the glory of the Saviour; and as she possessed not a common share of talent in four or five languages, and this she willingly consecrated to the Cross, and the Heathen; — these, with many other motives and reasons, united us in the bands of affection; but strong as these bands were, God made both her and me willing that they should be loosened by death, after many days of painful feelings on both sides.

The death of Mrs. T. has suspended, in a considerable degree, my exertions among the Heathen at present. Our church is encreasing in number, and I hope in piety.

I may mention that Mrs. Thom was interred in the same burial-ground where lie the remains of Dr. Vanderkemp and Mr. Albricht. The Lord's Day after her death, I was enabled to preach from Psalm xxxix. 9. "I was dumb, and opened not my mouth, because thou didst it;" and the Lord's Day following, her funeral-sermon, at her dying request, from that remarkable passage, Rev. xxi. 1—4. "And I saw a new Heaven and a new earth," &c. At the last service, the lower part of the chapel was crowded both by the most respectable of the English and Dutch Inhabitants. I am yours, &c.

GEO. THOM.

P. S. I hear that Messrs. Evans and Hamilton are safely arrived at Griqua Town. Messrs. Marquard and Bartlett are now, I suppose, half way to Pella. One Baptist and four Methodist Missionaries touched here last week, and sailed yesterday for Ceylon. I was happy that it was in my power to assist these worthy brethren. May God make them abundantly useful! Mr. Shaw, a Methodist Missionary, is come here to labour in this town; and the former Missionary, a very worthy man, Mr. M'Kenny, from the same society, left this for Ceylon, not being allowed to preach here, after staying for more than a year. I hope Mr. Shaw will be more successful. There is room enough for us all; and I shall assist him as much as in my power. G. T.

Review of Religious Publications.

1. Memoirs of Mrs. M. L. Ramsay, *who died in Charleston, S. Carolina, June* 10, 1811, *aged* 51. *By* David Ramsay, M. D. 12*mo*, 5*s*. 6*d*.
2. Memoirs of Mrs. M. Cooper, *of London, who died June* 22, 1812, *aged* 25. *By* Ad. Clarke, LL.D. 12*mo*, 5*s*.
3. Memoirs of Mr. J. H. Wood, *Surgeon, of Blackburn, who died Dec.* 30, 1814, *aged* 19. *By the Rev.* T. Wood. 12*mo (with Portr.)* 3*s*. 6*d*.

THE first reflection which strikes us, on comparing together these articles, in some respects similar, is, that true religion is the same all over the world; that, generally speaking, it enjoins the same duties, produces the same experience, and affords the same consolation, whether in England or America, at London or at Charleston. A second remark is, that the various denominations of Christians, who hold the fundamental principles of evangelical truth, notwithstanding their minor differences in opinion and forms of worship, may each enjoy the same sanctifying and consoling influences of the Holy Spirit, and bring forth the same fruits of holiness. 3. That each may find, or conceive they find, in his respective communions, peculiar encouragements and advantages for practical piety. One, for instance, may find devotion excited by the forms of the Church of England, while the mind of another feels more enlarged and elevated by the free-prayer of the Dissenters. So, even in doctrine, the fear and danger of falling, excited by the Arminian principles, may lead one to walk cautiously and circumspectly, while the confidence excited by the Calvinistic system may lead another to 'run' joyfully in the way of God's commandments. Thus both may ornament their professions on earth, and meet at last in the same Heaven. Lastly, 'In Christ Jesus is neither male nor female.' The duties and the labours, the comforts and the pleasures of religion are alike open to both sexes; and though there may be a difference in the walks of masculine and feminine piety, analogous to the characteristic difference of the sexes, they may equally glorify God, whether singly or united, and meet at last where both shall be as the angels of God, which neither marry, nor are given in marriage.

These remarks may be all illustrated by the pleasing Memoirs now before us. Mrs. RAMSAY, the daughter of H. Laurens, Esq. formerly President of the American Congress, was a native of Charleston, North America. By her father's side she was descended from a French Protestant family; who, in the latter part of the seventeenth century, sought an asylum in America, from the persecuting fury of Louis XIV; but her maternal ancestors were English. At the breaking out of the American war, in 1775, Miss Laurens came over to England with her uncle and aunt, and afterwards retired with them to France.

Miss L. had lost her mother in her eleventh year, soon after which she became the subject of serious impressions, which never left her. She possessed a quick capacity, and enjoyed a liberal education, which she much improved by her extraordinary industry; insomuch, that when she came to have a family, she was able, not only to read French with her daughters, but Greek and Latin with her sons.

During her residence in this country, she formed an acquaintance with the excellent Lady Huntingdon, and other pious characters in the superior ranks of life. While in France with her uncle, her brother was slain in the wars, and her father was brought over a state prisoner from America, and lodged in the Tower of London; but in the close of that unhappy contest he was liberated, and she met him in a diplomatic capacity at Paris, where she performed the honours of his table before the highest company. Yet, amidst all the splendor and gaity of that city, the Bible was still her counsellor and companion by day and night. In 1785, she returned to Charleston with her friends, and two years after married Dr. David Ramsay, her biographer, who is well known to the world as the author of an History of the American Revolution, the Life of President Washing-

ton, the Progress of Medicine in the 18th century, &c.; all which works she transcribed for press.

Mrs. R. appears to have been a woman of great talents and piety. During the 16 years which followed her marriage, she had eleven children, of whom eight survived her; and her plan of education, which was systematic, is here subjoined for the benefit of other mothers. The Appendix to this work, which is much larger than the Memoirs, contains her diary, instructive letters, and religious exercises, which last are much in the manner of Mrs. Rowe.

Mrs. COOPER, was the daughter of John Hanson, Esq. of London, from whom she received a pious education. She had early impressions of religion; but at the age of 16, being separated from her parents for a time, she was drawn so far into the vain amusements of youth, that she began to wish she could disbelieve her Bible. On returning, however, to her family, she attended the preaching at the Lock Chapel, where her serious impressions were renewed, and she became very active in the support of a Sunday School. In 1806, she began to take notes of her experience; and in 1808, she commenced a regular diary, which she continued till nearly the end of life; and about this time adopted the following plan of reading, for the improvement of her mind:—

'May 2, 1808. The practice of early rising will, I hope, afford me ample opportunity of pursuing the following course of reading:—Begin every morning with reading a chapter in the Old Testament, and one in the New. My devotional exercises to succeed.

'*Monday*. History, with maps. Gibbon's Rome to succeed Ferguson's Republic. *Tuesday*. Natural History in turn; comprising botany, chemistry, and astronomy. *Wednesday*. History. *Thursday*. The English Poets,—make extracts from each; and one chapter of Locke on the Understanding. *Friday*. Natural History. *Saturday*, History. *Sunday*. The Scriptures, and other devotional books.'

According to this plan, she noted in her diary many of the books she read, with remarks on them. At this time she attended the ministry of the late Rev. Mr. Humphries, of Hammersmith, to which she acknowledges great obligations. In 1809 she begun to attend on Drs. Coke and Clarke, among the Methodists; and read the works of Mr. Fletcher, by which she was induced to adopt their principles, though she still occasionally heard the Calvinists, and was particularly charmed with the late venerable Mr. Bull.

She now became, as her biographer informs us, more intirely devoted to religion; though as yet not a member of any religious Society. The Lock, where she had formerly communed, was too distant; and as she was *not decidedly* a Dissenter, she could not unite with the Independants; after some hesitation therefore, she joined the Methodists, to whom she had lately become partial; and Dr. Clarke takes some pains to convince us that she made a judicious choice. This, however, we hope we may be allowed to doubt, though, at the same time, we commend her for fixing; for indecision is in no case commendable, and least of all in religion. Different forms of worship may have their advantages, as already hinted, and principles, in some degree erroneous, may lead to a useful practical result, as in the instance above stated, wherein fear produces caution. It is well, however, when Arminians come so far as to confess with this lady (p.120) 'that we are at first justified by the righteousness of another; and all the good we do is owing to the influence of the Spirit, freely offered and received.' But when they speak of God, as loving or hating the same person, according as he is found obedient or disobedient at the moment, they seem to forget the love of God to *sinners*.

In the latter part of 1810, Miss Hanson became acquainted with Mr. John Cooper, of London, a respectable member of the Methodist communion, with whom she formed the short-lived connubial happiness of scarcely ten months. Alas! 'how vain are all things here below,' when the highest earthly felicity often vanishes the moment it is grasped!

Mr. WOOD follows the example of Mr. Gilpin, and other excellent men, in rearing 'a monument of parental affection' to an amiable and beloved son. The youth was favoured with both a religious and liberal education, the latter particularly moulded to

prepare him for the medical profession, which he had himself chosen.

He was indeed a youth of extraordinary promise. His temper was so amiable, that one of his friends supposed he might have been 'born without sin' (p. 15.); and his talents and application so great, that he was appointed 'Surgeon, Apothecary, and Man-midwife to the Blackburn Dispensary and Workhouse, at only 17 years of age.' (p. 41.) It was not, however, till near the close of his short life, that he gave any decided evidence of personal religion. His friends, anxious to preserve a life so promising, recommended a tour to France, in 1814; and his lively letters from thence form a very interesting part of this little volume.

Mr. Wood concludes with some excellent practical reflections, equally adapted to the use of young persons of both sexes; and we can cordially recommend these several volumes to the juvenile libraries of our readers, a little elevated above the lower class.

Visits of Mercy; *being the Second Journal of the Stated Preacher to the Hospital, &c. in New York; with an Appendix, containing the Report of the New York Society for the Support of the Gospel; History of an Actress; Sequel to the History of Caroline; and Hymns, &c. By the Rev.* E. S. Ely. *Vol. II. price* 4*s.*

We had the pleasure of introducing the first vol. of this work to our readers about three years ago, accompanied by the powerful recommendation of Dr. Waugh and the Rev. G. Collison. That volume had also the honour of being applauded by Dr. Rush; the Rev. Drs. Staughton, Rogers, and Rev. J. Burch, as well as by some of the London Reviewers. The present volume was ushered into the American world, by the respectable names of the Rev. Messrs. Wylie, Wilson, Broadhead, Holcombe, Bourne, and Potts.

It would be superfluous (we had almost said impertinent) to offer our feeble testimony of applause, in addition to such recommendations; suffice it to say, the author has been uncommonly successful in combining the *utile dulci*, and enlivening subjects of the most serious nature, by the introduction of numerous anecdotes, and by his interesting manner of relating them. This publication is certainly calculated, as our American brethren express it, 'to awaken Christian sympathy and benevolence, by unfolding the miseries of depraved and suffering humanity; and to exhibit the value of the gospel as a means of regenerating the heart, reforming the life, and soothing the bed of dissolution. It cannot, therefore, be too widely circulated!'

We cordially recommend this volume to all our readers; to ministers particularly, as affording many valuable hints for their assistance in that most difficult branch of their professional duty—the visitation of the sick; and above all, to those benevolent Societies and the individuals who compose them, who are generously engaged in visiting the sick poor in their own habitations, or in Hospitals and Penitentiaries. Indeed, all who wish to pay 'visits of mercy' to the habitations of Woe (and what Christian is there who is not sometimes called to this duty?) may find in Mr. Ely's Journal, much to facilitate and encourage his labours of love.

Village Sermons, *or short and plain Discourses for the Use of Families, Schools, and Religious Societies. By* George Burder. *Vol. VII.* 2*s.*

Scripture doctrine, fairly stated, is a two-edged sword, which cuts down, in one direction, the pride of reason and legality; and in the other, Antinomian licentiousness. We always hail with pleasure the publication of sermons which possess this characteristic feature, adapted to popular instruction, presenting to the reader or hearer, whether in a cottage or a mansion, the precious truths of the gospel of Christ, in the fair proportion in which they stand in the holy oracles; not extravagantly enlarging the features of one doctrine of God's word, and diminishing or obscuring another, but endeavouring to present divine truth to the understanding, the heart, and the conscience, in the same interesting manner as the inspired writers have done, and in language so plain and perspicuous, that persons of the lowest order may understand; and yet so

free from vulgarity of diction and imagery, that cultivated minds shall find no real occasion of offence on *that* account. The Village Sermons of Mr. Burder, are of this class;—their character indeed has been fixed for years, both in cottages and mansions, churches, villages, and towns, by the religious public of all denominations, who love the truth as it is in Jesus; and we rejoice that, amidst the weighty cares and increasing labours of his other public duties, the author has redeemed time sufficient to enable him to publish a seventh volume. It is not necessary for us to say more of the discourses in this volume, than that they are a continuation of the same useful class of sermons that the public have already received from the author: they are 13 in number, on the following interesting subjects:— Jesus Christ an incomparable Teacher; Christ the great Physician; Following the Lord fully; The Pearl of great Price; Sinners Self-Destroyers, but Salvation from God; Onesimus, or the profitable Servant (adapted particularly to servants); Superabounding Grace; Jerusalem lamented; The Attraction of the Cross; Baptism not Regeneration; Invocation of Christ; The Spiritual Resurrection; The Practical Knowledge of Christ. Our readers will perceive, that there is one sermon occasioned, as it should seem, by a controversy between two different classes of divines in the Church of England:—the one asserting that their church inculcates the notion that the baptized, within her pale, are all regenerated; the other defending their venerable institution from a notion so dangerous and destructive to the souls of men. This sermon we learn is printed also in a separate form. Price 2d.

For the sake of such of our readers as have not read the former sermons, as a specimen, and not the brightest, of Mr. Burder's manner, we select the following, from the sermon on Onesimus:—

'Let us adore the riches of sovereign and almighty grace as manifested in this man. Surely, it must be admitted that here was a man 'saved by *grace*.' By what else could he be saved?—and it might truly be said of him, that 'where sin abounded, grace did much more abound.' O how remarkable is the event, when you reflect both on the preacher and the convert! Who was the preacher? Once a persecutor of the saints;—and who was the convert? A converted thief!

'See also the genuine effects of true grace! This man, who had been unprofitable, yea, more than unprofitable, this man who had been extremely injurious, becomes, not only a partaker of mercy for himself, but he becomes a useful man to others; he was useful to Paul, and no doubt he was useful afterwards to his old master Philemon; and perhaps many in the town would hear of it, and be induced to say, "What a marvellous change is wrought in this man! How did it come about? Some think that Onesimus himself afterwards became a minister of the Gospel. O what a blessed alteration grace makes! and if it produce a change in a man's heart, it will certainly produce a change in his conduct also.

'Further, let pious persons from hence derive encouragement as to their ungodly relations and friends. It may be, that while I have been speaking of Onesimus, your thoughts have been travelling to some spot or other, where your relations live, with regard to whom you have reason to entertain fear as to their eternal state. Think then of Onesimus, and offer up incessant prayer to God for them, for nothing is too hard for the Lord; none are beyond the reach of divine grace.'

C. H.

An Account *of the Life and Death of the Rev. J. Alleine, A. B. Written by the Rev. R. Baxter,—by his Widow, Mrs. T. A.—and others; to which are added, his Christian Letters.* 12*mo*, 4*s*. 6*d*.

Our readers cannot be unacquainted with the author of the 'Alarm to the Unconverted,' a work which has been eminently useful in the conversion of the thoughtless and profane; and he appears to have possessed at least an equal talent in consoling the afflicted. The Life itself is a most valuable piece of religious biography. Mr. Baxter, who was a kindred soul, speaks of him in the highest terms, both as a Christian and a Minister; but his Letters, tho' somewhat quaint, form a still higher eulogium of his character. They were most of them written in prison for the gospel's sake; and indeed smell much of the furnace of Affliction; that intitled *Prison Comforts*, written to a suffering brother after he was himself set at liberty, is

indeed peculiarly excellent; and had we time we should be glad to insert it, but we must forbear.

The Saint's Pocket-Book; *containing the Voice of the Herald before the Great King, &c. By the same Author.* 18*mo*, 3*s*.

THIS quaint title (which we are obliged to abridge) introduces a treatise of the promises, which, though not so full as Mr. Clarke's, is truly excellent. The late Mr. Ryland, of Northampton, published the three first chapters separately, under the title of the Voice of God in his Promises; and calls it "A glorious Synopsis of the Covenant of Grace." Mr. Hervey, who saw the original piece a little before his death, thought it the 'richest piece he had ever read;' and the late Mr. Simpson, of Macclesfield, still farther enriched it with many new and appropriate Scripture references.

Sermons *on the Ten Commandments. By the Rev.* G. Nicholson, *Perpetual Curate of Little Budworth, Cheshire, &c.*

IT must give pain to the minds of impartial and conscientious critics to censure religious publications, of that class, we mean, which originate in the best of motives, but which partially or totally fail in the execution. Authors of such performances may be disappointed and exasperated; but, surely, they ought to reflect that the origin of the disappointment is with themselves. An author, incompetent to the task he has undertaken, or a writer whose negligence is notorious, must expect that the impartial critic, whose obvious duty is to guard the public against imposition, will faithfully expose his faults, and consign his work to public indifference or reprobation: and the result is, that the author has to censure himself for inability or carelessness.

These remarks will apply in the case before us. Respectfully addressed, we should have been happy to have commended these well-meaning Sermons; but neither the matter nor manner have scarcely any claims to our support. An air of Swedenborgian mystery generally disguises the obvious meaning of each commandment, while the style is sadly enfeebled by tedious circumlocution, or dull repetition. The best part of these discourses is the conclusion, which is usually luminous, evangelical, and practical; and if, from this report, any one should wish to purchase the volume, he may have it *only* of the author, at ———.

The Star of the West: *being Memoirs of Risdon Darracott, Minister of the Gospel. By* Js. Bennett. *Second edition, much enlarged,* 12*mo*, 5*s*.

WE recommended this work in our Magazine for July, 1813. Among the additions, we observe a striking remark, in favour of aged and decayed ministers. Speaking of Mr. Berry, Mr. Darracott's predecessor, 'who died at an advanced age, and had the reputation of a very excellent man,' he adds, 'Perhaps his ministry had been protracted, as that of some valuable men has unhappily been, beyond the period of mental or physical vigour, and thus had contributed at last, to the diminution, rather than the increase of his flock. It is deeply to be deplored that this should often arise from the want of provision among Dissenters for those who are worn out in the service of the church. What language but that of Pericles, which left stings in the minds of his hearers, should be employed, when expressing the astonishment and shame, produced by the reflection, that thousands of churches should have existed, for a century and half, possessed of hundreds of thousands of pounds, and never established a fund to support ministers, whose age renders them incompetent to the work? — May the spirit of Christian benevolence soon wipe away from us this reproach!'

Two Addresses *on the deplorable State of the Indians. One delivered at the Free Masons' Hall; and the other at the Royal Arcadian School, at Halifax, in Nova Scotia. By* Walter Bromley, *late Paymaster of the* 23*d Regiment of Welsh Fusileers.* 1*s*. 6*d*.

MR. BROMLEY, who has strenuously exerted himself to ameliorate the condition of the North American Indians, presents us, in this tract, with a great variety of information concerning them, including many characteristic anecdotes, which can-

not fail to interest the benevolent reader very deeply in their welfare. Any profit arising from this publication will be applied to the charity proposed; and donations will be thankfully received by the publisher, Mr. Hamilton.

Closet Prayer *the Duty of all Christians. By the Rev.* Oliver Heywood, B.D. *A new edition, with a Sketch of his Life. Revised by* Joseph Kirby. 2*s.* 6*d.*

We thank Mr. K. for the re-publication of this excellent treatise. It is also on good paper and type. We need not waste a moment's time to recommend it, except it be to the young, and to those who may not have met with it before. To such it may prove a most interesting companion, as it has been to thousands who have preceded them in the Christian warfare.

A Collection of Letters, *suited to Children and Youth. By* John Brown, *Whitburn.* 2*s.* 6*d.*

Without seeking to gratify the love of novelty, or to please the taste of youthful readers, the worthy compiler constantly aims at their everlasting welfare in every page of this collection. The letters are very unequal in point of merit, but all imbued with one spirit. We were sorry to see so many typographical errors.

The Perils of Seamen: *a Sermon preached in Silver Street Chapel, Whitby, to the Greenland Sailors. By* J. Arundel. 8*vo*, 1*s.* 12*mo*, 6*d.*

Mr. A. informs us, that he is in the habit of preaching to the commanders and crews of the Whitby Greenland ships, both before and after their voyages. The present sermon was occasioned by the premature fate of a young man, carpenter's mate of the ship Valiant, who was drowned in the Greenland seas: a circumstance that occasioned it to be heard with peculiar attention, as the youth was much respected.

The text, 'in jeopardy every hour,' is well adapted to the occasion, and treated in a very interesting manner, and in a familiar style. The cheap edition is well adapted for distribution among seafaring persons.

A Journal *of a Voyage down the English Channel, in the Autumn of* 1815, *&c. By an old Seaman.* 8*d.*

A serious kind-hearted man, firing off a few *random* shots at various objects that arrested his attention as he sailed down to Plymouth, and these are accompanied by a plan of a Society for the employment of all the unemployed in the metropolis. But we have neither room nor inclination to say more than to wish this hasty writer, but true Samaritan, much success in his *private* walks of usefulness.

The History of a Sailor; *comprising the First Five Years of his Voyages; an Historical Sketch, with Reflections, Anecdotes, and a brief Guide to Health. Written by Himself. Price* 2*s.*

To copy a long title-page is often, as in this instance, a sufficient description of a small performance. A short narrative, and frequent digressions to various topics mentioned in the title, make up this tract; but it may be useful to young sailors.

The Report *of the Gospel Ministry: a Sermon preached in the Parish-Church of Beckenham, Kent. By* G. C. Gorham, A. M. 1*s.* 6*d.*

On occasion of the Author's leaving the above village, after a twelvemonth's labour, he affectionately and faithfully addresses its inhabitants, from Isa. liii. 1. We need only add, that the discourse is very able, scriptural, and useful.

LITERARY NOTICES.

The Friends of the late Rev. Mr. Goode, of Blackfriars, have issued Proposals for publishing by Subscription, from his short-hand MS. 156 Essays on the Characters of Christ, which are estimated to make 6 vols. 8vo, price, to Subscribers, £6. 16s.

A second edition of Major Gen. Burn's Memoirs is in the Press, and speedily will be published, in one volume.

Lectures to the Young, by R. May, Missionary in India, printed at Calcutta, are reprinting in London, price 3s.

In the press, A Course of Lectures, on some important Doctrines of the Gospel, particularly on Mysteries—the Use of Reason—the Holy Trinity—the Atonement—the Influences of the Spirit—and the Importance of having right Sentiments in Religion. By R. Jack, D. D. of Manchester.

The United Brethren are about to publish a History of their Missions in the Danish Islands of St. Thomas, St. Croix, and St. Jan, in the West Indies.

It is proposed to publish by Subscription, the complete Works of the Rev. An. Fuller, including several New MSS. with his Life, by J. Ryland, D.D.

Mr. Chandler, of Basingstoke, is about to publish (price 3s. bds.) Christian Courtship; or Piety and Affection exemplified, in the Conduct and Correspondence of a young Couple.

The Author of the Refuge has in the Press a new edition, much enlarged, of Thoughts on the Sufferings of Christ.

To the surviving Posterity of Dr. Edm. Calamy.—A few extracts, which the writer occasionally met with, from a MS. entitled 'Memoirs of Dr. Calamy's Life and Times,' have deeply interested him, and suggested an earnest wish that the whole of the MS. or a selection of its more important passages were given to the world. The extracts referred, one of them to the State of the Waldenses, about the time of the British Revolution; and the other to the Conversion and Death of a Bargeman*. As the times in which Dr. C. lived were very eventful, both in church and state, and as few men were better qualified to record them, to hear, through the channel of this Journal, that the MS. is safe and likely to be published, would be a great gratification to many in England and Scotland, as well as to the writer of this note, who is

A Scottish Presbyterian Minister.

* We are informed this is already printed by the Religious Tract Society.

SELECT LIST.

Evening Exercises; or an Illustration of Facts and Principles, connected with the Vindication of the Divine Government, the Honour of the Divine Word, and with the Conduct and Happiness of Man. In a Series of Discourses on the first chapter of Jonah. By Rev. J Simpson, of Edinburgh. Price 10s. 6d.

Memoirs of Rev. An. Fuller. Chiefly extracted from his own Papers. By J. Ryland, D. D. 8vo, with Portrait, 12s.

The Doctrine of the Church of England, upon the Efficacy of Baptism, vindicated. By R. Laurence, LL.D. 8vo, 5s.

A brief Statement of the Nature of Baptism. &c. By R. Hardy, A.M. Vicar of Walberton, &c. 6d.

Narrative of the Sickness and Death of Mr. R. Shepherd, Merchant, at the Cape; in a letter to J Reyner, Esq. By Rev. Geo. Thom, Missionary. Price 1s.

Every Day Christianity. By the Author of Rhoda, &c. 12mo, 3s. 6d.

Antinomianism contrasted with the Religion taught in the Scriptures. By And Fuller. 12mo, 1s.

Christian Records: a short Church History. 18mo, 3s. bnd.

Ordination Service of Rev. R. Knill. 8vo, 1s. With a Portrait, 1s. 6d.

Christian Churches the Hope and Joy of faithful Ministers: a Sermon before the Independent Suffolk Association. By Is. Sloper, Beccles. 8vo, 1s.

Beddome's Short Discourses, for Village and Family Worship, vols. 4 and 5. 12mo, 2s.; and 8vo, 3s.

A new edition of the Works of the Rev. R. Cecil, M.A. 3 vols. 8vo, £2. 2s.

Academical Sermons before the University of Oxford. By R. Mant, D.D. 7s. 6d.

Six Letters to a Lady of Quality, on Religious Peace. By the late N. Hook, Esq. Author of Roman Hist. 2s.

The Sunday-School Teacher's Monitor. By Rev. T. Raffles. 12mo, 1s.

The Sunday-School Teacher's Guide. By Rev. J. A. James. 18mo, 2s. 6d.

The Christian's Manual, from the *Enchiridion* of Erasmus. By P. W. Crowther, Esq. 8vo, 8s.

Essays, in Rhyme, on Morals and Manners. By Jane Taylor, Author of Display, Original Poems for Infant Minds, &c. fcp. 8vo, 6s.

A Course of Practical Sermons for Families. By Rev. Harvey Marriott, Rector of Claverton. Second edition, with additions, 8vo, 9s.

The Present of a Mistress to a Young Servant; consisting of Friendly Advice and Real Histories. By Mrs. Taylor, of Ongar. Third edition, 3s. 6d.

Original Poems, on various Occasions. By A Lady. 12mo.

☞ We have received a letter from Mr. Cox, author of the Life of Melancthon, relative to a note subjoined to the review of his work, in our last, p. 267. That letter has been sent to our Reviewer, who desires us to say, that though he is not satisfied with Mr. C.'s defence, he had no design in pointing out two or three faulty expressions, to depreciate the general merit of a volume of 600 pages. At Mr. C.'s request, however, we subjoin the passage, and marking the phrase objected to in *italics*, leave the propriety of its application to the judgment of our readers. Speaking of Melancthon's liberal disposition, Mr. C. says,—'His prevailing desire was to communicate pleasure to others, and he was satisfied with the feast, the intellectual and moral feast, which a refined benevolence can alone provide; in which respect it must be acknowledged that, in a very important sense, *he fared sumptuously every day.* (Luke xvi. 19).'—*Life of Melancthon, p.* 156.

RELIGIOUS INTELLIGENCE.

NORTH AMERICA.

DEATH OF PAINE.

Sir, *To the Editor.*

On reading the account of Mr. Paine's death, in your Magazine for June, p. 212, I recollected a former account in your Mag. for Nov. 1811, p. 440,* and I think their consistency is a strong argument in favour of the credibility of both; and how awful an instance does this furnish of the tendency of infidelity to rob the mind of every consolation here, as well as of every hope hereafter! Alas! well may be addressed, to those unhappy persons, Job's language, 'Miserable comforters are ye all, and physicians of no value!' How confounding is this fact to the advocates of Infidelity! and what confirmation does it afford our faith in divine revelation! W. T.

* We have received from a gentlewoman, almost a literal transcript of this letter, which, we doubt not, she copied from some other publication.

NOVA SCOTIA.

By letters from Mr. Bromley, at *Halifax*, to a friend in London, we learn, that the schools established in that town flourish considerably; and that there is a prospect of much good being done. The Sunday School also continues to increase, and several Africans regularly attend. It is much to the honour of the blacks in *Bermuda*, that they have opened a subscription for the support of the school in *Halifax*.

We rejoice to hear that the Houses of Representatives in that town, have voted £200 to Mr. Bromley, to assist him in his schemes of benevolence.

Mr. B. much wishes for a quantity of Tracts, which he says he could dispense with great advantage, especially among children. It would be kind in some Christian friends to send him a quantity. Mr. Collins, of the Tract Depository, would cheerfully undertake to select and transmit them.

Civilization of the Indians.

Mr. Bromley writes thus: "A very intelligent chief has been with me for sometime, and I have the satisfaction to say that I have fulfilled the benevolent wish of our worthy Governor (Sir George Sherbrook) by purchasing implements of husbandry, and seed sufficient for 45 families of the Indians, who, with their children, consist of about 317 souls. I have also purchased two excellent fishing-nets, for the purpose of catching salmon, &c. with which the river *Shubenaccadie* abounds, and on the banks of which they are to reside. The Governor gave them 11,000 acres of wilderness-land last year, which the Chief has already begun to clear; and as they have received 50 felling axes, a greater quantity will be cleared this summer, as several of this division of the *Micmac* tribes are sober and industrious. They intend to plant *potatoes* next month (June) which, with the fish they catch, will, we hope, supply them with food. This is the first rational attempt that has been made to settle the Indians in this province since the discovery of America; and we have every reason to hope that, under the divine blessing, it will succeed.

AFFECTING PROVIDENCE.

The following melancholy event took place in Boston, on the 29th of Nov. last, to destroy the festivity and gaiety of a ball-room:—A young lady, apparently in perfect health, while carrying down a dance, fell upon the floor, was taken up nearly lifeless, and in a few minutes expired. This distressing event is supposed to have been occasioned by the tightness of her dress. It cannot fail of inspiring a salutary caution against the excess of a too prevalent fashion; nor can it fail of being an impressive *memento* to the young and gay, how near may be the hour of amusement to the moment of dissolution!

CHINESE TRACTS.

The Religious Tract Society has lately received from Mr. Milne, a letter, dated *Malacca*, Dec. 1815, in which he thankfully acknowledges their grant of £400 to enable him to print and circulate Religious Tracts in the Chinese language. Since Feb. 1814, he has distributed 15,000 Tracts, partly on the border of China itself, and chiefly among the Chinese emigrants, in the islands of the Malay and Archipelago. Since which also he has published the following:—

1. *An Outline of the Old Testament History*, by Mr. Morrison.
2. *A Christian Hymn-Book*, by ditto.
3. *A Treatise on the Life of Christ*, with practical Observations, by Mr. Milne.
4. *A small Monthly Magazine*, containing short Essays on the Doctrines of Revelation, Addresses, Anecdotes, &c.

He has also begun a *Translation of Dr. Watts's First and Second Catechisms.*

Mr. Milne observes, that whatever prejudices the Chinese may internally have against the gospel, they gladly receive the Tracts. Various channels of communication are offered to some of the provinces of the empire, which he will not neglect; and if duly supported by British Christians, he and Mr. Morrison will continue to print and circulate those Tracts already written, and complete others which are projected.

The Religious Tract Society, encouraged by the pleasing prospect of effecting much good in the east by these means, and venturing on the expected beneficence of British Christians, have, in addition to their former grant of *Four Hundred Pounds*, voted a further sum of *Five Hundred Pounds*, to enable the valuable Missionaries at Canton and Malacca to prosecute this great work among the immense population of the Chinese empire.

AMERICA.

Extract of a Letter from a Gentleman in New York, dated May 23, 1816.

'BIBLE Societies are increasing throughout the United States. At a late meeting of delegates in this city, with a view to form a national institution, under the name of 'The American Bible Society,' a list of all the Bible Societies known to exist was presented, of which the following is a summary:—In New Hampshire, 2; in Massachusetts, 8; in Rhode Island, 2; in Connecticut, 2; in Vermont, 12; in New York, 32; in New Jersey, 6; in Pensylvania, 12; in Delaware, 1; in Maryland, 5; in the district of Columbia, 1; in Virginia, 12; in North Carolina, 1; in South Carolina, 2; in Georgia, 1; in Ohio, 7; in Kentucky, 2; in Tenessee, 2; in Louisiana, 1; in Mississipi territory, 1; in Indiana territory, 4; in Missouri territory, 1; in Illinois territory, 1; Making in all one hundred and eighteen Societies. Besides which, there may be four or five Bible and Common Prayer-Book Societies in the United States.

'The American Bible Society was formed here with great cordiality, under the auspices of a convention of delegates (forming a body of sixty members) and supported at a public meeting of our citizens with great enthusiasm. Doctor Elias Boudinot, of New Jersey, President; John Jay and Matthew Clarkson, of New York, and several distinguished characters of other States, Vice Presidents. Mr. Jay, our former Governor, and General Clarkson, are both Episcopalians. Mr. Jay, a son of the Governor, was an active zealous member of the Convention. Judge Wallace, of New Jersey, the Chairman of the Convention, is also an Episcopalian. The Society of Friends was also respectably represented in the Convention, appearing with John Murray, jun. at their head, the worthy brother of Lindley Murray, so well known in England and America by his worth and his charities.

'This national institution has, however, its opponents. Some assert it is too local to be truly national, and can hardly expect to be the receptacle of tributary aid from all the distinct Societies as Auxiliaries. The Right Rev. Bishop of the Episcopal church in New York, has also issued a strong and prohibitory bull against any of the members of the Episcopal church joining in it. *Let*, says he, *the Word of God and the Church of God travel together.* Alas! for the weakness of even distinguished men! Blessed Jesus! how condescending wert thou! 'This man,' said they, 'eateth with publicans and sinners.' Yea, and blessed be his name, he has washed many such, sanctified them, and made them kings and priests unto God.' Hallelujah! oh, to him be glory in all ages, by all in heaven, and all on earth, through time and through eternity, for he is worthy! Amen!

BAPTIST MISSIONS.

[*Omitted in the Chronicle.*]

The following statement, abridged from the Transactions, is the last given by three senior Missionaries, viz. Rev. Dr. William Carey, Professor of the Sungskeit and other languages at the College, Calcutta; Rev. J. Marshman, D. D. and the Rev. W. Ward, their various labours, and their disinterested motives in the cause of the Lord Jesus, will fully appear from the selection now submitted to the reader.

MISSIONARY STATIONS.

IN reviewing these, it may perhaps assist the mind, if we keep in view their geographical situation, rather then their priority of establishment. We may, however, still begin with Bengal—then proceed to Hindoost'han — afterwards notice the stations on the west, the south, and the east of us; and, lastly, those in the various island.

BENGAL.

In this country there are now ten stations; three in the north part, five in the middle, and two in the south east

part. We begin with the Northern Stations.

1. *Malda.*—Nearer this city than Goomalty, Krishna resides with his family. Manika has since joined him.

2. *Dinagepore* is wholly dependent on the labours of Mr. Fernandez, to whom indeed, under divine Providence, it owes its existence. Nor does his labour appear to have been in vain in the Lord: a church, consisting of 29 members, has arisen under his fostering care, of whom 26 sat down at the Lord's table the first Lord's Day in 1815.

3. *Silhet,*—whither Krishna carried the sound of the gospel in the course of the preceding year. Although the situation of his family, with other circumstances, induced him to decline returning thither, it has been since visited by several of our native brethren. John De Silva, expressed a strong desire to re-visit Silhet, the place of his nativity, and to carry with him the news of the blessed gospel. Bhagvat has accompanied him. Their wives are both members of the church in Calcutta

4. In the middle of Bengal are several other stations; as Berhampore, Cutwa, Vans-variya, and Serampore. At the first of these, Berampore, three or four of his Majesty's 14th regiment, baptized at Calcutta about four years ago, have been the means of a considerable increase from the regiment. No less than 21 have been added to them; and Mr. Whitworth, whom they have chosen to watch over them in the Lord, has been made eminently useful.

5. *Cutwa.*—Mr. W. Carey has four native brethren constantly employed in itinerating:—Kangalee, Kanta, Mut'hoora, and Vishnuva. Lakra-koonda has been often mentioned as a place visited by the gospel, and these brethren often extend their labours also into the district of Beerboom, as well as through Budwa, the district in which Cutwa is situated.

6. *Vans-variya*, where Tarachund, who was brought to the knowledge of the gospel by reading an English New Testament, supports himself by his own labour as a writer, employs himself in quietly disseminating the gospel among a number of pupils and others, whom his superior knowledge, and his high character for probity, draw around him. He is assisted herein by his brother, Mut'hoora, who supports himself by teaching school. This little group, few as they are, greatly recommend the gospel by their steady walk and inoffensive conduct; and in the course of the last year they expressed a wish to be formed into a separate church, with Mut'hoora for their pastor, as the distance from Serampore (20 miles) is too great for them to attend monthly. This request seems reasonable; and when complied with, they will present an example of the first Hindoo church standing alone, and fed by a pastor raised up from among themselves.

7. *Serampore.*—The church consists of nearly 50 members. From hence native brethren are sent to labour at the various stations around, as soon as their acquaintance with the divine word affords a prospect of usefulness. In the course of the past year, Kureem was sent with Mr. Keer to Allahabad; Ram-mohun to the assistance of Mr. M. at Nagpore: Nidhee-rama with Prankrishna to assist the cause at Berhampore; Bhagvat with John De Silva of Calcutta, to Silhet; and others to various other places. We have, in the course of the past year, procured the discharge from the army of W. Smith, born in this country, and brought to the knowledge of the truth in Orissa, under the labours of Mr. J. Peter. He has long wished to addict himself wholly to the ministry of the word, and his steady and blameless conduct has rendered him acceptable in a high degree wherever he has been called to reside.

In the course of the last year, our sphere of action has been enlarged by a call to preach occasionally at Barrackpore, just opposite to Serampore; and the country residence of the Governor General. A few non-commissioned officers and their wives, who have attended on Lord's Days at Serampore, have intreated us to come over and preach to them during the week. This we regularly do; and the word preached seems not wholly in vain. The number baptized at Serampore, through the past year, is ten; among whom you will observe Seeboo, a brahmun, brought up in the school at Cutwa, where he became acquainted with the Scriptures, and after attaining the age of maturity, weighing that gospel, of which he had obtained some idea from his early youth, he at length renounced idolatry, and we trust has embraced the doctrine of the Lord Jesus with his whole heart. Another is a native of Arabia, Muhummud Seyd, who has for two years been impressed with a sense of the truth of the gospel. There seems to be solid ground for concluding that he has really forsaken sin; and the Lord may possibly make him a blessing to those who, as he formerly was, are still blinded with the delusions of Muhummud. Another circumstance we are sure you will notice with pleasure: it is the restoration of three marked in

your brief narrative of the Mission as excluded :—Bhyrub, Jugumohun, and Punchanun, the two former brahmuns, and the latter of the writer cast, who now bid fair to be useful in the church of Christ. Our hands have been strengthened this year by the addition of our much esteemed brother, Eustace Carey, with his wife, and brother Yates, whom, after a trial of nearly six months, we have invited to stay at Scrampore.

[*To be continued.*]

SLAVE TRADE.

This infamous traffic is still carried on to great extent by the Portugueze. In April last, the English ship *Bann* took, after a severe battle, in which there was great slaughter on both sides, the Portugueze brig *Temerario*, which was next day to have taken in her cargo of of 600 slaves; but seeing the English vessel, came out of port to engage her. The *Bann*, two days afterwards, captured the Portugueze brig St. Antonio, with 568 slaves, 57 of whom died on their passage to Sierra Leone. The *Bann* was going in pursuit of five more armed vessels engaged in the same diabolical trade. The officer who sent the above account, says, it would require at least 30 small and swift vessels of war, to put a stop to this abominable traffic.

Also, on the 4th of April last, the English ship the Ferret, fought and took the Spanish vessel, the *Dolones*, having 250 slaves on board, and carried her into Sierra Leone.

Thus we see that nations, recently preserved from slavery by British valour, are the foremost in the horrid business of enslaving their fellow-creatures!

IRELAND.

We have read with pleasure the *Fifth Report* of the *Hibernian* Sunday School Society; from which it appears, that the number of schools under its patronage continues to increase. Within the last year, aid has been given, in money and books, to 129 schools; of which 52 had received assistance in former years, and 79 applied for the first time. The entire number of schools assisted, since the establishment of the society in 1809, amounts to 252, containing 25,758 children. The copious Appendix affixed to this Report, forms a body of convincing evidence of the value of the Society's exertions, and of the beneficial tendency of the schools, and is well calculated to induce the public to afford it patronage and liberal support. Every lover of his country (the *United* Kingdom of Great Britain and Ireland) must rejoice in the strenuous, and constantly increasing exertions made in behalf of Hibernia, both in that island and in Britain, which, under the divine blessing, cannot fail to produce the most important results, personal, domestic, and national.

Subscriptions are received by the Right Hon. D. Latouche and Co.; by Mess. Puget, Bainbridge, and Co. Warwick Lane, London; and by the Secretary, at the Depository, 33, Anglesea Street, Dublin.

PROVINCIAL.

ANNIVERSARIES.

The Annual Meeting of the Congregational Union, for promoting the knowledge of the Gospel in the County of Essex and its Vicinity, was held at Mr. Frost's Meeting-House, Dunmow, April 30. Mr. Fielding, of Coggeshall, began the service with prayer and reading of the Scriptures; Mr. Pearce, of Clavering, offered the general intercessory prayer; Mr. Kemp, of Terling, preached from Mark xvi. 15; Mr. Chaplin, of Bishop's Stortford, concluded. An interesting and encouraging Report of the Society's transactions, during the past year, was then read by the Secretary, and a Committee appointed for the ensuing one. In the evening, Mr. Jennings, of Thaxted, prayed; and Mr. Craig, of Bocking, preached from Isaiah xl. 11.

Subscriptions and Donations to this Society, which has pursued its great object for nearly twenty years, by encouraging village-preaching, and supporting Sunday and daily schools, distributing tracts, &c. are received by J. Pattison, jun. Esq. Malden, Treasurer, and Rev. T. Craig, Secretary, Bocking.

The Somerset Association held their Annual Meeting at Ilminster, May 30. In the morning, after prayer and reading, by Mr. Winton and Mr. Buck, Mr. Cuff preached, from Isaiah xlv. 24; and Mr. Lewis concluded. Mr. Small, of Axminster, preached in the afternoon, from Rom. viii. 23; and Messrs. Turnbull and Cope engaged in prayer. The evening worship was begun by Mr. Mountford; the sermon by Mr. Tozer, from Luke xix. 5, 6; and Mr. Blair concluded. A lecture was delivered the evening before by Mr. Golding.

The services were all well attended; and the interest at Ilminster, which has been raised but a few years only, appears to prosper under the care and exertions of Mr. Good, late of Axminster.

Whit Monday, June 7, were held the Annual Services at Peppard Green, intended to counteract the vice of revel-

ling. In the morning, Rev. J. N. Goulty, of Henley, preached from 1 Cor. ix. 24—27; after which Mr. Dudley, Secretary to the Southwark Auxiliary Bible Society, gave an affectionate address to the children. In the afternoon, Mr. Ash, of Thatcham, preached from Mark xvi. 15; and in the evening, Mr. East, of Frome, from 2 Cor. ii. 14—16. Mess. Douglas, Arnold, Watkins, and Cannon, assisted in the devotional services, which were crowned with the divine presence. The congregation was large. The poor had a dinner given, and the children were newly clothed.

June 12, was held at Heckmondwike, the General Meeting of the Itinerant Society, for spreading the Gospel in the West Riding of Yorkshire. Messrs. Joseph Cockin and Roby preached on the occasion; and the concourse of people so far exceeded the capacity of that meeting, that Mess. John Cockin and Rayson preached, at the same time, to the people on the outside. In the afternoon, at a Meeting for business, Mr. Dinwiddie in the chair, a Report of the Society's labours and success was read, and speeches were delivered by various ministers, which were well adapted to interest the minds and enliven the feelings of the people.

BIBLE SOCIETIES.

June 10. The Anniversary of the Auxiliary Bible Society, for Kensington, Chelsea, Fulham, and Hammersmith (near London) was held at Mess. Smith and Co.'s Floor-cloth Manufactory, Knightsbridge. His R. H. the Duke of Sussex being, by indisposition, prevented from taking the chair, as he had promised, it was successively filled by — Stephen, Esq. M. P. and the Rev. G. Clark, Chaplain to the Military Asylum. The Report read was of the most interesting nature. The various Resolutions were moved and seconded by the Rev. Mess. Elleson, Liefchild, Sloper, Morrison; and by Mess. Langley, Battie, Baber, and other gentlemen. The attendance was numerous and respectable, among whom were two of the Secretaries of the Parent Society, Mr. Hughes and Dr. Steinkopff.

On the following day, was held at the Sessions-House, the Anniversary of the *Branch* Bible Society, at Kingston upon Thames, S. Thornton, Esq. M. P. in the chair. The Meeting was addressed by by Rev. Mess. Innes, Philips, Sloper, Morrison, Bull (of Colchester) Jackson, and Knight; and the Report read did peculiar honour to the pious exertion of the ladies at Kingston.

June 12, was held the Anniversary of the *Gloucester Auxiliary* Bible Society, at the Booth-Hall, Gloucester, the Hon. and R. R. the Lord Bishop of this diocese in the chair, who opened the business, by shortly stating the object of the Meeting. The Report of the Committee was then read by the Rev. W. Bishop, one of the Secretaries. It is difficult to convey an adequate idea of the interest which was excited, in hearing so prosperous a detail of the proceedings of the last year, and by the various speeches which accompanied the several Resolutions. Immediately after the third Resolution had been carried, the R. R. Chairman addressed the Meeting at considerable length. Returning thanks for the honour thus accorded him, his Lordship expressed his entire willingness, on all occasions, to forward the views of this admirable Institution. After deprecating controversy, as ill-suited to the nature of the assembly, the Bishop stated the following arguments as the grounds of his approbation of the Bible Society: — 1. The simplicity of its object; — 2. The superlative excellence of that object; — 3. The universality of its application; — 4. The singular tendency of the Society to promote peace and good-will, even among those who might, upon some points, entertain a diversity of sentiment; — and, 5. Its strenuous and consistent efforts in spreading the Scriptures, in obedience to the express command of God, and its unrivalled success. His Lordship concluded with a general survey of the progress of the Society, and with an earnest recommendation to all who co-operated in this glorious work, to recollect that by such co-operation they were doubly pledged to become themselves more and more acquainted with holy Scripture, to embrace its genuine belief, and to practise its precepts, as clearly and positively promulgated to every ear that will hear, to every eye that will see, and to every heart that will understand.

This speech was received with enthusiastic approbation. Many other admirable addresses were made, and several facts recited, strongly indicative of the good effects proceeding from this Society, especially amongst the lower classes, both in a temporal and spiritual point of view.

The Fourth Anniversary of the *North Bucks Auxiliary* Bible Society, was held June 18, at the Town-Hall, Buckingham. The Marquis of Buckingham (the President) being absent, the Rev. Legh Richmond, Rector of Turvey, took the chair; and opened the business with an impressive speech. After the Report

for the past year and a state of the accounts were read, the Rev. Dr. Steinkopff and Mr. Hughes, two of the Secretaries of the Parent Society, delivered interesting addresses. Speeches or motions were made by the following clergymen and dissenting ministers: — Mr. T. Scott, of Gawcott, Mr. Reed, of Leekhampstead, and Mr. Shuckcliffe, then at Buckingham. Likewise by Mr. Scruggs and Mr. Aston, of Buckingham, Mr. Bull and Mr. Ward, of Newport Pagnel; and Mr. Newman and Mr. Tatham, of the Methodist connection; by Mess. J. and E. Southam, of the Society of Friends; and by Mess. Rogers, Stuchbery, and Bartlett, respectable laymen.

The preceding evening, the Buckingham Bible Association, conducted by young ladies, held their Second Anniversary, in the same Town-Hall, when a Report and a state of their accounts were read, and also appropriate speeches delivered.

ORDINATIONS.

April 30. The Rev. J. Elleby was ordained over the Independent church at Yeovley, Derbyshire. Mr. Coales, of Ashborne, began the service by reading and prayer; Mr. Tallis, of Cheadle, delivered the introductory discourse; the ordination prayer was offered up by Mr. Chesters, of Uttoxeter; the charge was given by Mr. Gawthorne, of Derby, from 2 Tim. ii. 15; and the sermon to the people by Mr. Brook, of Tutbury, from 1 Thess. v. 13.

May 30. The Rev. Theo. Eastman, B. A. (late of the University of Glasgow) was ordained at Stalbridge, the successor of the late venerable Mr. Gray, who for more than 50 years presided over the Independent church in that town. — Mr. James Trowbridge, of Cerne, read and engaged in prayer; Dr. Cracknell, of Weymouth, delivered the discourse, on Christian Ordination, &c.; Mr. Saltren, of Bridport, offered the ordination prayer; Mr. Bogue, of Gosport, gave the charge, from 2 Tim. iv. 5; Mr. Griffin, of Portsea, addressed the people, from 1 Thess. v. 12, 13; and Mr. Weston, of Sherborne, concluded. Mr. Berry preached in the evening, and Mr. Bogue on the evening preceding. The prospects are stated to be very encouraging.

CHAPELS OPENED.

April 10. A neat chapel, capable of seating about 250 persons, was opened at Winslow, Bucks. In the morning, Mr. Harrison, of Wooburn, preached on Psalm lxxxix. 15, 16; in the afternoon, Mr. Aston, of Buckingham, from Haggai ii. 9; and in the evening, Mr. Bull, of Newport Pagnel, from Psalm cxviii. 25. In the spring of last year, a plan was carried into effect, by two individuals of the Rev. D. Aston's congregation, here resident, for introducing the gospel into their town; and the students from Mr. Bull's Academy, were procured every other Sabbath. The place in which they preached being much too small for the congregation, this building has been purchased, and fitted up at the expence of £300; of which £100 has been raised, and the religious public must be appealed to for the remainder.

April 29. A place was opened for religious worship on Twickenham Common, lately forsaken by the admirers of Joanna Southcott! Mr. Churchill preached in the afternoon; and Mr. Cockin (from the Tabernacle) in the evening. Texts Ps. lx. 4.; and Gen. xii. 5. Prayer and reading the Scriptures, by Messrs. Langworthy, Torling, Holloway, and Knight (of Kingston). The attendance was very encouraging; and additional pleasure seemed to arise from the truth of the gospel taking the place of 'strong delusions.' This cause, as well as a very promising interest at Richmond, owes its beginning to the pious exertions of a lady.

June 5. A neat chapel was opened at Sheepy, near Atherstone, Warwickshire. Mr. James, of Birmingham, preached in the morning, from Heb. ii. 3; and Mr. Jerard, of Coventry, in the afternoon, from Ps. lxxvii. 13; Messrs. Eagleton, Percy, and Dagley, engaged in the devotional parts of the service. The gospel was introduced to this village about two years since, by Mr. Miller, of Atherstone, who frequently preached in a dwelling-house, with very encouraging instances of success, which, together with the increase of hearers, suggested the propriety of erecting this place for their accommodation. A Sunday school is established, and the worship is conducted on the Sabbath-days by persons connected with a Village-preaching Union.

June 18, was opened a small neat place of worship, at Great Ousbourn, a village near Boroughbridge and Green Hammerton, Yorkshire. Mr. Jackson, of the latter place, began with reading the Scriptures and prayer; after which three discourses were preached by Mess. Arundel of Whitby, Howell of Knaresborough, and Eccles of Leeds; Mr. Sykes, of Sutton, closed with prayer. The services were highly interesting and well attended.

The chapel has been erected at the expence of three brothers (Atley) whose praise for Christian benevolence is in all the neighbouring churches. Mr. Jackson has laboured in the village some years, in a malt-kiln; but the number of hearers had so increased as to require better accommodations; and we understand the place will be regularly supplied, on some part of the Lord's Days, by himself. We are happy also to state that, with the abatement of prejudice against Dissenters, which formerly prevailed in the village to a great degree, a greater prospect of usefulness has now opened.

ACADEMIES.

Newport Pagnel Evangelical Institution.

THE patrons and supporters of this Institution in the country, held their Fourth Anniversary at Newport Pagnel, on the 11th of June, when the Rev. W. Jay, of Bath, preached in the morning, from Ezek. xlvii. 1—12.

The meeting was favoured with the attendance of the Rev. Mr. Hughes and Dr. Steinkopff; the former of whom preached in the evening from John vi. 7, 8. The devotional parts of the services were conducted by the Rev. Messrs. Chapman, Aston, Higgs, and Raban.

In the afternoon, the business of the Institution was transacted in Mr. Bull's meeting, J. H. Handscomb, Esq. in the chair. A Report was read, and the attention of the meeting was directed to the important objects embraced by the Institution, by those gentlemen who moved and seconded the several resolutions which were passed. The Report stated the admission into the Academy of two young men, since the preceding Anniversary, and with respect to the whole of the students, a pleasing testimony was borne by the tutor, to their character, improvement, and usefulness.

The congregations were numerous and respectable, the most lively interest was excited, and it is presumed, that an increased conviction was generally felt, of the powerful claims which this rising Institution presents to the benevolence of the religious public for its support.

Rotherham College. — June 25. The Committee appointed, met at Rotherham College, to examine into the progress which the students had made during the past year. The business occupied the whole day.

The Report of that Committee states, that the improvement of the students has been such as to merit their full approbation. The Hebrew classes were examined in Leviticus and the Psalms; and evinced as much knowledge of the language as could be expected from the time they had devoted to it. In the Latin and Greek tongues, the books in which the several classes, according to their standing, were examined, were Nepos, Virgil, Quintilian, and Horace; the Greek Testament, the Septuagint, the Collectanea Græca Majora, the Cyropædia, Homer, the Medea of Euripides, and Thucydides. Every class gave entire satisfaction. Some of the students had paid attention to the French language, and read in it with ease. In Theology, a variety of questions were proposed, on the subjects of the Divinity of Christ, — the Divinity and Personality of the Holy Spirit, — the important Doctrines of Justification, Regeneration, &c.; which were properly and readily answered. Examinations were also made in Rhetoric, Natural Philosophy, and Astronomy.

The Committee then adjourned to the following morning, when a thesis was read and exhibited by Mr. Cecil, "Περι των παιδευσεως ωφεληματαν;" and one by Mr. Lees: *De Pastoris cui Christi oves mandantur officio;* with which the Committee were much gratified.

On Wednesday, June 26, was held the public Anniversary Meeting; at which a Report, highly interesting and encouraging to the friends of the Institution was presented, and a variety of important Resolutions adopted. The Report, &c. will be laid before the public.

In the evening, discourses on the following subjects were delivered at the chapel, by several of the students, who had completed their full term at the college: — 1st, The Influence of Private Devotion on Public Worship, by Mr. Cross; — 2dly, The Importance of knowing the Mind of the Holy Spirit in the Scriptures, by Mr. Winterbottam; — 3dly, Christ holding the Stars in his right hand, by Mr. Watkinson; — 4thly, The Importance of a Knowledge of Ecclesiastical History to a Minister, by Mr. Rhodes.

During the year, the building belonging to the institution has been much enlarged, so as to provide convenient accommodations for upwards of 20 students. There are eight who have completed their time this Midsummer, and who enter upon important spheres of labour. These vacancies, however, are more than filled up already; and the Committee are sorry to state, that, not-

withstanding the enlargement, there are several young men for whom applications have been made, who cannot be accommodated.

Hoxton Academy.—June 25. The Annual examination of the students was conducted in the presence of a considerable number of ministers, the Rev. J. Atkinson, of Epsom, in the chair. Select portions of the Old Testament were read in the Hebrew and the Chaldee by four classes. In Greek, passages were read in Xenophon, Demosthenes, Homer, and Sophocles. In Latin, the young men were examined in Pliny, Livy, Cicero, and Horace. Several of the students demonstrated problems in the first and third books of Euclid's Elements. One of the classes was examined in Intellectual and Moral Philosophy; and another in Biblical criticism. Two Essays were read: one on the Advantages resulting from the Study of the Philosophy of the Human Mind; and the other on Taste. The ministers who were present at the examination, expressed themselves in terms of high satisfaction at the proficiency of the students.

In the evening, a sermon was preached at the Rev. J. Gore's meeting-house, Barbican, by Mr. Harris, of Cambridge, on the Importance of Literature to a Christian Minister.

On Wednesday morning early, a meeting of the subscribers to the Institution, was held at the New London Tavern, and after breakfast the business of the Annual Meeting was transacted. The Report stated, that there were 32 students now in the house, and applications from nine candidates for admission. From the statement of the funds it appeared, that the Institution was in arrears to the Treasurer, to the extent of £500. This deficiency called forth, from several of the gentlemen who addressed the meeting, very strenuous and urgent appeals to the liberality of the religious public, who, it is thought, have not been sufficiently alive to a sense of the importance of academic institutions, which introduce into the religious world, those active and laborious men, to whose personal and official influence, almost all the benevolent Societies of the present day are greatly indebted for their resources and efficiency.

After the transaction of the general business of the Academy, the ministers, formerly educated in this Seminary, held a meeting for friendly intercourse. According to an arrangement of the preceding year, the discussion was introduced by an Essay, read by Mr. H. F. Burder, on the following subject:—What Qualifications are we authorized to require, on the part of Parents presenting their Children for Baptism? About 30 ministers were present, who afterwards dined together.

In the evening the Annual Orations were delivered by three of the students, at the chapel adjoining the Academy-house, on the following subjects:—The Character of Christ as a Teacher, by Mr. D. Davis;—the Influences of the Holy Spirit necessary to the Success of the Christian Ministry, by Mr. J. Hall;—Progressive Sanctification, by Mr. J. M. Clack. The general impression produced by these specimens, and by the various meetings connected with the Anniversary, was, it is hoped, highly favourable to the interests of the Institution.

The Society for supporting and perpetuating the *Countess of Huntingdon's College*, at Cheshunt, held their 24th Anniversary, June 27, at the college; on which occasion, after prayer by the Rev. J. J. Richards, of Lewisham, and a portion of the church-service read by the students, two of the senior students delivered orations, viz. Mr. J. Wells, on our Lord Jesus Christ, considered as an hiding-place; and Mr. T. Jones, on the Necessity and the Efficacy of the Holy Spirit's teaching; after which, Mr. Jones, of Silver Street and Islington chapels, preached an appropriate sermon, on the Example of Christ as a Preacher, from John vii 46, 'Never man spake like this man.' Mr. Bryan, of Nottingham, concluded with prayer. The whole service gave general satisfaction to the numerous friends present.

Blackburn Independent Academy.

We have received notice of this new Institution, 'for the Education of pious Young Men for the Christian Ministry,' in time barely to announce it, and to state, that the Rev. J. Fletcher, M. A. of Blackburn, is appointed, Theological Tutor; and the Rev. W. Hope, Classical Tutor; and that it will commence in the first week of September, provided there be three approved candidates for admission.—R. Cunliffe, Esq. Blackburn, Treasurer; and the Secretaries, Mr. Hadfield, Manchester; Mr. Blackburn, Liverpool; and Mr. Bickham, 18, York Place, City Road, London.

[*The Account of the Homerton Anniversary is not yet received.*]

Wed. Aug. 14. The Wilts Association will be held at Rev. G. Mantell's, Swindon. Mr. Honeywill to preach, on the Adaptation of the Gospel to the Wants of Men.

[*Other Notices received are omitted, because Anonymous.*]

LONDON.

We are concerned to announce the death of the Rev. *Abraham Austin*, many years the respectable minister of Elim Chapel, Fetter Lane. He died on Friday evening, July 5, aged 66.

BAPTIST MISSION SOCIETY.

In our last, we gave a brief account of the Anniversary of the *Baptist Mission* Society, on June 19; we are now to add a short account of the other Meetings of that denomination in the same week.

[We are desired to say, that the sum stated in our last to be collected for the Baptist Mission, included the collections at all the Meetings.]

On the morning of the above Anniversary, an early Meeting was held (at the New London Tavern) of the Baptist Itinerant Society, J. Pritt, Esq. Treasurer, in the chair. The Report stated, that 45 ministers, engaged in this design, were employed in spreading the gospel in 26 counties in England, Wales, and Scotland, and the adjacent isles. Mr. Jeffery having been employed the past year in the islands of Scilly, particularly interested the company by several anecdotes of the good effects of Adult and Sunday Schools.

On Thursday morning (June 20) the friends of the *Mission* assembled at Mr. Austin's chapel, Fetter Lane, Dr. Rippon in the chair. After prayer by Messrs. Eynesford and Saffery, communications were made of the state of the Baptist churches in various parts of the kingdom, and of the progress of Sunday schools. One at Nottingham was stated to have 700 children and 76 teachers.

On the same day, at noon, a sermon was preached by the Rev. J. Edmonds, of Cambridge, for the benefit of the Stepney Academy, which is to be printed by request. Mess. Morgan and Griffin engaged in prayer.

In the evening, a Prayer-Meeting was held at Eagle Street Meeting, when Mr. Palmer, of Shrewsbury, delivered the address.

Next morning (21st) the friends of the *Baptist Irish* Society, to the amount of 400, breakfasted together at the London Tavern, Jos Butterworth, Esq. M.P. in the chair. The Report stated, that the number of Irish schools had encreased from 10 to 20; that 1100 Testaments (beside Bibles) had been sent for distribution, and 7000 Irish Tracts; that two new churches had been formed, two Itinerants constantly employed, with the assistance of several ministers and readers; some Sunday schools had been formed, without any expence to this Society; and that, though the annual expenditure had encreased to £1000, there was no deficiency of funds.

[*Omitted in our last, by accident.*]

May 2, was held the Fourth Anniversary of the Prayer-Book and Homily Society; when a sermon was preached by the Rev. C. Jerram, M.A. at Christ's Church, Newgate Street; after which was held the General Meeting, at the London Tavern, Bishopsgate Street, the Bp. of Gloster in the chair, supported by Lord Calthorpe, Mess. Babington, Grant, and a respectable company of the clergy and laity. The Report stated the circulation of 3036 Common Prayer-Books, 1651 Psalters, and 79,820 numbers of Homilies and Articles of the Church, in the preceding year. Also that a translation of the Prayer-Book was about to be printed in Hindostanee, for the use of Christian natives.

Education of the Poor.—In the Report of a Committee, lately presented to the House of Commons, it was stated, that there are 100,000 children of the lower orders destitute of education, in the metropolis. It was also shewn that, by all the present public schools, only a small proportion of children are instructed; and that, by the new plan, ten times the number might be taught, at the same expence. It was also proposed that enquiries should be made into the state of all the public charities throughout the kingdom, in many of which great abuses have prevailed, which loudly call for reform. The Report, presented by Mr. Brougham, was approved by all parties, who seemed heartily to concur in a wish to promote universal education; and Mr. B. gave notice that, early in the next Session, he should bring the subject again before the House

Rioters at Ely.—Of the persons concerned in the late riots at Ely, a considerable number was tried and convicted, but the following only were executed:—J. Downes, G. Crow, W. Beamis, T South, and I. Harley. They confessed their crimes, acknowledged the justice of their punishment, and warned the spectators against the vices which proved their ruin.

The newspapers report, that on the 27th of May last, an insurrection broke out at Bona, on the coast of Barbary, where about 200 foreigners, chiefly Catholics, were murdered in the church, or when returning from it. This horrible massacre, is said to have been occasioned by a discontent excited by the treaties, lately concluded with the Algerines, which promised to put a stop to Christian slavery.

Missionary Chronicle

FOR AUGUST, 1816.

SOUTH SEAS.

THE Friends of the Missionary Society have been highly gratified by the intelligence which, during two or three years past, has been received from Otaheite. After a long and dark night, when almost all hope of success was abandoned, a cheerful gleam of light appeared, and the information since received, from time to time, has proved that it was the dawn of a day, which is still increasing in brightness, and will, we humbly trust, advance to meridian glory.

A letter was received in London, on the 26th of June, written by Mr. Crook, who was one of the Society's first Missionaries, but who has resided for some years as a schoolmaster in New South Wales, dated Sydney, Nov. 2, 1815. He had received a letter from the Missionaries in Eimeo, a small island near Otaheite, where they have chiefly resided since their return, and where their labours have lately been remarkably blessed. Mr. Crook having signified to the Directors his readiness to go to the assistance of the brethren, was desired, by letters which had not reached him when he wrote, to proceed accordingly. In the mean time, the intelligence which we have now the pleasure to communicate, was received by him, and transmitted to us, by way of Batavia. Mr. Crook supposed, that a letter written to the Directors by the Missionaries themselves, would have reached them long before his; but as that letter is not yet come to hand, we rejoice in being able to give the following concise account of that remarkable change which has taken place among the natives of Eimeo, expecting soon to receive a fuller statement of the event: —

Sydney, New South Wales, November 2, 1815.

I HAVE just received a packet from Otaheite, the contents of which are of the most satisfactory and delightful nature. If the question now be asked, 'Hath a nation changed their gods?' I think, before you receive this, it may be answered, Yes. The Tahetian nation hath changed their false gods for JEHOVAH, the true God. The majority of the people of Eimeo, nearly a thousand, have renounced idols, and professed themselves the worshippers of the true God; and they are daily increasing. Brother Davies has six hundred and sixty in his school, whom he catechises and instructs. Dear man, he is ready to sink under his labours! I long to be with him; as he and all his brethren say, I may be immediately useful. Brother Scott was taken to his eternal rest in February last, leaving a young wife and two children. The brethren Davies and Nott, amidst their active labours, are frequently very ill; yet, blessed be God, the gospel flourishes and gains ground rapidly.

. . . . . I am called upon for this letter, therefore must conclude; and have only time to add, that the triumphs of the gospel in Eimeo will be considered as the most glorious and marvellous that have been witnessed for many ages. — Priests publicly burning their gods, — chiefs destroying their morais—pulling down their sacred altars, and cooking their victuals with the materials — men and women eating together‡ — and

‡ 'The women are not permitted to eat with the men, nor may they drink out of the same cup.' —— *Missionary Voyage*, p. 361. — Here is a remarkable evidence of the power of the gospel in promoting civilization. It is by Christianity that females are restored to their proper rank in society, — an argument to induce Christian females to become the warmest advocates of the Missionary cause.

group after group flocking to the Missionaries, and giving themselves to the Lord. These triumphs of the gospel will be proclaimed through the world, and our Immanuel will be praised by thousands, and tens of thousands, for what he has done in Eimeo.

AFRICA.

A letter from Mr. Read, dated Bethelsdorp, March 8, 1816, informs the Directors of the pleasing result of an application to the Governor, for permission to commence a Mission in Caffraria. His Excellency has granted the liberty requested; and Mr. Read was about to introduce Mr. Williams and Tzaatzoe, the son of a Caffree chief, into that country; but whether the first settlement would be attempted near the opposite bank of the Fish River, or in the interior, near the residence of King Gika, was not then determined.

'AGREEABLY to my last letter (says Mr. Read) I went to pay a short visit to Theopolis, previously to my proceeding to Lattakoo. Brother Barker had gone on before me, as we had heard that brother Ullbricht was very ill, as indeed we found him, and much reduced. He earnestly desires brother Barker to settle at Theopolis; and the people have unanimously requested it. He will, however, remain there till I return from Caffraria. — Theopolis must not be left without a Missionary; and, therefore, I hope we shall soon hear of the arrival of more brethren from England.

'On the 27th of February we visited Graham Town; where we found a great revival. Brother Vanderlingen has baptized about *fifty* persons of the Hottentot soldiery, during the last year; and a general awakening has taken place at all the military posts. The Hottentot soldiers, who have been in Caffraria, say, that the people are extremely anxious for the arrival of Missionaries.

'At Theopolis, the work of God is in a prosperous state. More than *seventy* persons were baptized last year; and the word is heard with much affection. When we left the place, we were accompanied by about 100 people, singing the praises of God. "All hail the pow'r of Jesu's name!" translated by Dr. Vanderkemp, is their favourite hymn.

'On our arrival at Bethelsdorp, we found that brother Williams had been very active in getting on shore the goods you sent us, which had arrived in the brig Thomas. Some articles were wetted, but not spoiled. I have to express my warmest thanks for the books, stationery, bells, hinges, nails, paint, &c. The chief thing omitted is glass.

'I hope, if spared, to proceed towards Lattakoo, as soon as possible after my return from Caffraria. I think it my duty to go there, in order to introduce brother Williams, as I am acquainted with many of the Caffres. I hope to make my report directly after my return.

'The work of the Lord among us is still going on, though not so rapidly as some time ago. Still, some are constantly coming from one quarter or another, declaring themselves to be the Lord's. Many come from the *Zwarteruggens*, where our brother Slabberts (a converted boor) labours. There are at this moment *three* candidates from him; many flock to hear him, and his labours are much blessed.

'Some of the *boors* seem to be concerned about religion; and several, we hope, are savingly converted. We admitted one a member last Sunday; and two others, we trust, are under divine impressions. These join the Hottentots with great pleasure; and seem to wish that no distinction may be made. Thus, when grace enters, pride falls.

'Our school flourishes. We only want Bibles, by which the Scriptures may be read in every house. We have only about eight Bibles for 50 or 60 children. These are almost worn out by daily use. I am sure that if any one of the gentlemen of the Bible Society were here, and beheld the eagerness of the children to read the Scriptures, we should soon obtain a good supply of that invaluable treasure. The farmers also are constantly applying for Bibles; so that we could, in a short time, dispose of two or

three hundred *. Two Hottentots, one of whom I baptized in Elephant's River, on my late journey, asked me yesterday for Bibles. It was not a little cutting to me to say, I could not supply them. These two men have learned to read almost without assistance.

'For several days past it has been a time of rejoicing among the children. After the arrival of our goods, we put a spelling-book into the hand of every child who could spell; and I am sure that each was prouder of the treasure than Lord Wellington of all his badges of honour.

'I hope, dear brethren, to have a continual interest in your prayers, that I may be more humble, thankful, and zealous, and that the good work of the Lord may yet more abundantly flourish. J. READ.'

* The Committee of the British and Foreign Society, with that promptitude which is a distinguishing trait of their character, have just voted a supply of 250 Dutch Bibles and 250 Testaments for this district.

LETTER FROM A CAFFRE.

The following may be deemed a literary curiosity. It is the translation of a letter written by the young Caffre chief who obtained his knowledge at Bethelsdorp, to a gentleman connected with Government, requesting permission for Missionaries to visit his brethren, the Caffres. It is probably the first letter ever written by a Caffre.

Sir, *Bethelsdorp, Jan.* 20, 1816.

You will not take it amiss that I address myself to you in this letter. I should not have dared to have taken this liberty, had it not been for the kindness you shewed me at Witenhage, in Bethelsdorp.

You know that my desires are very strong that my nation should become acquainted with the things that belong to their eternal happiness,— that is, to know the Lord Jesus Christ. I enjoy a privilege that not one of my nation enjoys, and I cannot rest till they enjoy the same. —— Mr. Read has written twice to government for permission for Missionaries to go; but no answer has been received. Now it is my earnest request that you and Mr. J—— will use your interest with his Excellency, to get my wishes satisfied†; and I shall always consider myself under obligation.

With much esteem, I sign myself,
Sir, your obedient Servant,
JAN TZAATZOE.

The gentlemen to whom this was written promised to lay it before the Governor, in Jan's own hand-writing.

† The hesitation of Government to grant permission was not owing to any unwillingness to extend the blessings of Christianity to the Caffres; but to the unsettled state of affairs, the Caffres having recently been at war with the English Government; but when that impediment was removed, permission was readily granted.

By a letter from Mr. John Evans, dated Griqua Town, Jan. 31, 1816, it appears, that he and his companions, having been mercifully preserved on their long and perilous journey from Bethelsdorp, had safely arrived at Griqua Town, and intended, in a few days, to proceed on their more arduous journey to Lattakoo.

Mr. Anderson had made all possible enquiry concerning the state of the country and people; and had learned from the Bootsuannas, that the people of Lattakoo were at war with some of their northern neighbours, and that they were in a state of commotion themselves; some of the people being anxious to remove their habitations to the Krooman River, and others still nearer to Griqua Town; but that the king would decide nothing till the Missionaries should arrive.

Under these circumstances, the brethren were unanimously of opinion, that a visit should be paid as soon as possible to Lattakoo, to learn the true state of things there, and then to proceed accordingly.

Mr. Evans's letter breathes a true spirit of devotion; and while the perils and difficulties of the undertaking were fully contemplated, he expresses a firm yet humble reliance on the divine power and promises.

In the letter referred to, Mr. Evans says, "The Missionary Society will have cause, in the great day, to rejoice that they ever exerted themselves in behalf of Africa; for many souls have been brought to the knowledge

of the truth, and some are already in glory. The Society may rest assured that not only many among the Hottentots, Namaquas, Corannas, and Griquas have been converted to God, but some also among the boors. Much has already been done in Africa, in the space of fifteen years; but there are yet extensive fields presenting themselves, and many more labourers are wanted. Should the Lord incline mechanics, and especially persons acquainted with husbandry, to offer their services, I should greatly rejoice; for persons of this description, fully devoted to the cause, might be of immense service here."

We are extremely concerned to hear of the death of Mrs. Thom, the excellent wife of the Rev. G. Thom, Missionary at the Cape of Good Hope; but her afflicted husband has the consolation of reflecting on the wonderful goodness of God to her, in her last days; a particular and affecting account of which appears in our Obituary for the present Month.

INDIA.

GANJAM.

LETTERS and a Journal have been received from Mr. Lee, dated in October last. A dangerous fever had prevailed in Ganjam, which was fatal to many; but Mr. Lee had happily escaped.

Since the Act of Parliament, relative to Missions, was known in India, the restrictions, under which Mr. L. had laboured, have been removed. His present difficulties arise chiefly from the strong prejudices of the people, which are constantly kept up by the influence of the brahmins, who dissuade them from attending the preaching. Even the children in the school are deterred from using the copies taken from Scripture, for fear of the *Brahmin's curse*. Mr. Lee thinks that probably the prejudices of the people at Ganjam are stronger than in some other places, on account of its vicinity to the head-quarters of Satan, at Jaggernaut.

Mr. Lee is of opinion that the greatest probability of doing good, in that part of India, is by means of schools; through the medium of which, if managed with caution and prudence, religious instruction may be gradually communicated. He thinks that schools might be established in several large towns, within 50 or 60 miles of Ganjam; but for this purpose more labourers must be sent out.

We are glad to find that Mr. Lee is now making progress in the work of translation (into the Telinga language.) 'By the good hand of God upon me, I have finished the book of Genesis, and am now revising it for the first time. Should my health be continued, I hope to have it ready for the press, by the time I write again. I intend, after a second revision, to translate it into the Woddie. This I can easily accomplish by means of one of my scholars. I am now employing him in translating a tract from that language into the Gentoo. I now enclose a copy of the catechism, with the prayers, and the ten commandments.'

Mr. Lee mentions in his Journal, many particulars concerning a Sepoy, of whose conversion he entertains pleasing hopes. 'I shall think,' says he, 'all my labours amply rewarded, if he shall prove to be a real convert. I am not in haste to baptize him; though, from the satisfaction I feel respecting him, I think I might properly do it. The Lord only knows the heart. His wife refuses to be with him, on account of his profession; and all his relations are become his enemies; but he esteems the friendship of Christ above all. I hope to make him useful in some way or other. He has a strong desire to do good. Perhaps I may, at first, employ him as a reader, for which he seems to be well qualified; and hereafter he may be still more usefully employed.'

'The other Sepoy, who it was reported is mad, is removed to a distance, and cannot now attend my instructions, which, I doubt not, he would gladly do. I hear a good report of him, and have reason to hope that his former visits have not been in vain. I learn that he is greatly persecuted, and I hope it is for righteousness sake. These two men in particular need your prayers. Pray also for me, and for all the heathen in this part of Satan's dominions, that they

may be delivered from their cruel master.'

I have distributed a great number of the Gentoo New Testament: my second supply is all gone. I have applied for more to Vizagapatam, but have not yet received an answer. I intend to apply to Mr. Thomason for a supply of the Orissa Testament, which I can distribute very widely.

SURAT.

LETTERS have been received from Mr. Skinner, dated at Surat, Dec. 15, 1815, and at Bombay, Jan. 15, 1816, stating, that Mr. Fyvie, who arrived at Surat, Sept. 16, had been dangerously ill of a bilious fever. Dr. Ogilvie (son of a clergyman of Aberdeen) had paid the utmost attention to him, and recommended his removal to Bombay, as the best expedient for his recovery. The good providence of God afforded unexpected means to effect this. Mr. Corsellis, the Hon. Company's commercial resident at Surat, most kindly offered a conveyance to Mr. F. in his own private vessel; in which he sailed to Bombay, on the 6th of January, and arrived on the 9th.

By a letter from Mrs. Fyvie, written on the 24th of January, we rejoice to learn that Mr. Fyvie was then considerably better, and that strong hopes were entertained of his recovery.

This affliction has been a very trying dispensation to all the parties concerned, not only on account of the severe illness of Mr. F. but in respect of the Mission also. Mr. Skinner was under the necessity of leaving Surat for Bombay, but it was expected that both would return as soon as Mr. Fyvie's health was re-established.

BY a letter from Mr. Dawson, dated Vizagapatam, Oct. 4, 1815, just received, it appears that he and Mrs. Dawson arrived at Madras, Sept. 4; and had soon a favourable opportunity of proceeding to the place of their destination. We are happy to learn that they were in good health, and much pleased with the situation.

Extracts of a Letter from Rev. G. Thom, Cape of Good Hope.

Questions put to several Candidates for Baptism, with their Answers.

[*Concluded from p. 243.*]

6. *Franscina* (free) aged about 56 years, was baptized in the Dutch Church two years ago. Without addressing her, she thus spoke:—I have come to Christ as a sinner, and he has taken me up as a sinner (here the last person, *Candasa*, says to her, This meeting is for the candidates for baptism) still, still let me speak of Christ. I will keep on till the end. He is able and willing to save me. She then spoke largely and accurately on the nature of the gospel and and her love of it.

7. *Amelia* (a slave) aged about 36.

How can a sinner be saved?—By believing in Christ.

Is a sinner saved only because of his faith, or because of Christ?—No, not because or for the sake of his faith.

How then?—For Christ's sake.

What does Faith do then in justification?—He that believes shall be saved.

8. *Spadilie* (free) born in the East, aged about 76, was a Mahometan, but was baptised by me last April.

How is it with you after your baptism? More love, more joy. Every day is not a like, but sometimes I am like a bird who would flee away, and be at rest.

I hope you endeavour to be useful to others?—Yes; but my old comrades the Mahometans will not listen; but I speak much with others. I visited Mr.—— who is now very sick; and I said to him, 'Some will tell you that God is angry with you. No, he is merciful, he loves you, so I found in my sickness.' I am happy. I like to be sick, for it is good for me.

Is your knowledge increased since your baptism?—I have more than I had; but as I cannot read, I find my memory short.

What is your belief?—My belief is, that by believing we come to Christ, and Christ brings us to the Father.

What is the work of the Spirit?—He gives us grace to open our eyes. This I believe every day; but I must pray and beseech God every day also.

Are you not sometimes sorry that you left the Mahometans?—No, not at all. They pass by me, and my old friends with whom I did eat, they will not speak to me. I say to them, I am not angry with you, but pray for you. May God convert you!

What is the difference between a

Mahometan and a Christian?—O, Sir, the difference is great! The Mahometans keep by the Old Testament only; but not by the gospels. (He here alludes to the *Jewish part* of the Mahometan religion.) The gospel contains salvation: they receive not the New Testament. I tell them that there were many offerings before Christ*; but that all sacrifices and watchings are put an end to by Christ. They believe not that Christ is the Son of God. They say how can God have a wife; stupid creatures! I tell them that *we* nor *they* cannot understand all things. God can make a stone to live and speak. I cannot understand all; but this I believe because I hear it from the Scriptures. The new laws of Christ they will not receive. The Mahometans are all wrong, because they depend intirely on themselves to be able to pray and serve God. We do not, and my own experience tells me that I cannot; but the gospel is pure truth: all is pleasing and satisfying to the heart. I can comprehend much of the Bible,—the most of what I hear; but I cannot understand the Mahometan Bible. It is so dark. It is now near three years since I left the Mahometans. — Here he related, that by sickness and conversation with Cupido, he was first awakened; and afterwards had more accurate views of the gospel by means of another.

9. *Candasa*, the second of that name (a slave) aged 68 years of age.

When did you begin to feel your misery as a sinner?—About 18 months ago, when you began to hold this meeting for conversation.

What change in your thoughts have you experienced?—I always heard something of the gospel, and used to come to meeting; but I do not know what was the matter with me then, I had no feelings. The only change I know in myself is, that *now* I know that I am a sinner; also that my mind is taken off from every thing I see.

Where then do you set your heart?—It is in Christ. Day and night I pray to him to cleanse me by his blood. On him, and on his Spirit, do I depend, that he may send me grace. Now I have nothing more to ask.

Nothing more?—I do not know what the Lord may give me by his Spirit; but that is what I *now* wish.

What do you understand by good works?—To leave the evil and to do good.

Can good works or doing good assist in your justification?—How can I keep myself? God must do it.

Who is the foundation of good works?—Christ.

But can any man get to Heaven without good works, or doing good works?—No, that is impossible.

Do you desire to be baptized?—If it is God's will I wish it; but if not it shall not come to pass. I am too weak for it; I cannot speak what I feel. All lies shut up in my heart.

* There are many sects of Mahometans in Cape Town, and they are perpetually at variance in their religious controversies; but I am inclined to think that the most are corrupted Mahometans; that the original faith is not much known. There are very few that are learned, if any at all; but the Arabic is understood by a few, and the Malay in that character by many. As this colony is now ceded to our country, it is very likely that no more Malays and natives of Dutch India will come here: the Malay language will therefore, I think, begin to decline. I wish I could think so of the Mahometan faith.

AMERICA.

Some of the zealous friends of religion in America, have solicited, in the newspapers, donations for the assistance of Mr. Morrison and Mr. Milne, in printing and circulating the sacred Scriptures in the Chinese language. Several donations had been received, amounting, when the information was dated, to about 200 dollars, which, with whatever more might be received, probably 400 or 500 dollars in all, would be immediately transmitted, in Mr. Ralstone's ship, the Pacific, to China. This is a pleasing instance of the zeal of our Foreign Directors, particularly of Mr. Bethune, in New York, and Mr. Ralstone, in Philadelphia.

Several young students in the Theological Seminary in Princeton, New Jersey, who constitute a Committee of Enquiry, have written to the Secretary of the Missionary Society in London, desiring to be supplied with their Reports and those of other similar Institutions.

AUXILIARY SOCIETY.

THE Cornwall Auxiliary Missionary Society held its Fourth Anniversary, June 25, 1816, at the Rev. J. Guard's Meeting-house Mevagissey; when two very appropriate sermons were preached by Mr. Moore, from Isaiah lx. 11; and Mr. Hart, from Zeph. ii. 11. The devotional parts of the services were conducted by the Rev. Messrs. Smith, Wildbore, jun. Wilkins, Winnicott, and Trevor.

The business of the Society was transacted in public in the afternoon, in the presence of a large assembly, P. Ball, jun. Esq. in the chair, — a concise account being given of the Society, and a statement of its funds made.—Mr. M'Dowell, of Falmouth, was unanimously re-elected Treasurer; and the Rev. T. Wildbore, of Penryn, Secretary, for the year ensuing. In moving and seconding the various Resolutions which were adopted the meeting was enlivened by some very impressive speeches: and it appeared that the several services of the day, were connected with times of refreshing from the presence of the Lord.

Church Missionary Society.

LETTERS have been received from the Rev. Mr. Bickersteth, dated Goree, Feb. 27, where he arrived Feb. 22, after a passage of 29 days; after a week's stay, he proceeded on his voyage to Sierra Leone.

The schools at Goree, consisting chiefly of Mulatto children, appear to flourish; they contain 87 boys and girls.

Mr. Bickersteth is of opinion that Goree and Senegal would be useful stations for Missionaries. Of Goree, he says, 'On this spot of land, about half a mile long, by a quarter broad, there are from 5000 to 6000 inhabitants, chiefly natives, speaking the Jaloof language.'

Mr. Butscher, of Sierra Leone, having slept a night at a settlement, now forming for the education of children at Leicester Mountain, perceived, in the morning early, a number of men, about 25 inhabitants of the neighbouring place called Leicester Town, approaching, with their headman at the front of the body, and when asked what they came for, they replied, 'To pray, Massa. Dat white man you put here, pray with us every morning and evening, and we like dis fashion. Before we be bushmen; but now we wish to pray, and learn to know God.'

We are sorry to learn that an attempt was made, on the evening of the first Sunday in Advent, to burn the church at Bashia; the roof only was consumed.

[For the *Baptist Mission*, see *Intelligence*.]

MISSIONARY COLLECTIONS.

[*Collections and Anonymous Donations, from 15th June to 15th July, inclusive.*]

		£	s	d
Collection at Chudleigh, by Rev. James Davison		9	0	0
Do. at Sherborne, at the Anniversary of the Dorsetshire Auxiliary Society, by Rev. Dr. Cracknell, Secretary		12	12	0
Do. at Wooburn, Bucks, after a Sermon by Rev. Mr. Campbell, Rev. Joshua Williams, Minister		30	16	0
Do. at Dartmouth, by Rev. T. Stenn r		9	5	0
Dundee Miss. Soc. by Rev. Malcolm Colquhoun, Sec	£20 0 0			
From the Juvenile Miss. Soc. first Relief Con. by do	3 6 7			
		23	6	7
S.P.		2	0	0
A Journeyman Plaisterer at Stockwell		1	0	0
G. A. S.		5	0	0
A Friend, by the Rev. Mr. Lake, Worcester		1	0	0
Penny-a-Week Society, Barking, Essex, by Rev. J. K. Parker		2	19	4
Rev. David Garrett and Friends, Buckfastleigh		1	0	0
Oakham Auxiliary Society, by Rev Mr. Foster		6	0	0
A. S. H. J. C. by Rev. E. Lake, Worcester		5	5	0
Penny-a-Week Society at Sion Chapel, Folkstone, by Rev. J. Brick		7	0	0
Prince Risborough Aux. Soc. in Aid of Foreign Missions, by Mr. W. Dorsett, jun.				
Third Part of the Annual Produce by Donations and Subscriptions	£5 14 0			
Do. of a Collection in Aid of the above, by Rev. J. Shepherd, Westminster, Rev. W. Stephens, Vicar	4 6 0			
		10	0	0
A Friend, by Rev. Mr. Chapman, Greenwich		1	0	0
Auxiliary Society, Dorchester, by Rev. L. Hall		9	1	6
Boys at the Orphan Working School, City Road		1	7	2

[*Hampstead and other Collections in our next.*]

Poetry.

AFTERNOON WALK BY THE SEA SIDE.

The Sun, in all his noon-tide grandeur drest,
Rolls on majestic to the glowing west;
And hardy peasants languish on the plain,
Beneath the pressure of his flowing train.

The crystal main, and the unclouded sky,
(Bright rivals!) claim by turn the raptur'd eye;
Nor could Elysium's groves delight me more,
Than the wild beauties of the rocky shore.

Those stately ships, our island's shield and boast,
Enrich the view and guard the rising coast;
To Ocean's warlike sons Britannia owes
Her long sought peace, and triumph o'er her foes.

But we would sing of more auspicious gales
Than ever swell'd our conqu'ring navy's sails,
Or crown'd the banquet, and exuberant feast,
With the delicious viands of the east.

Propitious gales, which o'er the mighty deep,
Where many thousands in oblivion sleep,
Fann'd, fully fraught with Europe's richest store,
Heralds of gospel peace to England's shore.

The Tree of life, planted on British ground,
Freed from the weeds wherewith its stem was bound,
With copious draughts of Heav'n's salubrious dew,
Stately as Lebanon's tall cedars grew.

Till, like the sleeping monarch's vision'd tree,
Whose branches over-reach'd th' expansive sea,
From Albion's shores its fruitful boughs extend,
Diffusing bliss to Earth's remotest end.

Immortal fruits, from heav'nly climes convey'd,
In rich profusion ornament the shade;
And timid souls find all their fears remove,
Beneath the banner of a Saviour's love.

Britannia, thus preferr'd to all the isles,
Cloth'd in the robe of her Redeemer, smiles;
Stands, like a queen of more than mortal birth,
Heav'n's honour'd agent for the rolling earth.

And, in the zenith of that glorious day,
When Jesus takes the universal sway,
The grateful nations shall, with one accord,
Hail her victorious, blessed of the Lord!

ISABELLA.

SONNET.

How sweet the blush that tints the modest rose,
As to the smiling spring its charms disclose!
How sweet the odours which its breath enhales,
Wafted to Heav'n, on wings of vernal gales!

So sweet the blush that tints the Christian's cheek,
When from his lips the suppliant accents break!
So sweet the odours which perfume the skies,
When, by the Spirit's aid, those accents rise!

But not as fragrant gales these odours die;
The feeblest pray'r lives in the realms on high!
Not as the rose-tint fades the Christian's bloom,
For when his mortal part sinks in the tomb,
His soul immortal blooms, through everlasting days,
While the sweet breath that pray'd is still employ'd in praise!

Maida Hill. J. C.



Revd. John Bruce,
Newport, Isle of Wight.

Pub. by Williams & Jun. Strand Sept.r 1st. 1818.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

SEPTEMBER, 1816.

MEMOIR

OF

THE LATE MR. JOSEPH PARRY,

OF SHREWSBURY.

"THE memory of the just is blessed:" a truth strikingly exemplified in the subject of the following Memoir. Mr. JOSEPH PARRY, of Shrewsbury, was born in the year 1737, in the neighbourhood of Wem, Shropshire, of obscure, but respectable parents; and, from his his youth, seems to have been influenced by that "fear of the Lord which is the beginning of wisdom;" whereby he was led to avoid the path of the wicked, to turn from it, and pass away. When quite a boy, he was, for some time, in the service of the late Rev. Job Orton, of Shrewsbury, which he often afterwards mentioned, in connexion with Dr. Doddridge's last visit to that gentleman, not long before his going to Lisbon.

Having quitted this situation, the youth was bound apprentice to a hatter in Wem, whose large family had but a very scanty supply for the cravings of nature, insomuch that, as our friend would often facetiously remark, the house was regularly cleared of its provisions at every meal. He, however, considered that even this had not been without advantage to him, as it led to the formation of the most temperate habits, and the avoidance of loss of time by sitting long at table. After his apprenticeship was completed, he visited the metropolis, with a view to further improvement in his trade; and, while there, he usually attended the truly evangelical ministrations of the late Rev. W. Romaine, of whose sermons he was accustomed to speak with peculiar pleasure. Mr. Parry had learned not to make provision for the flesh to fulfil the lusts thereof; and hence the surrounding allurements of his situation had no effect on his mind, excepting to make him the more circumspect. Returning into Shropshire, he laboured for some time in Shrewsbury as a journeyman; but at length, having obtained some small loans of money, he commenced business there on his own account, about the year 1765. In this new engagement he resolved, depending on the divine blessing, to make his way by the use of hard labour and strict economy; wherein he was so remarkably successful, that at length he was enabled, not only to be generous to a large extent in

his life, but also to leave behind him a considerable property: so true are the wise man's words, "There is that scattereth, and yet increaseth." No sooner had our friend become possessed of clear profits to the amount of a guinea, than, as he afterwards mentioned, he craved the help of God that he might not fail to make a right use of it; and the same spirit seemed to pervade his future days.

It is believed that he never enjoyed the advantage of a day's schooling; yet he so well employed his naturally good understanding, as to be able to read aloud with considerable propriety, and to manage his concerns without the aid of any other accountant. This good man was for more than 57 years in full communion with the congregational church at Swan-Hill, Shrewsbury, of which also he filled the office of deacon for the greater part of that time. His wife, a very excellent woman, truly a helpmeet for him, was called to her rest upwards of 33 years before him. His health was usually good, till about two years prior to his decease, when a complication of diseases seemed to threaten his immediate dissolution. Special prayer, however, was made by the church to God for him; and it was particularly observed, that, at the precise moment while the united supplication was pouring forth, the Father of Mercies interposed, and Mr. Parry immediately began to recover. But no sooner was he aware of this, than he appeared disappointed, and expressed his alarm at being again exposed to the snares of a sinful world.

His constitution had now sustained irreparable injury, though he was able to return, in a great measure, to his former activity, in which he never relaxed till within a few weeks of his lamented death. At length, loss of appetite, accompanied with considerable pain and debility, compelled him to regard himself as an invalid. He would not, however, discontinue his attendance at the Lord's house while he was at all able to reach it; nor was he, to the last, absent from it more than one whole Sabbath. Tho', from great weakness and shortness of breath, he could say but little, he repeatedly expressed his full acquiescence in the methods of divine Providence; and looked forward to his approaching change with the holy composure of a Christian entered on the precincts of rest and glory. He fell asleep in Christ on the 26th of April, 1816, aged 79.

The deportment of this departed saint was admired, and his removal deplored by persons of all descriptions. Most respectful mention of him was made in sundry sermons preached in Shrewsbury, and the neighbourhood, for the express purpose of improving his death.

The writer cannot but concur in the opinion of those who knew the deceased, that, viewing him in every part of his amiable character, they never saw a man of whom it could be so confidently said, he was "an Israelite indeed, in whom there was no guile." Though he had learned to call no man *Master*, his religious tenets were those usually denominated Calvinistic; and, however fashionable it may be to appugn them as unfavourable to morality, they proved happily instrumental in rendering him the great man he was.

Deeply conscious of his own degeneracy as a sinner, he could never endure to hear any thing which savoured of self-dependence or self-glorying; but, exalted views of the Saviour's person and work, together with the almighty power and freeness of grace, spread thro' his soul a holy confidence, gratitude, and cheerfulness; — and he uniformly preferred those sermons which exhibited the doctrines of grace in their practical tendency, accompanied with close appeals to the conscience. Warm attachment to the writings of the late pious

John Flavel, led him to store his vigorous memory with many of their impressive passages, which, as well as extracts from other authors and preachers, he would often, in conversation, recite, in order to please and edify his friends.

In social prayer-meetings he was used to conduct the part assigned to him with so much simplicity and fervency, and with such a regard to scriptural sentiment and phraseology, that a heavenly unction seemed to attend those exercises.

Mr. Parry was truly a man of business; he well understood the management of trade, and shewed that he abhorred idleness. A stranger to the low cunning practised by multitudes, he carried his Christianity into all his dealings. No man ever knew him to go beyond or defraud his brother in any matter; yet his steady integrity inspired his numerous customers with such confidence, that he generally dealt with them on his own terms which were always equitable, but such as secured him the fair profits of his business.

Humility was another of his distinguishing characteristics. Esteeming others better than himself, he constantly gave precedence to those who were, in all respects, his inferiors; and he considered no office as degrading him, by which he could serve his friends. Remarkable simplicity of manners and well known generosity, exposed him to frequent injury by the misconduct of others; and it has been regretted that, in many instances, he did not shew a greater firmness in resisting unworthy applications. Such was the equanimity of his temper, that all his losses, as he himself has declared, never deprived him of an hour's rest; nor did they ever lead him to relax in acts of kindness and beneficence. If, in our friend, one grace outshone the rest, it was benevolence. Not only were his gifts both large and frequent, as many individuals, and the conductors of sundry religious institutions can testify, — but they were bestowed with such ease and pleasure, that the partaker of his bounty might clearly see it was more blessed to give than to receive. His favours were not circumscribed by any party-considerations; nor did he seek the praise of men, for he has repeatedly given large sums, without allowing it to be known from whence they came. It was his aim to live peaceably with all men; and, by his gentleness and forbearance, he as happily succeeded therein as, perhaps, any man living. If he saw his interference between others to be desirable, he well knew how to fulfil the office of peace-maker. No gloom or sternness was at any time seated on his brow, but, ever lively and cheerful, kind and condescending, he practically recommended the religion of Jesus to all who knew him. No doubt he had his faults, he felt and deplored them,— he confessed them freely, and supplicated the exercise of pardoning mercy; but he had the grace to conceal his failings from the eyes of others. The writer of this Memoir, after having long and carefully observed the deportment of the deceased, feels bound to testify that he never saw in him any thing like a breach of moral duty, or the least offence to the Christian name. In short, his religious principles were uniformly embodied in his conduct; so that, wherever he was known, the testimony respecting him is, If ever there were a Christian, Mr. Parry was one.

His charitable bequests are as follow, viz. —

	£.
To the Salop Infirmary - - -	50
To the (London) Missionary Society - - - - - - - - -	1000
To the British and Foreign Bible Society - - - - - - -	100
To promote Itinerant Preaching in the County of Salop - -	1000
Towards the Education of Young Men for the Ministry - -	400

And the residue of his personal estate, so far as applicable to charities, to be divided between the four latter objects, in the above proportions.

THE CASTLE OF BIGOTRY.

In the course of my reading, I took up the blood-stained history of the reign of Queen Mary, which I perused till a late hour in the evening, with that deep interest and avidity commonly excited by tales of horror.

On retiring to rest, the scenes therein described recurred to my imagination, invested with a seeming reality; and my distress became so great, that methought I hastened from the dismal exhibition to the borders of a shady grove. Here the historian stood before me, and we entered into conversation respecting the origin of ecclesiastical tyranny; and, on his mentioning the *Castle of Bigotry*. I requested he would favour me with a description of the building, and its gloomy proprietor. He accordingly sat down beside me, on the broken shaft of an ancient pillar which had fallen from a neighbouring abbey, and, with a pensive aspect, thus began:—

"In a once populous and delightful plain, celebrated by ancient historians as a terrestrial paradise, stands the *Castle of Bigotry*. The surrounding scene, formerly so lovely, now wears a hideous aspect. The climate is alternately subject to the extremes of heat and cold; and the scanty vegetation which here and there speckles the barren waste, sickens and dies, scarcely tasted by any living creature. Through the whole soil are traces of those fires which, from time to time, have been fed with human victims; and, in various directions, the smoke of the newly-kindled pile is perpetually ascending, from which issue the piercing shrieks, mingled with the fervent prayers of expiring martyrs, re-echoed from the gloomy walls of the castle, and the dreary mountains which environ the dismal scene. Adjoining the castle stands an extensive forest of blasted yew. Most of the surrounding mountains emit a sulphurcous vapour which obscures the atmosphere; and many of them blaze with a fierce volcanic flame.

"Such is the region where bigotry maintains his strong hold. The castle, which occupies a vast extent of ground, was erected at various periods. Those parts which are most ancient are fallen much into decay; but none are entirely demolished. Several of the recent additions bear on their portals the names of those who have contributed most largely to establish the throne, and extend the dominion of Bigotry; among which the name of MARIA I. REGINA, is eminently conspicuous. The castle is surrounded by a deep moat, across which there is a single draw-bridge leading directly to the principal gateway, which is strongly and jealously guarded. It was long (continued the historian) before I could obtain admittance within the castle, till by assuming a pilgrim's habit, and learning the watch-word of the day, which was SHIBBOLETH, I succeeded.

"The moment I had entered, the massive iron doors clanged together with the noise of thunder, and a shock like that of an earthquake, producing long and frightful echoes through the intricate avenues of the building. The light of Heaven was everywhere almost excluded; and a few glimmering tapers thinly scattered, served to direct my steps, and to display the horrors of the place. After passing through many a winding cloister, in the cells of which I heard, alternately, the fervours of fanatical devotion, and the sighs and groans of miserable men, I was met by a monk, who, taking me for one of his fraternity, reminded me that

the hour of convocation was at hand; and accordingly led me to the grand chamber, where the solemn assembly was to be convened. At the eastern extremity of this chamber stood a throne of uncommon height and splendor, guarded by a strong iron railing. On each side of the throne two enormous tapers burned, and before it was placed a crucifix of wood, composed of innumerable splinters (by which I suppose it was deemed a relic of the true cross) and bearing a golden image of the Saviour. The effect of the whole was very similar to a Romish altar-piece. On each side of the chamber were ranged the statues, busts, and portraits of eminent zealots; among which was a splendid statue of *Bishop Bonner*, whose embalmed remains were deposited at the foot. By this time the chamber was crowded with those devotees who had been summoned to the convocation.

"The motley group exceeded all description. Here were assembled Papists, Mahometans, Jews, Heathens of every idolatrous faith under Heaven, Episcopalians, and Nonconformists; some of every religious sect and denomination. And now their dread monarch appeared, and ascended the throne. He was very old, but not venerable. His forehead was contracted into a thousand wrinkles, his eye-brows were exceedingly prominent, and, beneath them, the glance of his small fiery eye shot like a malignant meteor. His cheeks were deeply furrowed, and much flushed and convulsed with the continual ferment of violent passions. His lips were peculiarly expressive of moroseness and cruelty; and a short grisly beard heightened the savage effect of his countenance. He was clothed, on that occasion, in the habit of a Jesuit; and on his head he wore a pontifical mitre. His right hand rested on the statute-book of his realm, and in his left he grasped a crosier, entwined with serpents. — Every eye in the assembly was now steadfastly fixed on this tremendous personage; and I expected he was about to make an harangue, when, lo, upon the waving of his hand, the whole assembly put themselves in a posture of the deepest abasement! some prostrate on the ground, some kneeling, others standing, according to the custom of each individual. At this disgusting scene," continued the historian, "I was betrayed; for, instead of joining in the homage of the abject crowd, I turned my back on them with an air of contempt. All was now clamour and confusion; and I was instantly seized, and dragged to the torture."

On his pronouncing these words, I began to realize the horrid sequel, together with those scenes I had been reading of the preceding evening, and in the utmost terror and distress awoke.

A CHRISTIAN.

THE CHERRIES;

OR,

BEAUTY AND SWEETNESS CORRUPTED BY A WORM.

"WE are sinners by the corruption of the heart; and it is a fatal mistake to suppose we are so only by the commission of sin. Our guilt does not begin to exist when it is brought into action, but to appear; and what was always manifest to God, is now become so to ourselves and others." — *Adams's Private Thoughts, p.* 49, *Th.* 1.

The three pounds of cherries which I bought in France for a sixpence, were as fine as ever hung from a bough. They were beautiful, large, and deliciously sweet as could be desired; indeed they seemed excellent cherries. Having been sometime at sea, and the heat of the season great, they were doubly refreshing, and I enjoyed them much; till carelessly opening

one, what was my surprise when, instead of a florid, fresh inside, it was of a dirty brown, with a cavity, the recess of a maggot! — a real worm, which seemed to enjoy its retreat much, and was not a little disturbed by my intrusion. Disgust gave way to astonishment and meditation. The former soon subsided; the latter produced the following thoughts: —

I had almost exclaimed, Ah, thou pretty fair thing! deceptive beauty, how hast thou sported with one of my senses, and beguiled the other! True; in thy appearance not the smallest room was left for suspicion to the most critical eye; and in thy juicy sweetness, there was every thing to please a luxurious palate; but, alas, a worm preyed on thy heart, and soon would have sullied thy rosy bloom! yes, and rendered thee deservedly disgusting, who wert but a little while since imposingly beautiful!

I will be instructed by thee, and learn not to be deceived by appearances in general. I will be cautioned by thee not to be misled by the fair outside of false, self-interested friends, who may smile on me in prosperity, and offer their aid when not required. I will remember thee, and fear they also may have a worm at the heart.

This lesson is highly needful; though I would not entertain general mistrust of mankind, yet would I prudently, fairly watch and give time for the worm to make its appearance (if there is one) before I press them to my heart.

To my heart did I say? Yes. Some have been twined close there by the cord of my affections, and enjoyed my friendship in a moral sense. We wished to please, and seemed mutually pleased; but a worm, — a selfish worm gnawed the core, and dissolved the union, I have reason to think, of the bad cherry!

Others of my acquaintance have become dear to me by a closer tie than morality, — by a profession of Christianity. They have compassed all the rounds of formality; and with solemn face and deportment most grave, seemed, but only seemed, what they ought to have been. When I have heard them converse on divine subjects, pray with devotion, fervency, and tears, and witnessed their rigid discipline and self-denial, I have been almost certain of their state, and pronounced them ripe and good cherries. As I have been deceived by my cherries, so with them even more so, when I have heard them ridicule their own former sanctimonious life and conduct, count prayer a burden, and a religious life melancholy. When I have seen them join hands again with haters of God and godly men, and become despisers of religion, thus turning their backs on Christ, and rushing forward to eternal ruin, I have to my sorrow cause to recollect the bad cherries, and to lament that the base worms of lust, pride, and love of the world, destroyed their spiritual beauty.

The whole of this circumstance is highly calculated to teach me humility and circumspection. Alas, I may be garnished over with a form of godliness, just enough to deceive my fellow-men. But I will put the question home. At times do I not suspect myself, and fear, from well-grounded reasons, that my heart is not right with God? Do not many parts of my life, public and private, convince me that my heart is corrupt and filthy? — that there is a worm there, — a worm living where grace should, manifesting the very opposite of Christian love?

The lamentable difference between my heart and the cherry (or more properly cherries, for at least one-third of my quantity were spoiled by worms) is, that not only one worm resides in mine, but a family, — "a legion;" for they are as many as their names are various; evil propensities, unmortified lusts

and appetites, anger, pride, self-complacency, love of the world, discontent with the government of God, carelessness about my own soul and the souls of others, and lukewarmness in the cause of Christ; in short, the whole catalogue which Paul enumerates. What a mournful description! It is so; but I remember what an old experienced soldier says: — "We that are in this tabernacle do groan, being burdened." Yes, burdened; that is exactly *my* case. I feel all these sins not my element, but a load; they oppress me, and mar my spiritual comfort, and cloud my evidences (at times) of becoming a partaker of the heavenly glory. I was going to call myself *presumptuous* for such a hope; but, blessed be God, I know I have passed from death unto life, because I hate sin, and yet, from the corruption of my nature, commit it; and I love Christ, though not with that fervency which becomes one for whom he died. I look to him to destroy the worms, to come and dwell in my heart himself, and actuate all my conduct by his blessed Spirit; I desire to take him as my example in all things.

How did the worms get into the cherries? is a question natural enough. Without assigning a philosophical reason, suffice it to say that, during their growth, the rudiments of the worms were deposited in circumstances favourable for their arriving to maturity: so with those in my heart; they were transmitted from the first man to me, and have grown rapidly.

All the art and prescriptions of the curious and learned cannot remove them. There is only one medicine and one Physician. The Physician's name is the Lord Jesus Christ, and the medicine is his precious blood, which he shed, that it might be poured on the hearts of sinners infected with sins, to save them from the fate of my cherries which I cast away.

To be infected with sin is the most alarming and obstinate of all diseases, and requires a Physician of infinite wisdom and power. Blessed be God, our Bibles point out a Physician in Gilead, and a sovereign balm for every ill. It is truly lamentable to turn over the pages of history, and read the account of thousands who, trusting the opinions of others, and leaning on their own understanding to effect a cure, have perished at last, after spending a long life in these fruitless attempts. Millions have used the nostrums of Mahomet and the Pope to their utter destruction; and how many do we every day see going about to establish their own righteousness, preferring their own abilities to those of the great Healer, fancying they are effecting a cure, while in fact they are ruining themselves! So confident of their power and skill is another set of men, who think it proper to assist Jesus in his work. They allow him to do so much, but they must do something. Quackery, in a moral sense, is certainly most pernicious, and the very pest of society; but in a spiritual view, superlatively dangerous, for precious souls are cheated and destroyed. It interferes with the office of Him who is mighty to save; for we find he complains on this very account: — "Ye will not come unto me that ye may have life." And in another place he asserts his prerogative: — "I am the Lord that healeth thee."

How wonderful that all diseased souls do not hasten to him, since in him is their help found! He heals all manner of diseases. On the darkened eye-balls he pours the visual ray:

> "The deaf do hear, the lame the crutch forego,
> "And leap, exulting, like the bounding roe."

Thus can he cure; and has declared in the most plain terms, without him we can do nothing; and does not daily experience con-

vince us of our incapacity to keep, regulate, or purify the heart? Then let us run quickly to Jesus, as people do for relief in trouble, and knock by prayer and supplication. He will hear,—he will cure. He has promised to hear. His office and delight is to make the sick whole. The self-righteous, the self-opinionated, and self-sufficient, he came not to save. Such as come to him, crying "Lord, save me, or I perish," are the objects of his particular regard; them he hastens to redeem.

He differs from all other physicians, in making his patients *rich* from the treasures of his grace, *strong* by his own strength, and *honourable*, by allowing them to bear his name as a proof of the cure. His mode of curing will be an eternal wonder. Love is his motive, for he has no interest. By his blessed Spirit the poor soul is led to see his malady; he directs him to Christ, the sacrifice for sin, and enables him to embrace him as a Saviour. It is, and will be an eternal mystery, "God in Christ reconciling the world unto himself, not imputing unto them their trespasses;" but through him viewing them as clean, without spot or wrinkle, or any such thing. It would fail me to say what this Physician has done, is doing, and will do. His love exceeds our conception; for all who are cured by him are certain (having his promise, which is like himself, immutable) of being where he is, to behold his glory, and of reigning with him for eternity. He has indeed left on record sufficient testimonies of his love to man; and declares, "I have no pleasure in the death of the wicked, but rather that all should come unto me and live." — "Him that cometh unto me I will in nowise cast out." Here is comfort for the most wretched, abominable, and filthy! Jesus does not ask you how long you have tried your own remedies, nor accuse you of disrespect in not first applying to him. No, no, the door of mercy is open, and you are welcome. He says "I *will* heal your backslidings; I *will* love you freely." Would any one ask more encouragement, or look for kinder invitations? Go then, — go quickly; apply at once, because death may soon place you beyond the sound of mercy. To-day, therefore, attend to his gracious words, and fold them up as a sweet portion, worthy of being constantly carried in your bosom. "Come unto me all ye ends of the earth and be ye saved, for I am God, and beside me there is none else."

A PHYSICIAN.

REFLECTIONS ON THE SEA.

[*Concluded from p.* 299.]

On the *usefulness of the Sea* many philosophical remarks might be made; but I shall wave them, and only consider such as are most obvious.

1. *It is used for the benefit of health.* — The salutary effects of sea-bathing, drinking sea-water, and a sea-voyage, in many diseases, are too well known to need any enlargement. Indeed, these remedies when skilfully attended to in the early stages of some disorders, have, by a divine blessing, restored to health when other means have proved ineffectual. And where there has been no disease, but only a weak habit of body, a short residence near the sea, and partaking the benefit of its breezes by sailing on it, have restored to vigour. Let then glory be rendered to the great Physician who has made the ocean, as it were, a mineral bath, in which, as formerly in the pool of Bethesda, the weak became strong, and the diseased whole.

2. *The Sea provides multitudes with food and employment.* — Nothing can better explain this than the following quotation from Bishop

Horne: — "Within the bosom of the sea are contained creatures exceeding in number those that walk and creep upon the land. The ingenuity and industry of man have found means to draw forth these inhabitants of the water from their deepest recesses. And while they afford to some an agreeable variety of wholesome food, they support multitudes of others, whose employment it is to catch and convey fish. This is a livelihood healthy, honest, and carried on in peace and quietness, affording those who are engaged in it continual opportunities of beholding the works of the Lord, and his wonders in the deep. Persons of this occupation, men of good sense and integrity, were chosen by Christ, as he himself expresses it, to become 'fishers of men,' by casting abroad the evangelical net, and preaching the Gospel to various nations."

3. *It conveys the blessings of Commerce.*—By the construction of ships and the art of navigation, very distant nations have formed commercial connections, which have produced various and valuable exchanges and purchases. Thus, by voyages, very remote islands and countries have been discovered, and the natural productions of nations conveyed to each other; and so their inhabitants sit at home and feast upon the richest foreign productions. All this is enjoyed while the superfluities of their own commodities are disposed of advantageously to each other. Well may the Psalmist cry out in admiration, "There go the ships;" for such a large vessel with all its conveniences, bearing so heavy a burden when full of men, and yet sailing against wind and tide, is perhaps one of the greatest masterpieces of human contrivance.

From these views of the Ocean and its advantages, we may make the following serious reflections:—

1. *Learn to admire the works of the Lord, and his wonders in the deep.* — In the various instances already given, and many more which might have been mentioned, the Lord displays his omnipotence and beauty respecting the ocean; and there are many wonders in it that will never be fully known. But there is one thing which particularly shews the power and goodness of God; for where the sea is most deep and liable to frequent storms, there are generally the strongest and highest shores to confine the impetuosity of the ocean. This is the case in many parts of the Indies, and in some of Europe, which shews that God can controul the great deep as easily as a single drop; for it is said in Isaiah xl. 12, "He measures the waters in the hollow of his hand." In paintings and engravings we have very striking sea-pieces, which those who have never made a voyage may admire, but those who have been eye-witnesses of such scenes are best acquainted with them. We have a short but beautiful description of a ship in distress, in Ps. cvii. from verse 23 to 32. Those who have been in a storm, and been delivered, know the justness of the description.

2. *Be grateful to the Lord for the blessings of the ocean.*—As the sea is made to contribute to the luxuries of the rich man's table, and to pamper epicures, it is to be feared many such never feel gratitude for what they thus partake of; and as to the poor, but few of them can purchase many of the productions of the sea; it remains, therefore, that it is by the middle rank chiefly that God is acknowledged *the Lord of the Seas;* and even amongst them, believers alone are truly thankful. In a national point of view, as Great Britain has such a decided superiority in its navy, and its traffic on the seas, the inhabitants of it are under the greatest obligations to God for such advantages. Of us it may be justly said (as in Ps. cxlvii. 20.) 'He hath not

dealt so with any nation. Praise ye the Lord.'

Lastly, *Pray, and use the means, that the Gospel may have a wider spread.* — As peace is now settled, and an extensive commercial intercourse carried on by us, we may be instrumental in spreading the Gospel to a very large extent; but, for that purpose, missionaries must be conveyed on the mighty waters to many different and distant regions. As most of these will take up a considerable time on the voyages, a great expence must be incurred. Those therefore who desire to promote the salvation of their fellow-mortals, should not only pray for missionaries, but contribute liberally towards the necessary heavy expences attending them.

I shall conclude with some additional remarks, in the words of a modern writer:—"The world may be compared to a sea, and our life as a voyage on it. We may set out with a still sea, and a fair sky; but cares and afflictions, like storms and tempests, will come either to punish or to prove us. When thus tried, if we are enabled to come by faith and prayer to Christ, and say 'Lord save, or we perish,' he will arise and rebuke the sea, and there will be a calm in our conscience. And when believers die, it will be with them as it is recorded in Rev. xxi. 1. 'The earth passed away, and there was no more sea.' Then all their tossings and agitations will be over, and they will be in the haven of rest for ever and ever.'

Buckingham. G. G. S.

SANCTIFICATION.

Thoughts on Heb. xii. 14.

The religion of Jesus is "a doctrine according to godliness." It is not a system of speculative truths; but of facts, doctrines, and promises, which are divinely intended, and admirably calculated to sanctify the heart, purify the passions, and reform the life. If men were chosen in Christ before the foundation of the world, it was that they should be holy and without blame before him in love. If they are, by the blood and Spirit of Christ, delivered out of the hands of their enemies, it is that they may serve him, without fear, in holiness and righteousness before him all the days of their life. There is forgiveness with God that he may be feared. The love of Christ constraineth us to live, not to ourselves, but to Him who died for us and rose again. The faith which instrumentally justifies us before God, works by love, purifies the heart, and overcomes the world. This is the love of God,—that we keep his commandments. He that hath the hope of the future happiness of his nature, purifieth himself, even as Christ is pure. Similar is the tendency of the promises of the covenant. Having these promises, saith St. Paul, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. While believers are graciously delivered by the substitution and death of Christ from the curse of the broken law, they remain the subjects of its divine authority, as the standard of their sanctification, and the rule of their life and conduct. The command of our God is "Be ye holy; for I am holy.—Thou shalt love the Lord thy God with all thy heart; and thy neighbour as thyself. — Be ye perfect, even as your Father which is in Heaven is perfect. — Follow peace with all men; and holiness, without which no man shall see the Lord."

The writer of this paper has been led into this train of thought from the perusal, the other week, of the exposition of the verse last quoted (Heb. xii. 14*) in "The Poor

* We subjoin the whole passage, which contains in itself the best refutation of its contents. Ver. 14. "I wish the Reader to look at this verse by itself, as so much perversion hath been made of it, that it

Man's Commentary," by the Rev. Dr. Hawker. "To follow peace and holiness," is, in this good man's view, to follow Christ "with all men;" that is "with the whole body of the church to follow Christ," who is both the peace and holiness of his people, and 'without which no man shall see the Lord.'

It is truly distressing to behold the human mind thus warped by the love of system, and constrained to do violence to every legitimate canon of interpreting the language of the holy Scripture. Would the poor man (for whose benefit the benevolent author has composed his work) who has never read any book but the Bible, would he, on reading these exhortations, put such a meaning on them? — would they not much rather bring to his recollection the words of David (Ps. xxxvi. 14.) "Depart from evil, and do good; seek peace, and pursue it:" — the words of St. Paul (Rom. xii. 18.) "If it be possible, as much as lieth in you, live peaceably with all men;" and (chap. xiv. 19.) "Let us therefore follow after the things which make for peace; and things wherewith one may edify another." The exhortation and command, "Follow holiness, without which no man shall see the Lord," would naturally awaken in his mind such Scriptures as these (2 Tim. ii. 22) "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart;"—(Eph. v. 25—28.) "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish;"—(Rev. xxi. 27.) "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life."

I would ask the worthy author, Whether an expositor be warranted to deviate from the plain and ordinary meaning of the words of the Holy Ghost, without assigning a sufficient reason for the deviation; and in the same manner to impose upon them any sense which his own fallible mind may suggest to him? — How would he relish such liberties with his own language?

I would ask him further, Whether, on reading the whole paragraph, it does not appear to have been composed in a hurried and careless manner, and to contain expressions of a very dangerous tendency? Does the author mean to insinuate, that because all men have not faith, that all men who hear the divine record (1 John v. 11) are

demands this attention. *Follow peace with all men.* What peace? If it be supposed to mean the peace of God in Christ, or Christ himself, who is our Peace, — this cannot be a mere precept directed to all men; for all men have not faith; neither do all men follow peace, or Christ; neither is this Scripture addressed to all men; but to the Church, who are supposed to be following Christ in the regeneration. — *And holiness.* What holiness? Not, as some have supposed, holiness in the creature, for there is none holy, no, not one. And, moreover, it would be in this sense, a precept to *follow it*, and not as if possessing it. The latter part of the verse, in my view, explains the whole, when it is said, *without which, no man shall see the* Lord. Now, the uniform language of scripture is, that without Christ there can be no peace with God; neither any approach to God, but in the holiness of Jesus. *No man*, saith Christ, *cometh to the Father but by me.* (John xiv. 6.) And our entrance into the holiest, is by the blood of Jesus; and in him we have boldness to enter. (Heb. x. 19, &c.) Christ, therefore, is our peace, by the blood of his cross; and *through him we have access by one Spirit unto the Father.* (Col. i. 20. Ephes. ii. 18.) Hence the Church (and it is the Church all along in this Epistle which is spoken to) is called in one whole body to follow Christ, who is both the peace and the holiness of his people; and *without which, no man shall see the* Lord." (1 Cor. i. 30. Heb. vii. 26.)

not bound by the authority of God to receive that record as a true and faithful saying? Are the limits of the divine law not to exceed the moral powers of our fallen nature? "Because there is none holy, no not one," doth the righteous Governor of the world lose his authority to require of man "to be holy as he is holy?" Does the author mean to insinuate, that believers possess holiness in Christ, their head, in such a manner as to make it to cease to be incumbent on them to follow holiness (internal sanctity) to press toward the mark, that they may become meet and prepared for Heaven? — Perish the thought!

Let me again ask the author, Is he aware of the danger to weak and untutored minds from this manner of speaking? When they see men of name and character arbitrarily impose meanings which no man of a well-balanced mind would impose on the language of Scripture, they are in danger of losing all confidence in the meaning of words; and of viewing the holy Scriptures as a nose of wax, which the commentator may turn in any direction he pleases.

At a period when the doctrines of grace, or evangelical sentiments, are charged with a tendency to sap the foundation of morals; and when, if ever, it becomes the duty of every minister of religion to maintain the eternal and indissoluble obligation of the holy law of God, on all in Heaven, on Earth, and in Hell; and especially, from the additional obligations of the cross, on justified man,— how dangerous is it to weaken the evidence of that obligation, by palpably perverting the meaning of those Scriptures which support it! W. A.

ON THE FORMATION OF A *BRANCH AUXILIARY SOCIETY.*

[A Letter to a Friend.]

Dear Sir, I understand you intend being at B—— to-morrow, at their intended meeting to form a Branch Missionary Society. I trust it will be a good day; you have my very best wishes. — I respect the good people of B—— from my very heart. Depend on it, in this case, they will act worthy of themselves. They *have* done great things, they *will* do great things, and Heaven will bless them. Unquestionably, the Missionary cause is a noble cause. It merits the countenance and support of all persons, of all parties, and at all points. Can any man be unfriendly to this cause, and yet be a friend to the Redeemer, and wish well to his brethren of mankind?

Under God, the Missionary Society has set all Christendom in motion, not for evil, but for good; — not to dispute their points of difference, but to advance the main things in religion, — "Repentance towards God, and faith in our Lord Jesus Christ." If these prevail, the realms of superstition will be shaken; and the kingdom of Satan tremble, and give evident signs of its subversion and overthrow. How idle have been many disputes at home on inconsiderable points, while millions abroad are perishing "for lack of knowledge!" Our minute distinctions, as to party differences, should be consumed and lost in the blaze of holy zeal to do good to all mankind. From the love of Christ, we are bound to make the noblest efforts.

I rejoice to see the whole British nation moved. The Bible Society is an effort unparalleled in all the annals of history!—its engaging beauty, — its rapid growth, — and its benevolent aims must arrest the attention of the world; — compel their admiration, — and constrain them to say, "What new thing is this?"

The Missionary Society deserves a no less distinguished patronage. For, I ask, What is the grand object of the Missionary Society? It is to promote the knowledge of

Bible truth ; — to inspire a just reverence for that holy book ; — to bring men to obey its gracious and all-wise Author ;—and to stimulate attention to that merciful Redeemer who is the sum and substance of the Bible. Then, it follows, the societies are not *rival* institutions. Far from it, they are co-adjutors,—co-assistants, — the one the amiable mother, the other the beautiful daughter, with additional ornaments, and possessing the most lovely charms.

The friends of the Missionary Society are firm and fast friends to the Bible Society. And, we could most devoutly wish that, prejudice and bigotry apart, all the friends of the Bible Society (with Dr. Marsh at their head) were warm friends to the Missionary Society.

If the amiable Doddridge can look down from Heaven, what new rapture must his pious soul experience at seeing the united efforts now making to benefit the poor benighted Heathen! I confess, my dear brother, I respect the good men who are gone forth as Missionaries; I feel that I ought to take my place at their feet. How great is the sacrifice which they make !—How arduous the venture !—What holy zeal must animate their minds ! —I feel myself nothing when compared to them !

Were I to be at B——, with what animation would I urge the sacred subject, and endeavour to make the good people there feel it in all its grandeur and importance. Though I would not say it is the duty of a *poor* man already in debt, to give of that property which, in all legal right, is not his own ; yet I would urge him to be industrious, sober, prudent ; to pay off his just debts, and *then* bring his contribution to this noble cause with a heart flaming with love to mankind.

But all such as *have* it in their power should vie with each other who should do most for the general object. From the formation of this Society, in addition to those already formed, perhaps we may have to date the prosperity of B——, unequalled by any past years that can be named. Let us hope that this town of industry and piety will produce her actual Missionaries, as well as aid the parent institution. Let us hope that from this fertile favoured spot, there will arise missionaries to plant the Redeemer's standard, with lively zeal and determined resolution, on shores the most remote,—in climes the most inhospitable. Let mothers pray for the inestimable blessing,—let fathers glory in the delightful prospect. With my very best respects to good Mr. T——,

I am your sincere Friend, and

A FRIEND TO CHRISTIAN MISSIONS.

ON ITINERANT PLAYERS *IN COUNTRY TOWNS.*

Sir, *To the Editor.*

IN the country town where I reside, a set of strolling players have, at different times, intruded themselves, to the great grief of many of the sober inhabitants, who consider such persons as the occasion of much immorality and extravagance. As it was generally understood that they came with the sanction of the magistrates, no one attempted to prevent them ; and it is but very lately I learned that, except in places where there is peculiar jurisdiction (such as corporation towns) every person who shall for hire, gain, or reward, act any play, or other entertainment of the stage, without first obtaining a license at a general quarter sessions, is, by an Act of 28th Geo. III. cap. xxx. considered a rogue and vagabond, and subjects himself to the penalty of £50. for every such performance.

A recent attempt was made by the manager of a provincial com-

pany to get a footing amongst us, and a place was fitting up for a theatre; but by stating to him, that if he presumed to act without a license from the sessions, an information would be laid against him, and the penalty enforced, his plan was abandoned, and the threatened evil prevented.

This statement is made with the hope you will insert it in your widely-circulated Magazine, from an idea that, if it were generally known, many of the friends of religion and morality, in various parts of the country, would exert themselves to oppose these *illegal* theatrical exhibitions. In any place threatened with the introduction of this mischief, every individual has it in his power to prevent it, by sending to the manager a notice of his intention to lay an information before a magistrate in case he persists; which notice I conceive will be quite sufficient to deter him.

It should be distinctly understood, that the consent of one magistrate or more does not license the performance of any stage-plays, or secure the manager from the penalty of £50. I am, &c.

May 1st, 1816. R. S.

No. VII.

AFRICAN COMMENTARY.

Job iii. 9.

Let the stars of the twilight thereof be dark—and chap. ix. 7, *sealeth up the stars.*

Expressions referring to the stars being obscured by clouds, thereby rendering night-travelling both dangerous and gloomy. During five months, when high up in the interior of Africa, the stars were hardly ever sealed up by clouds; so that we could travel with as much facility by night as by day.

Job vi. 15.

My brethren have dealt deceitfully as a brook, and *as the stream of brooks they pass away.*

A weary thirsty traveller in a wilderness knows full well the literal meaning of this text. He hears of a brook a few miles distant, and receives the information with much satisfaction; he hastens to the spot; but, how mortified and disappointed must he feel, when he finds the brook dried up! and particularly so when he observes the channel in some parts still damp, thereby intimating that it has but lately disappeared. Suppose afterwards he falls in with another brook, and drinks with pleasure of its refreshing water, and expects future supplies by travelling along its banks; but probably before the day's journey be half finished, the stream loses itself in sand, to appear no more.

The passage forcibly expresses such an occurrence by speaking of the brook as dealing deceitfully, by raising expectations which it does not satisfy.

Job xxxviii. 25, &c.

To convince Job of his ignorance, God proposes a number of questions for him to answer. Among these, he asks *Who hath divided a water-course for the overflowing of waters, or a way for the lightning of thunder, to cause it to rain on the earth, where no man is; on the wilderness wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?*

To rain in a wilderness wherein there is no man, proves that rain is not the production of man, but of God; but the object of God in sending it to such a land is beautifully expressed, *viz. to satisfy the desolate and waste ground*, &c. which, from its sickly and faint appearance, seems crying earnestly for water; and this longing desire God is represented as satisfying, accommodating the displays of his goodness to the inanimate as well to the animate part of his creation.

J. C.

Obituary.

MRS. MORGAN.

Sir, *To the Editor.*

Mrs. Morgan, sister of the late Rev. Charles Buck, came with her husband to Taunton for the benefit of her health, being in a decline, in August, 1815. The change, however, did not produce the desired effect; for the disease continuing to increase, terminated her life. January 25th, 1816. During her illness, my father and myself frequently visited her; nor can we soon forget the pleasure and the profit which we derived from her interesting conversation. Fervent devotion, ardent love, deep humility, lively faith, cheerful resignation, and holy triumph, shed a lovely lustre around the death-bed scene of this eminent Christian. It was good to be in the room where she breathed her last.

" It was privileg'd above the common walks of life,
Quite on the verge of Heav'n.'

Her thoughts and affections, to use the quaint expression of Mr. Herbert, appeared to be 'all pack'd up and gone.' She resembled (as she once expressed herself to a friend standing by her bed-side) a merchant about to embark for a distant country; his *merchandise* having been exported some time previously. He is now waiting to weigh anchor, and set sail himself. With peculiar pleasure and delight, Sir, she hailed the breeze that wafted her from the shores of mortality. At the period of her death, imagination might have realized the beautiful description by Dr. Watts, in his Lyric Poems, of " The soul's launching into eternity."

—— " She spreads her wings
Wide to the wind; and as she sails she sings,
And loses, by degrees, the sight of mortal things.
As the shores lessen, so her joys increase." —

The following papers were unexpectedly found by her husband, subsequent to her death. — Respect to her worthy brother, so well known, and deservedly esteemed in the religious world; a desire of gratifying her surviving relatives, and of preserving the memory of departed worth; together with a hope of benefiting your readers, have induced me to request that you will give them a place in the Evangelical Magazine; — by doing which you will greatly oblige yours, &c. R. T.

October 3d, 1813. — What comfort do I find from reading the 27th Psalm, — what blessed promises does it contain; it gives me, as it were, new life! — how full of consolation and encouragement. Surely, the word of God is no dead letter; if it were, it never would be so precious to my soul. *On it* I can trust my everlasting all; — *in it* I can see my sure salvation through Jesus Christ; — *by it* I am daily directed through the intricate paths of life; — and *with it* I hope to meet the last enemy, Death, with peace and tranquillity.

October 15, 1815. — I have this day been hearing two sermons on faith; the one shewing the nature of it, the other exhorting us to hold fast the profession of it without wavering; and now, as in the presence of God, I would wish to examine myself, whether or not I do possess that saving faith in Christ, without which I never can be saved; and here I must try the foundation of my heart by the word of God, " that whosoever confesseth his sins, and believeth in Christ, He is pure, faithful, and just to forgive them their sins," &c. Now I do confess that I feel myself a wretched, lost, undone sinner, without a gleam of hope of being saved by any other means than the blood and righteousness of Christ, which I do firmly rely upon, to satisfy the justice of God, and to purchase eternal salvation for my soul. My faith, I hope and trust, is genuine, seeing it produces in my heart a love to the Father for the gift of his Son, — a love to the Son for so great a redemption, — and a love to the Holy Spirit for his communicating and sanctifying influences. I have, indeed, to lament that my love to th Lord for so great a blessing as the

salvation of my soul, is so languid; but I hope it is sincere. I not only believe in the blood of Christ, but I also believe in the promises of Christ, that as He has given me faith to apply to him for the pardon of my sins, he will give me grace to persevere in the path of duty to the end of life. I feel, alas! an awful propensity, at times, to backslide; yet he has mercifully kept me hitherto, and I doubt not but he will keep me the few short months longer I expect to be in the flesh, for he has promised that none of his sheep shall perish, neither shall any pluck them out of his hands. I do firmly believe that Jesus has died for my sins, and that I shall surely be with him one day in glory; for "He hath made with me an everlasting covenant, even the sure mercies of David."

November, 1815. — And could I view death with such composure when in good health, and immersed in the cares of the world, as I was when I wrote the above few lines! How does he appear to me now, that I stand on the verge of Jordan waiting his approach? Blessed be God, not as an enemy, but as a friend, sent to convey me safely over the river, and land me safe in my heavenly Father's kingdom. Blessed be God, who has taken away the sting of death.

"If sin be pardon'd, I'm secure," &c.

How precious then to my soul ought Jesus to be, who has redeemed me with his own precious blood, pleads my justification before an holy God, and will finally present me pure and spotless before his heavenly Father's throne. Blessed be God for that assurance of faith which affords me such comfort, now that the awful prospect of death is continually before me. Oh, that I could but honour and glorify Him as I ought, while in this frail tabernacle! Although I cannot praise him as I would, yet I rejoice to think I shall soon drop this mortal body, and my spirit will ascend to those realms of bliss where my songs of praise shall begin never more to end.

"O glorious hour; O bless'd abode,
I shall be near and like my God!"

What an honour for such a sinner! nothing but strong faith can realize such felicity.

MRS. ANN MOFFATT.

On the 12th of last December died Mrs. Ann Moffatt, wife of J. M. Esq. late of West Ham, in the county of Essex, in the 73d year of her age. This good lady was a remarkable instance of God's great power and goodness upholding and enabling her to bear with fortitude, resignation, and Christian patience under the most excruciating bodily pain, even mental derangement, for a period of four years without a murmur, only earnestly praying to God, from morning till night, to release her from her melancholy state of affliction and pain.

A. H.

RECENT DEATHS.

June 17, 1816, died, at an advanced age, the Rev. John Crosse, M.A. upwards of 30 years vicar of Bradford, Yorkshire. He continued the duties of his office, though he had been blind for several years. He died exceedingly lamented by the whole parish, and by all his neighbours.

On June 27th, 1816, died, in the 70th year of his age, the Rev. John Thomas, pastor of the Independent church, at Cam, Gloucestershire; at which place he had laboured for 40 years. He preached with his wonted energy till within about a fortnight of his decease.

July 2d, 1816, died at Winslow, Bucks, Mr. T. Yeates, Gent. He died, as he had lived, an eminent example of the power of genuine Christianity, and a witness to the truth of that faith 'which is the substance of things hoped for, and the evidence of things unseen.'

On July 16th, 1816, died, the Rev. Christopher Pain, of Forest Green, Gloucestershire, in the 47th year of his age.

On the 6th of August, died, aged 31, at Tunbridge Wells, Mr. Benjamin Neale, son of the late James Neale, Esq. of St. Paul's Church Yard; who will be long remembered for his generosity in the cause of God, and his liberality to the poor. The death of this young man is a great public loss, as his eminent piety, sound judgment, and ardent zeal, gave promise of long and extensive usefulness.

Miscellanea.

LUTHER'S BIBLE.

[Extracted from an elegant Work, just published by Mr. Ackerman, written by Mr. Fred. Shoberl, entitled "An Historical Account of the House of Saxony; with a Memoir of Leopold G. C. Frederic, Duke of Saxony, Prince of Saxe Cobourg," &c. Price 7s. 6d.]

THE last important undertaking of this great man (Luther) was an improved edition of his Bible, which appeared in folio, in 1541.

In a note, the author gives us this remarkable information:—'The most common editions of this version are those printed in what is called the Canstein Bible-Office, in the Orphan House, at Halle, founded by a Baron Canstein, who died in 1719. These Bibles are printed with standing types, that the books may be afforded at a lower price. The 230th edition appeared in 1804; and as each edition consists of 5000 copies, this institution had, up to that time, furnished 1,150,000 Bibles. In the 34th edition, which was confiscated, and is now very rare, occurred the same omission which distinguished an English edition of the sacred volume, and made one of the Commandments read thus, *Thou shalt commit adultery.* The copy of this edition, in the library of Wolfenbuttel, cost 50 dollars. Page 81.

ANECDOTE.

[*From the same Work.*]

JOHN FREDERIC, the Magnanimous, 1552, was a great friend to the doctrines of the Reformation. At that period, it was customary for every prince to have a peculiar motto. Frederic's was, *Verbum Dei manet in Æternum* (The word of God abideth for ever). The initials of this sentence, V. D. M. I. A. E. were worn by himself, as well as by all his servants upon their sleeves. While he was attending a Diet, a (Popish) archbishop observed to him, "These letters upon your clothes signify, I suppose, *Verbum Dei manet* in aermel" (The word of God abideth *in the sleeve*) alluding to the lawn sleeves of his own order. 'No,' rejoined the prince sharply; 'they mean *Verbum diaboli manet in* archi-episcopis.' The word of the devil abideth in archbishops.

THE CLERICAL HYPOCRITE.

[*From the same.*]

ERNEST, the Pious, founder of the modern house of Saxe Gotha, in 1640, found the people in a state of the grossest ignorance: his first care, therefore, was to reform the church and establish schools. He obliged all persons to send their children to these schools at five years of age; and such was the success of his regulations, that it became a common saying, that 'the boors of Thuringia were better educated than the gentry of other countries.' He also formed the plan of publishing the Bible with notes, composed by as many Protestant writers as there are books in the Old and New Testaments; which has always been in high esteem, under the denomination of the *Weimar Bible.*

The duke carried about with him a list of the curés and schools, with their ministers and masters. Passing through a village, he entered the minister's house, inspected his library, and perceiving his Bible covered with dust, he put a gold ducat at the beginning of the book of Revelations, unobserved by the divine. The following year, he paid another visit to the same priest, and enquired concerning his method of reading the sacred volume. The minister told his Highness, that it was his practice to read over the whole Bible every four months, together with the critical observations; and that he spent some hours every day in the study of a particular book, and in perusing the best commentators who had written upon that book. His Highness then took up the Bible, opened it, and to the no small confusion of the clerical hypocrite, found the ducat where he had laid it the preceding year.

Review of Religious Publications.

Facts and Evidences, *on the Subject of Baptism, in Three additional Letters (being the 4th, 5th, and 6th) to a late Deacon of a Baptist Church; with an Introduction, containing additional Letters to the Editor of the Baptist Magazine, in Examination of Dr. Ryland's Candid Statements. By the* Editor of Calmet's Dictionary. 8vo, *Price* 3*s*.

Our favourable opinion of the former part of this work, the first three letters, to which the present pamphlet is additional, was presented to our readers in our last volume, pp. 370, 417. Those letters have not yet received any answer, though that favour was strongly solicited; nor do we expect that any thing which can deserve the name of an Answer will soon appear. The facts will remain facts—and the evidences will remain evidences — not easily controverted, and certainly not easily confuted.

In the Introduction, the author defends the evidence he had derived from ancient ecclesiastical representations, in sculpture or picture. These independent and unequivocal witnesses the editor of the Baptist Magazine endeavoured, with all his might, to depreciate, and in a passage which some have considered as completely unintelligible. The present writer takes fire at the charge of intentional indecency; and asks, Why the very same figures should be thought chaste and decorous in *Robinson*, when supporting the cause of adult baptism, but the contrary in him, when enquiring into the history of baptism at large. He affirms that Christian baptism always included *pouring*, and that the convert was always baptized *naked*: and if any one asks, '*Why, Sir, would you have us*——? The question is not *What I would have*?— or *What any man living would have*?—The question is simply this — *In what state did the primitive Christians receive baptism!* The answer MUST be — NAKED.' He argues, therefore, that 'if persons profess punctual and scrupulous adherence to the original form of this positive institution,' every *iota* ought to be complied with. The Baptist, on his principles, is not to enquire, *why*?—or *how*?—his compliance must be exact: and if the primitive Christians baptized *naked*, by what authority do modern Baptists apply the ordinance to persons *clothed*! 'Do *you* know (he asks) what is *proper*, better than the institutor of this rite? Do *you* undertake to correct the institutions of the divine Saviour? —to *improve* them?—to *qualify* them? You talk of *decency*, — did not HE know what was decent?' It will not be easy to answer this, or to justify the alteration; seeing that the primitive Christians washed their *bodies* with pure water, while the modern Baptists only soak their *clothes*.

The author next presents us with *additional considerations*, in support of the distinction insisted upon in his former letters, and which we judged to be very important and conclusive, between the terms OIKOS, *house*, in the sense of *family*, and OIKIA, as including *family* and *slaves*, as defined by Aristotle; and here he replies to the objections of Dr. Charles Stewart, sent to this Magazine, but transferred, with the writer's leave, to the Baptist Magazine; in which they appeared, with a well-written paper on the same side, by a writer under the signature of *Trophimus*. The arguments of these writers are fully and ably investigated; but the reasoning is too critical, and too much extended for the limits of our work. We, therefore, refer to the pamphlet itself, not doubting but those who wish fairly to investigate this important subject, will read it for themselves.

The author next gives us several letters which were in preparation for the continuation of the correspondence with the Baptist Magazine, had the former letters been admitted. Here very full notice is taken of Dr. Ryland's Statements, and the passages adduced by him are critically examined, under the following heads: —'*Baptism*, in the sense of *plunging*, meaning the whole and entire submersion of the person or thing baptized under water;—*baptism*, in the sense of *dipping*, meaning the *partial* covering, or immersion of the person or thing in water;— *baptism*, in the sense of *overwhelming*, meaning the water, or overwhelming mat-

ter, brought on the person;—*baptism*, in the sense of *staining*, meaning a different colour put upon a thing from what it had before;—*baptism*, in the sense of *pouring*, meaning the descent, or affusion, of a considerable quantity of water;—*baptism*, in the sense of *sprinkling*, or the affusion of a small quantity of water.' The author has displayed, in this part of his work, the most laborious research; and his observations well deserve the careful perusal of the learned, on both sides of the question. He closes this part of his performance by saying, 'Now, let Dr. Ryland triumph in the incautious and unfounded concession of Dr. Campbell, "with what appetite he may;" it is clear that *his own quotations* do not support his hypothesis,—*his own list* of passages furnishes three to one against him; but had the collection been extended, as he knows that some of his adversaries have extended it, and as it may be honestly extended, the proportion would have been, as far as I can judge, about one in ten *for* him, in the sense of *plunging*, and nine out of ten *against* him, in such other senses as appertain to the term.'

[*To be concluded in our next.*]

Elements of Evangelical Religion: *Lectures delivered before the Christian Philological Society, in which several important Differences between Modern Arminians and Calvinists are impartially considered, with a View to promote Mutual Forbearance.* *By* Nat. Rogers. *royal* 12*mo*, 7*s*.

Of all the enquiries that can interest the mind of an intelligent and accountable creature, none surely can be more interesting than this—'What is truth?' Let this enquiry be the offspring of Devotion, and the subject of it will naturally ask, 'Where is truth to be found?—how shall I obtain it?—and when obtained, how shall I best demonstrate its influence upon me, and my decided attachment to its sacred cause? To all those who have entered into this path, the voice of Truth will say, 'This is the way, walk ye in it!'—and to all such devout enquiries, the Saviour speaks, 'Ye shall know the truth, and the truth shall make you free.' The result, therefore, is morally certain.

We have a case that most happily illustrates these remarks, in the respectable author of this publication. Of the subject of these Lectures, he states, — 'From the first hour of its awakening my attention, it was never absent from my thoughts. I read every thing that came within my reach; I enquired of all who could give me information; truth, and truth alone, was the object of my pursuit; and whether it agreed, or disagreed, with my former vague surmises, or with this or that particular system of men, was to me of no consideration. Truth I was in quest of, and truth I was determined to follow, wherever it should lead me. The studies therefore, which have led me to these conclusions, I esteem the most valuable that ever engaged my attention.'

We rejoice in every such instance of candid enquiry, of honest investigation, of a mind ready to snap asunder any Sectarian trammels that oppose its best interests and highest hopes; and while we congratulate Mr. R. on the result of his enquiries, we most heartily recommend his example to the imitation of all others, who are in similar circumstances.

Of the design and execution of this work, we think most favourably. It contains three Lectures—On the Death of Christ, considered as a Sacrifice for Sin—The Necessity of Divine Influence, arising from Human Inability—The Work of the Holy Spirit in Conversion; accompanied by copious notes, from the most able of modern authors, to substantiate the opinions the worthy Lecturer had advanced in the course of his labours; and of these labours we cheerfully report, that the independence of thought, the solidity of argument, the candour of spirit, and the practical tendency that pervade them, are such, as entitle the author to the good will of the critic, and the thanks of the Christian.

If we are obliged to dissent from Mr. R. in a few instances, it is rather to the phraseology, than to the sentiment. The converse of here and there a proposition also, does not appear fairly stated. The apparent abruptness (not to say bluntness) of style, in some places, might easily be amended. Such hints, to a writer whose work contains so many excellencies, will not only be well taken, but well improved.

We much admire the conclusion of the second Lecture: 'Let it never be forgotten, that if God owe us nothing, and we owe every thing to God; if we have lived upon his bounty, and exist, at the present hour, only as monuments of his mercy, to testify his long-suffering forbearance; if our corrupt nature, unholy dispositions, and sinful practices, have justly exposed us to his eternal displeasure, and who among us will say, I am not the man? then if ever we are saved, Grace, grace alone must have all the glory! Then those gracious influences of the Holy Spirit, by which we participate of salvation, are altogether free in their communication. We have nothing like a title to them. God will do us no wrong if he withhold them; and if he give them, it must be of his sovereign mercy. "By grace are ye saved."

The spirit of candour and conciliation, in page 150, and elsewhere, is highly excellent: it is the quintessence of Christian love. In addressing the faithful hints to a certain class of preachers, in a note at pages 159, 160, the author has our entire concurrence, as to the propriety of them; and we hope they will be duly regarded. Next to the degrading of the person and work of Christ, is that of undervaluing the operations of the Holy Spirit in the conversion and salvation of men.

Mr. R. seems fully aware that his system, and especially his liberality, may excite ill will, and provoke censure; and he should be aware also, that 'Truth finds enemies where it ought to find none.' Let him not fear: his course is truly Christian; and we wish him much success.

It is scarcely needful for us to say to our numerous readers, that we wish this volume may find its way into their hands, and its very spirit animate all their hearts!

The History of the Inquisition, *with a Description of its Secret Prisons, Modes of Torture, &c. abridged from* Philip Limborch. *Introduced by an Historical Survey of the Christian Church, and illustrated by Extracts from various Writers, original MS. &c. &c.* 8vo, *plates*, 13*s*.

As the title of this book is very full, we have taken the same liberty with it, that the editor has done with the original work—we have abridged it; and for the same reason, we think it unnecessarily prolix.

Limborch, the original author, was a distinguished character among the Remonstrants, and professor of divinity at Amsterdam. Though we cannot, consistently with our views of truth, commend his orthodoxy as a divine, we must not refuse to do him justice as an historian. His work on the Inquisition, is in high esteem among Protestants of all denominations; and is the more satisfactory, as it is almost entirely compiled from writers of the Romish Communion. It was condemned, villified, and prohibited, by the Cardinal inquisitors at Rome; but it was well received in this and other Protestant countries, and obtained the warm recommendation of the celebrated Mr. Locke. In 1732, it was printed in English, in 2 vols. 4to, by Dr. Chandler, who soon after incorporated a considerable abstract from it into his History of Persecution, in one vol. 8vo, 1736.

The re-publication is rendered peculiarly seasonable, by the revival of this diabolical institution, under the patronage of Ferdinand VII. and the present Pope. This edition, though considerably reduced in size, appears to us sufficiently minute for general readers; but the additions which bring down the narrative to the present time, though certainly interesting and important, ought to have been thrown into an Appendix, as not the work of same author.

The short introductory view of the church, is well written; but comprehending the history of twelve centuries in less than three-score pages, is of necessity very concise. The book, however, taken as a whole, certainly merits our commendation, as a lively memorial of the practical tendency of that system, which begins in ignorance and superstition, and ends in massacre and murder.

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

THIS is a continuation of that periodical work, in which the Proceedings of the Missionary Society are officially communicated to the religious world, more fully and in de-

tail than in any other publication. The present number contains, Extracts of Letters respecting the South Sea Islands, from the Missionaries at Eimeo; and from the Rev. Mr. Marsden, in New South Wales. In these interesting letters will be found, the detailed account of all the material occurrences since the Otaheitan Mission began to prosper.

The Second Part of this Number, consists wholly of the Letters and Journals of the Missionaries in South Africa. Forty-eight pages are occupied, by the pleasing and astonishing account of the recent revivals in the African stations, not only at Bethelsdorp, where 300 have been added to the church in one year, but in several other places in a similar manner. The perusal of this Number will be highly gratifying to the friends of Missions in general, and particularly to the Members of the (London) Missionary Society.

Thoughts on Universal Peace: *a Sermon delivered on the 18th of January*, 1816. *By the Rev.* Thomas Chalmers, *Glasgow*. 8vo, 1*s*. 6*d*.

In pronouncing on the excellence of this discourse, it is not easy to employ terms of commendation too strong or unqualified. It is the eloquent effusion of a mind possessing peculiar energy, enlightened by the principles of divine revelation; surveying, with deepest commiseration, the direful calamities of war; rejoicing in the suspension of its horrors; apprehensive, from the elements of discord in the state of society, of a renewal of its ravages, yet finding repose in the bright prospects of futurity, presented by the pages of divine promise, of which the text selected is an encouraging specimen:—'Nation shall not lift up sword against nation, neither shall they learn war any more.' Isa. ii. 4. Mr. Chalmers first expatiates on the evils of war; secondly, Exhibits the obstacles which stand in the way of its extinction; and, thirdly, Points out some of the expedients by which these obstacles may be done away. We cannot forbear to present our readers with the following extract:—

'On every side of me I see causes at work, which go to spread a most delusive colouring over war, and to remove its shocking barbarities to the back ground of our contemplations altogether. I see it in the history, which tells me of the superb appearance of the troops, and the brilliancy of their successive charges. I see it in the poetry, which leads its magic numbers to the narrative of blood, and transports its many admirers, as by its images, and its figures, and its nodding plumes of chivalry, it throws its treacherous embellishments over a scene of legalized slaughter. I see it in the music, which represents the progress of the battle: and where, after being inspired by the trumpet-notes of preparation, the whole beauty and tenderness of a drawing-room are seen to bend over the sentimental entertainment; nor do I hear the utterance of a single sigh to interrupt the death-tones of the thickening contest, and the moans of the wounded men, as they fade away upon the ear, and sink into lifeless silence. All, all goes to prove what strange and half-sighted creatures we are. Were it not so, war could never have been seen in any other aspect, than that of unmingled hatefulness; and I can look to nothing but to the progress of Christian sentiment upon earth, to arrest the strong current of its popular and prevailing partiality for war.'

Eighteen Sermons, *by the Rev.* Philip Henry, A. M. *from his Original Manuscripts; also Two Sermons preached on his Death, by the Rev. F. Tallents, and by the Rev. Matthew Henry. Now first published, with Notes, by* J. B. Williams. 8vo, 9*s*.

We are obliged to Mr. Williams for bringing forward to public notice these excellent remains of the pious Philip Henry, which, for more than a century, have been shut up in private manuscripts, to which few could have access. The name of *Philip Henry* is fragrant in the estimation of thousands of British Christians; and the 'Account of his Life and Death,' by his excellent son, *Matthew Henry*, which is a favourite book among the lovers of primitive piety, has passed through several editions. We hope his sermons will be equally acceptable. There is in them much of what the Jansenists call an *unction*; and though the great truths they exhibit

are not decorated with the ornaments of rhetoric, yet the holy zeal, the convincing reasoning, and the powerful appeals to conscience, employed in their statement, will be a sufficient recommendation of them to those who sincerely seek divine knowledge and solid edification.

These sermons, it appears from the editor's preface, were carefully transcribed from Mr. Henry's own handwriting, and no alterations were made, but such as were absolutely necessary — such as occasionally completing a defective sentence, or substituting a word in common use for one now become obsolete. Mr. Tallent's sermon, at the funeral, was also transcribed from the corrected copy of the author; and Mr. M. Henry's from a copy made by the Rev. Mr. Stedman, of Shrewsbury, from the original MS. to whom, and to Mrs. Brett, of West Bromwich, the venerable descendant of Mr. Henry, due acknowledgments are made.

The texts of the sermons are, Ps. xxiii. 1;—Gen. xxxix. 9;—Rev. iii. 14—18;—Ps. lxxvii. 19;—John viii. 37;—Gal. ii. 20;—Luke xi. 1;—Luke xxii. 14;—1 Pet. i. 9;—Ezek. xvi. 2;—Zeph. iii. 2 (three fast sermons) Matt. v. 3;—2 Cor. iv. 7;—2 Chron. xxx. 8;—Rom. xiii. 13;—and his last sermon, only three days before his death, on 2 Pet. i. 5, "Add to your faith virtue" (or *courage*) — a grace he was enabled to exercise in his dying agonies, his last words being, "O death, where is thy——" The sting was gone, and he could not utter the word. On this text, his son, Mr. Matthew Henry, delivered the last sermon contained in the present collection.

A *fac simile* of Mr. P. Henry's neat writing adorns the volume, and gives us a just idea of his *hand;* but the sermons themselves display a faithful picture of his *heart.*

Lectures, *Expository and Practical, on select Portions of Scripture. By the Rev.* A. Thomson, *Edinburgh. 2 vols. crown 8vo, 14s.*

MANY of our readers are aware that it is the general custom of ministers in Scotland, of all denominations, to give an expository lecture on the morning of the Lord's Day, instead of a methodical discourse on a single verse. This excellent plan secures many advantages both to the minister and to the hearers. If a series of lectures be given on a whole chapter, or a whole book of Scripture, the minister, during that course, saves the time and trouble frequently expended on the mere choice of a passage,—he is led to investigate more fully the scope and connection of Scripture,—and he is often conducted to the discussion of subjects of a practical nature, which, as they occur in the course of exposition, he can present to the consideration of his hearers with peculiar advantage, without incurring the suspicion of personality. To the constant and attentive hearers of the gospel the benefits are equally great. They are assisted in their endeavours to form a more accurate and extensive acquaintance with the word of God; and it is probably to be in part attributed to the prevalence of expository lectures in Scotland, that a more familiar knowledge of the Scriptures is so generally apparent in our northern churches. The lectures before us are, we presume, a fair specimen of the author's ordinary mode of exposition, in the discharge of his ministerial duties. They are evidently the production of a mind possessing a sound judgment, enlightened by the principles of evangelical truth, accustomed to form just views of the character and condition of mankind, and desirous of promoting their highest interests. We can safely and satisfactorily recommend these volumes to our readers, as conveying very judicious remarks on the portions of Scripture selected. With regard to the selection itself, we doubt whether it be the most happy which the author had it in his power to make. The subjects are chiefly historical, and are selected from the gospels and the Acts of the Apostles. In some instances, there is a short series of connected lectures; as for example, on part of the third chapter of the Acts there are three lectures. We regret that this method has not been followed throughout the volumes. Had the author given us an equal number of lectures, on any

one of the evangelists, for instance, he would have rendered a permanent service to the church, resembling that for which we are indebted to the pen of Dr. Dick on the Acts. One obvious advantage of the plan recommended is, that a volume on any book of Scripture, not only interests and edifies the reader in the first perusal, but afterwards becomes a valuable book of reference. Where the selection is of a miscellaneous kind, we think the reader is intitled to expect something peculiarly important, or peculiarly interesting in the subject chosen; or, in expository lectures, the elucidation of a doctrine or a passage involved in considerable difficulty. These points might, we think, have been more fully secured, by the able author of the volumes before us. Still, however, we thank him for the work; and we doubt not it will be peculiarly accepted in the sphere of his own ministerial exertions. The style of these lectures is perspicuous, manly, and unadorned. The following extract may be regarded as a specimen. It is from the Ninth Lecture. The subject is Matt. vii. 1—11.

'The injunction of our Lord, when he says,' Judge not,' is directed against the indulgence of a censorious disposition. We are not unnecessarily or officiously to pry into the conduct of our neighbours, or our acquaintances, for the purpose of discovering their faults. We are not to decide against them, without impartial consideration and sufficient evidence. We are not to dive into their secret motives, which we have not the means of ascertaining; nor to exaggerate their delinquency by suspicions which we cannot verify, and allegations which we cannot prove. We are not to blame them with more severity than their guilt deserves — to swell their unintentional mistakes into heinous crimes — to select them with uncalled for and iniquitous partiality from among their fellows, as the objects of our reproach — nor to censure them with that harsh and relentless temper which delights more to condemn than to forgive, and tends rather to harden than to reform.'

If the sentiments of this single passage be deeply and permanently impressed upon the minds of those who read these volumes, Mr. Thomson will not, in composing them, have laboured in vain.

The Retrospect, or Review of Providential Mercies; with Anecdotes of various Characters, and an Address to Naval Officers. By Aliquis, *formerly a Lieutenant in the Royal Navy, and now a Minister in the Established Church.* 12*mo*, *Price* 5*s*.

THE change of professional character and pursuits, referred to in the title of this interesting book, cannot fail to awaken curiosity; and the pious reader will, with delight, trace in this biographical sketch the progress of a change far greater and more important,—a change from darkness to light, from sin to holiness, and from the vassalage of Satan to the service of God. The writer does not profess to give a regular and unbroken history of the remarkable occurrences of his life; but a selection of those circumstances which most impressed his own mind, interpersed with pious reflections, and prefaced with appropriate mottos from the word of God. The preface informs the reader, that a considerable part of the papers which compose the publication 'have already appeared before the public in the Christian Guardian, under the signature of Aliquis.' The style of this interesting Retrospect is distinguished both by freedom and by vivacity; and we cordially recommend the pious production to the attention of our readers.

A Treatise *on the Law and the Gospel. By* J. Colquhoun, D. D. *Minister of the Gospel, Leith.* 12*mo*, 4*s*. 6*d*.

'THE immediate design of this treatise (to use the words of the author, in the Advertisement prefixed to it) is to promote conviction of sin and misery, in the consciences of sinners, and true holiness in the hearts and lives of saints.'

There can be no evangelical holiness, as he very justly observes, except it proceed from faith working by love; and no true faith, either of the law or gospel, unless the leading distinctions between the one and the other be spiritually discerned. To blend or confound them has been the fatal source of error in the Christian church, and has embarrassed many believers in their exercise of faith, and practice of holiness. Troubled consciences cannot ordinarily be quieted, except the doctrine of the

gospel be rightly distinguished from that of the law.

In pursuit of this important design, the pious and judicious author takes a view of the moral law in general, and as inscribed originally on the heart of Adam, — of its promulgation at Sinai, — of its properties, — of the gospel, and of the use of the law in subservience to it, — of the *difference* between the law and the gospel—and also of their *harmony*. He then shews how the law is established by the gospel; and exhibits the believer's privilege, as being dead to the law, and in what sense. He then concludes by pointing out the high obligations under which believers lie, to yield even perfect obedience to the law, as a rule of life; and clearly describes the nature, necessity, and gracious reward of good works. Each of these particulars is treated fully, in the course of 350 pages, accompanied with suitable Reflections.

We think the present work remarkably seasonable, and trust it will be generally read, and happily prove a check to the daring spirit of Antinomianism which disturbs and threatens to subvert many of our churches. We cordially recommend it to all our readers.

LITERARY NOTICES.

Mr. Editor,

As a paragraph in your Magazine, stating the expence of printing the Acts of the Apostles in China, has given rise to some erroneous conclusions, it is incumbent on me to rectify that statement. That statement was correct and faithful, as far as that *first volume* of the New Testament was concerned (which was a first attempt); but it was not a correct statement of the usual expence of printing in China. The charge for that volume was exorbitant.

Cutting the whole New Testament in duodecimo (the edition now in circulation) including the writing, cost 550 dollars; after which first expence, casting off on yellowish paper, and binding each copy, costs half a dollar.

In the brief view of Baptist Missions (1815) page 29, there is a very exaggerated account of the superiority of moveable metal types over wooden stereotype.

It is said, that metal types for the whole Scriptures, will cost only £ 400. If all the experiments and changes which have been gone through be included, I should suppose this considerably below the truth. However, admitting it to be correct, how can the writer boldly affirm, that this is only *one-fourth* of cutting the characters in wood. We have seen the New Testament cut for £ 140.; but the New Testament is about one-fourth of the whole Bible; therefore, cutting the blocks of the whole will cost only £ 560, which is vastly less than £ 1600. It should also be noticed here, that when the blocks are cut, impressions can be made without any farther expence; whereas, the moveable characters must incur the expence of setting them up again and again; and to avoid the expence of setting them up very often, a large impression must be made at once, and remain a dead stock on hand, which, in the case of the blocks, is unnecessary. As to putting to press eleven or twelve corrections, it is quite puerile. Why not make those corrections before sending a sheet to press? What is true in respect of English writing and printing, does not appear to hold true in Chinese; for in the latter, the plain written hand is exactly the same as print.

In addition to speed, correctness, and superiority of the metal moveable types, the writer says, that if, with blocks, a given number cost £15,000, with single types they will cost only £ 5000. How this follows, even from his own premises, does not appear, as the first cost of the blocks or types will not make that difference, and the expense of these does not alter the price of paper. The great difference of wages also seems exaggerated. In China, a printer will cast off about 2,000 sheets a day, for one mace five candoreens, about one shilling.

Six thousand of these metal moveable types, are to supply the place of half a million (500,000) immoveable ones! He might as well have said a thousand millions, or any other surprising number that occurred to his vivid imagination; for, if his proposition be true of the one, it will hold true of the other. It can only be on the supposition that 6000 will answer every purpose, so far as the Scriptures are concerned, that they will be equal to 500,000; and if they *answer every purpose*, they will be equal to an indefinitely large number of immoveable ones. The beauty of the printing is to exceed any thing seen in China itself! It may be so to his English eyes and prejudices; but whether it will be so to native Chinese or not, is very questionable.

If he adopt the mode of illustration and proof, injudiciously exhibited in the publication above referred to, he will surely succeed; *i.e.* to contrast metal types with a very bad specimen of *wood-blocks*, cut

in India. To compare themselves with themselves—their own badly cut blocks with their better cut moveable types, is certainly rather inconclusive as to the question, Whether metal types be handsomer than *Chinese* printing or not?

That writer perhaps, does not know that moveable single types, made of various materials, have been known and used in China for centuries past; but that the 'old way,' as he has been pleased to call the wooden stereotype, has generally been preferred. So early as the 11th century, moveable types were made of clay, hardened by burning; and about the same time, the people of Pelang, in Ché-keang, used lead moveable types. The Emperor Kang-he about A. D. 1690, had a large fount of types made of copper; and Kien-lung, had a fount of wooden moveable types made, which consisted of 250,000 characters. Placed by these, that writer's 6000 would make but a poor figure. I have now before me an imperial Chinese work, printed by moveable types; but is not equal in beauty to the best wooden block printing. Some characters appear to have been longer than others, and whilst one made a strong impression, others were faint. The character on the head of some types appears cut away. The excellence of wooden stereotype is, that it requires, on Chinese paper, no pressing, and the characters appear to the eye pleasantly laid on the surface of the paper, instead of being thrust by force half through it. I must yet remain of opinion, that for standard classical books, stereotype, whether metal or wood, is preferable to moveable types.

However, if any real advantage shall be found to result from single moveable types, the Chinese mission will be able to avail itself of them; as a member of that Mission (Mr. Milne, at Malacca) is there forming a fount of Chinese types for printing a monthly tract, of a religious and moral nature, for the benefit of the Chinese colonists on the islands of Java, Borneo, &c. It is intended there also, as circumstances may require, to print further editions of the New Testament, or other parts of the sacred Scriptures.

Canton, China, Yours,
February 10, 1816. R. M.

The Rev. W. Bennet proposes to publish, by subscription, a careful Abridgement of the learned Bishop Stillingfleet's 'True Reason of the Sufferings of Christ.' Originally published in the year 1669, in reply to the exceptions of Csellius, the most learned and subtil of all the Polish Socinians, against the celebrated work of Grotius, on the Satisfaction of Christ; which contains an accurate statement, and most able vindication of the Scripture-doctrine of the Atonement. Interspersed with Notes and Reflections by the Editor; — to which will be subjoined, An Appendix; containing the Bishop's most mature judgment on *The Commutation of Persons betwixt Christ and Believers*, extracted from his Lordship's correspondence: and some additional observations by the Editor, shewing the injurious tendency of incautious and inaccurate statements, in reference to that subject, and briefly opening the Scripture-doctrine concerning it. The whole will be comprised in one vol. 8vo; and as very few more copies will be printed than shall answer the subscription, those who are disposed to encourage the work, are requested to signify the same by the 1st of November next, either to the Editor, at Chapel-en-le-Frith, Derbyshire; or to Mr. Josiah Conder, Bookseller, St. Paul's Church-yard, London.

SELECT LIST.

Modern Judaism; or a brief Account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in Modern Times. By John Allen. One vol. 8vo, with a plate.

Sermons, by the Rev. Daniel de Superville, late Pastor of the French Protestant Church at Rotterdam. Translated from the French by John Allen. One vol. 8vo, with portrait.

Anecdotes, Religious, Moral, and Entertaining. By the late Rev. C. Buck. Third and last vol. 5s.

Conversations on Religion and Morality, by a Lady (Author of the Antidote to Misery). New edit. 12mo, 5s.

Talents improved, by ditto, 5s.

Richmond's Annals of the Poor. New edit. 12mo, 3s. 6d.

Cottage Scenes, 12mo, 3s.

Youth encouraged to seek the Lord: a Sermon to Young Persons, at the Rev. Mr. Evans's, Mile End, by R. H. Sherherd. 8vo, 2s.

Reciprocal Obligations of Ministers and People: a Sermon at the Designation of the Rev. T. S. Britain, by W. B. Collyer, D. D.; with the Introductory Discourse, by Dr. Winter. 8vo, 1s 6d.

Life the Time of Hope: a Discourse occasioned by a late distressing Event at Clerkenwell (see p 360) by Rev. S. Pigott, A. M. Curate, 1s.

A Sermon on the Death of the Rev. A. Austin, of Elim Chapel, by T. Hutchings, with a Portrait, 1s.

A new edit. of Rev. J. Bennett's Sermon on the Holy Spirit. 1s.

RELIGIOUS INTELLIGENCE.

FRENCH PROTESTANTS.

Paris, May 24.

In the night of the 14th of this month, new troubles broke out at Nismes, on account of a wedding, celebrated by some Protestants. In the course of the 14th, the populace had threatened some persons, who were going to the house where the marriage was to be solemnized, that it should not take place; and it was scarcely dark, when a crowd repaired to the place, and began to commit various excesses. The people within soon saw that they must provide for their safety, and left the house, which was soon after broken open, as well as another near it, and plundered. The prefect has sent to the Minister of the Interior an account of the event; but made it appear as if the mob had gone to a house where there were some adherents of Bonaparte, and committed some excesses. It is affirmed, that the Minister, M. Laine, having had the affair more closely examined, has obtained a promise from the Minister of Justice, that those who have been guilty of those disorders shall be punished.—[*From the newspapers.*]

Horrible Effects of Infidel Principles.

A letter from Paris states, that, on Friday, July 5th, a school-boy, of 14 years of age, having been punished for a trivial offence, hanged himself; before which rash action he wrote a paper in the form of a will, bequeathing his soul to the manes of Voltaire and Rousseau, who had taught him to despise superstition and the arts of priests; and declaring that he should appear before the Supreme Being without any charge of guilt.

This foolish lad pretended to die happy,—when it is evident that self-murder was the effect of pride, and mortification at being punished.—Such is the effect of French education and French philosophy; yet France, guilty France! is the country which so many thousands of Englishmen are visiting. May we not justly fear the disastrous effect upon the manners and morals of this country?

WELCH *CIRCULATING SCHOOLS.*

Extract of a Letter from the Rev. T. Charles, of Bala, Merionethshire, North Wales, to a Member of the Society for the Support of Gaelic Schools, dated Jan. 4, 1811.

The important intelligence which your letter brought me, of the benevolent intention of charitable persons in the north, of forming a Society at Edinburgh for the design of encouraging Schools in the Highlands and Islands of Scotland, to teach the poor Inhabitants to read their native Gaelic tongue, appears to me highly laudable, and gives me very great satisfaction. I pray the Lord to prosper the benevolent design, and crown your labours with abundant success? In compliance with your request, I shall here attempt to give you a comprehensive and succinct account of similar institutions with us in this principality,—their nature, and the success of them.

The Rev. Griffith Jones, a clergyman of the establishment, about 1730, made the first attempt of any importance, on an extensive scale, to erect schools for the instruction of our poor people to read their native language. Before that time, the whole country was in a most deplorable state, with regard to the acquisition of religious knowledge. After the decease of this very pious and laborious minister, 1761, the schools were continued on the same plan by a pious lady of fortune, an intimate friend of Mr. Jones, and a constant attendant on his ministry: her name was Mrs. Bevan. In her will, that lady, who lived several years after Mr. Jones, left 10,000*l.*; the interest of which was to be applied for ever towards perpetuating those schools. Her executrix, a niece of her's, disputed the validity of the will, so far as it applied to this money. It was thrown into Chancery, where it continued for 30 years before a decree was obtained. About two years past, a decree was granted in favour of this charity; and the interest of the 10,000*l.* with the accumulation of it by interest all the years it was in Chancery, is to

be applied, under certain specific regulations and restrictions, to the support of Circulating Charity-Schools throughout the whole principality. This was 'a consummation devoutly to be wished' indeed!—and the more so, as we had all despaired of ever seeing the money applied to the proper object. There are now 40 schools erected in different parts of the country, and the number is continually increasing. In the course of a few years after the cessation of these, on the demise of Mrs. Bevan, the country gradually reverted into the same state of stupor and ignorance in which Mr. Jones found it, when he first thought of those institutions. Besides, tho' Mr. Jones's schools increased to the amazing number of 206 before he died, yet there were many districts in this mountainous country, never visited by his schools, or but once, and that for a very short time. In one of these districts, it pleased the will of Providence to place me. I attempted to instruct the rising generation, by catechising them every Sunday afternoon; but their not being able to read, I found to be a great obstacle to the progress of my work. This induced me to enquire into the state of the country, in this point of view. I soon found the poor people to be in general in the same state of ignorance. Two or three of the children of the wealthiest were sent to the next town to learn English, and this was all;—the generality were left totally destitute of any instruction. As Mr. Jones's schools had ceased to circulate, no relief could be obtained from that quarter. A thought occurred to my anxious mind, for so it really was, that, by the charitable assistance of some friends, I might be able to obtain means of employing a teacher, and to remove him from one place to another to instruct the poor ignorant people. When I had succeeded in obtaining pecuniary aid, the great difficulty of obtaining a proper person to teach occurred. The difficulty was removed by instructing a poor man myself, and employing him at first near me, that his school might be, in a manner, under my constant inspection. The next difficulty was to obtain proper elementary books. In this point Mr. Jones's schools were very deficient, as the books used in his schools were little better than the English battledores, and very ill calculated to forward the children in their learning. This obstruction also was gradually surmounted. I composed three elementary books, besides two catechisms, which are now used in all our schools, and very essentially assist the progress of the children. My teachers, as my funds increased, multiplied gradually from one to 20; but of late the number is decreased, as the necessity of the week-day schools is *superseded* by the increase of Sunday-schools, and my attention is drawn to the extension of them as wide as possible. The Circulating Day-Schools have been the principal means of erecting Sunday-Schools; for without the former, the state of the country was such, that we could not obtain teachers to carry on the latter; besides, Sunday-schools were set up in every place where the day-schools had been. My mode of conducting the schools has been as follows:—My first greatest care has been in the appointment of proper teachers. They are all poor persons, as my wages are but small; besides, a poor person can assimilate himself to the habits and mode of living among the poor, as it is his own way of living. It is requisite he should be a person of moderate abilities; but, above all, that he be truly pious, moral, decent, humble, and engaging in his deportment; not captious, not disputatious, not conceited, no idle saunterer no tattler, nor given to the indulgence of any idle habits. My care here has been abundantly repaid. for my teachers in general are as anxious as myself in the success of the work, and the eternal welfare of those they are employed to instruct in the most important concerns. In introducing the school into a place, I pay a previous visit there, after conversing a little with some of the principal inhabitants on the subject: I convene the inhabitants together, after having sent a previous message to them, intimating my intention of visiting them, and specifying the time of my coming. When convened together, I publicly address them on the vast importance of having their children taught to read the word of God; and afterwards I inform them of my intention of sending a teacher, to assist in instructing their children; and also grown up people who cannot read, who will attend him on Sundays,

and as many nights in the week as they please. I conclude by exhorting the parents to send their children to the school. I converse familiarly afterwards with the parents, and promise to assist them with books, if they should be too poor to buy any. I take *kind notice* of the children also; and thus, in general, we are kind friends *ever after* the first interview. The teacher is to take no entrance-money, — is charged not to encroach upon them, and intrude himself upon them, unless particularly invited into their houses; and then he is charged to have family-prayers night and morning, wherever he goes to reside for a night; to introduce conversations respecting his own work, and not to indulge himself with them in vain idle talk, — that in him they might see how a Christian lives, and how they *ought* to live. His time is entirely at my command, and to be devoted wholly to the work: he is engaged in the evening, as well as through the day, and that *every* day. Before the school is removed, I go there twice, if possible, and examine the children publicly. These public examinations and catechisings I have found most profitable to the parents and grown-up people. I have often seen them exceedingly affected by the intelligent and proper responses of the children. Before I leave them, I exhort them earnestly to support the Sunday-School that had been begun among them, — to prevent the children from forgetting what they have learned, — to further their progress in learning, now they have happily begun; and this they generally comply with.

[*To be concluded in our next.*]

PROVINCIAL.

Blackburn Independent Academy.

The establishment of an Academical Institution, in the county of Lancaster, having been deemed highly desirable and necessary, and a public consideration of the subject having been referred to a half-yearly meeting of the County Union, held at Preston, October 25th, 1815, it was resolved that a Committee should be appointed to inquire what measures it might be proper to adopt for the accomplishment of this object. Agreeably to this resolution, the committee met at Manchester, on the 22d of November, 1815, when the Rev. Messrs. Roby, Bradley, and Raffles, were deputed to visit Blackburn, in order to request the Rev. Joseph Fletcher, A. M. to undertake the superintendence of the projected academy. In answer to this application, a letter was received from Mr. Fletcher, assuring the committee of his willingness to accept their invitation, on condition of being assisted in the elementary and classical department. This communication was followed by a general meeting, held in the vestry of Mosley Street Independent Chapel, Manchester, 9th February, 1816,

Mr. HARBOTTLE in the Chair;

When it was resolved,

1st. That the projected Institution be denominated "The Blackburn Independent Academy."

2d. That it is the object of this Institution to educate young men, of decided piety and competent talents, for the Christian Ministry, combining as much as possible with the permanent supply of the churches, the furtherance of the Gospel by itinerating labours in this and neighbouring counties.

3d. That the Rev. Joseph Fletcher, A. M. be appointed Theological Tutor, and the Rev. William Hope, Classical Tutor.

4th. That the Institution be under the direction of a Committee, annually chosen, of twenty-one, eight ministers and thirteen laymen: the Tutors, Treasurer, and Secretary, being included as four of the number.

5th. That Mr. R. Cunliffe be appointed Treasurer; and Mr. George Hadfield, Secretary, for the ensuing year.

6th. That a General Meeting of the Committee be held at Blackburn, half yearly, *viz.* in the last week of June and December respectively; and a Special Meeting, at any place which may be agreed on, whenever seven members (which number shall be competent to act) may deem it expedient; and also that an Annual Meeting of the subscribers and friends of the institution, be held at Blackburn, in the afternoon of the day on which the committee meet in June.

7th. That, in order to admission, it is desirable that a Candidate give notice to the Theological Tutor, or Secretary, of his intention to apply for it at least three months before a general meeting of the committee; on which occasion it will be required, that he bring before the committee, from the church to which he belongs, a testimony to the suitableness of his character and qualifications; and that he present in writing a brief account of his views of Divine Truth, — of his religious experience, — and

of the motives which induce him to enter into the Christian ministry;—that he then deliver a short address; after which, and subsequent conversation, if he be approved he shall be received for six months; and if he continue to give satisfaction at the expiration of that period, he shall be fully admitted.

8th. That the Students remain in the Institution four years, and be intitled (unless the circumstances of the student form an exception) to Board, Lodging, and Education.

9th. That no student begin, or continue to preach, without the consent of the Theological Tutor and Committee.

The above resolutions have been extensively circulated, with an address to the public, from which the following extracts are selected:—

'In attempting to increase the number of seminaries (for the education of pious young men for the Christian ministry) there is no sentiment felt towards any existing institution, whether metropolitan or provincial, but that of cordial and sincere co-operation. While there are *three* academies in *London*, *two* in *Yorkshire*, and others in various parts of the *southern* and *midland* districts, there is none in the *north-western* provinces. The local advantages of such an Institution in Lancashire alone, it is hoped, would be most extensive and beneficent. Its immense and increasing population presents an imperious claim on the churches and ministers within its limits, to sanction, by their prayers and exertions, every plan which may directly or remotely tend to "spread abroad in every place the odour of the knowledge of Christ." A flourishing and well-supported academy, wherever it is situated, by the divine blessing on its operations, becomes invested with an atmosphere of evangelical principle and holy zeal. Drooping churches are revived, rising interests are supported, new scenes of useful labours are found, and pure and undefiled religion extends its salutary influence around. The history of existing institutions presents numerous illustrations of the truth of the statement. By combining the occasional exertions of the advanced students in preaching and itinerating with their academic pursuits, their own minds are refreshed and enlivened, the final object to which all their preparations is devoted preserves in their views and feelings its paramount importance, and the interests of the Redeemer's kingdom are extensively promoted.

If such an institution be supported in the centre of the county of Lancaster, the facilities of communication will enable its students to visit occasionally the immediately adjacent counties without any material interruption of their studies. The committee therefore make their respectful and earnest appeal to the churches in Cheshire, Derbyshire, Cumberland, Westmoreland, and the north-western parts of Yorkshire, not doubting that they will affectionately and zealously assist them by their vigorous co-operation.

The principles and objects of the Blackburn Academy are sufficiently explained in the foregoing resolutions. In two ways may ministers and churches most efficiently promote the ends of this Institution — by their *contributions*, and by placing young persons of decided piety and competent talents under its superintendence. The local advantages and the ultimate results of this projected Institution will, it is devoutly hoped, present the strongest arguments in its favour; and the Committee trust that in the first report of their operations, they will be able to record the increasing interest of the churches on its behalf, and the encouraging proofs of *divine approbation*. "Except the Lord build the house, they who build it labour in vain."

*** If there be three approved candidates for admission, the Academy will commence in the first week of September next.

Subscriptions and Donations will be received by the Treasurer, Roger Cunliffe, Esq. Blackburn; by the Secretaries, Mr. Hadfield. Manchester, and Mr. Blackburn, Liverpool; and by Mr. Bickham, 18, York Place, City Road, London.

ASSOCIATIONS.

Tues. and Wed. April 16 and 17, was held at West Bromwich, the Annual Meeting of the Staffordshire Association of Independent Ministers and Churches. Mr. Butteaux, the county itinerant, preached on Tues. evening, from 2 Cor. iii. 18. Messrs. Fernie and Brook engaged in prayer. At the early prayer-meeting next morning, Messrs. Shawyer and Hood, Vernon and Hammersley, were engaged. In the forenoon, a most impressive discourse was preached by Mr. James, from Luke xix. 41, when Messrs. Scales and Helmore (of Kidderminster) prayed. A public meeting was held in the afternoon. J. Mander, Esq. in the chair. Mr. Chester prayed. Letters were read from the several churches in the Union, announcing the progress and state of religion amongst them. A circular letter, 'on prayer,' was read by the Secretary, which, together with

the Report of proceedings and statement of the funds, was ordered to be printed. During the past year, besides the labours of Mr. Shawyer in the central villages of the county, Mr. Buttenux has been preaching in a district called the Moorlands, and was appointed to remain six months longer. Mr. Tallis preached in the evening on Christian Benevolence, from Luke ii. 14. Mr. Williams presided at the table. Mr. Hammond addressed. Messrs. Wardle and Griffiths prayed. A collection in behalf of the Association was made at the table and doors. — The next general meeting will be held at Stone in Easter week 1817. Mr. Coleman to preach, on "Regeneration;" and Mr. Heathcote, on "Christian Zeal;" or, in case of failure, Mess. Fernie and Hudson. Mr. Cooper to prepare the circular letter on "Meditation."

The Hampshire Association held their Half-yearly Meeting at Titchfield, June 5, when Mr. Adams preached, by appointment, on "The remarkable effusion of the Holy Spirit now taking place in Heathen and Christian countries, and the means by which we may hope to obtain the same blessing in an eminent degree." Mr. Howel, of Alton, preached before breakfast, on Ps. cxviii. 25; and Mr. Bogue, in the evening, on Mark xiv. 8, "She hath done what she could." The next meeting to be at Romsey, on Wed. Oct. 2d. The annual meeting to be held in the afternoon of the same day, when the Report of the committee will be read, &c.

The preceding day, the Rev. James Davies (late of Hoxton Academy) was ordained over the church at Fareham. Mr. Flower, of Titchfield, began by prayer, and reading the Scriptures; Mr. Adkins, of Southampton, delivered the introductory discourse; the usual questions were proposed by Mr. Scamp, of Havant; and very satisfactorily answered by Mr. D.; Mr. Bogue offered the ordination prayer; Mr. Hunt, of Chichester gave the charge; and the sermon to the people was preached by Mr. Griffin. The chapel was crowded, and the services of the day, from the peculiar circumstances of the congregation, afforded the highest pleasure to the friends of evangelical religion. Their late pastor, the Rev. J. H. Cox, (now of Hadleigh) having been succeeded by a gentleman who, after preaching a few months, attempted to introduce Socinianism, the people were divided and scattered; and many were apprehensive that the doors must have been closed, when the few who remained, attached to the doctrines of the Gospel, applied to the Hants Society for promoting religion; who anxiously took the declining interest under their patronage. They found it necessary, in the first instance, to put the chapel, which was much dilapidated, into a state of repair. When it was re-opened it was supplied by neighbouring ministers, and the students from Gosport; considerable numbers attended, and they began to anticipate the prosperity of former days. In answer to an application from the Secretary, Thomas Wilson, Esq. recommended Mr. Davies, whose services have proved acceptable and useful. The church is increasing in numbers, and the prospects are more encouraging than they have known for many years. The necessary repairs have incurred a debt of about £400; towards which Mr. Bogue's congregation have generously subscribed £50. For what remains, an application must be made to the religious public.

Wednesday, June 19, was held at Teignmouth, the thirty-first Annual Meeting of the Devon Calvinistic Association. Mr. Kelly of Ashburton preached on the preceding evening, from Ps. lxxxiv. 1. "How amiable are thy tabernacles," &c. In the morning, Mr. S. King, of Ford, preached from 1 Cor. ii. 10, On the divinity and influences of the Holy Spirit. Messrs. Turnbull, S. Rooker, and Davison engaged in prayer. In the evening Mr. Page, of Bristol, preached from Prov. xxxii. 7. "The full soul loatheth an honeycomb," &c. Messrs. Mends and Stokes engaged in prayer. In the afternoon a public meeting was convened for transacting the business of the Association. S. Davy, Esq. in the chair.

After the Report of the committee had been read by the secretary, several resolutions were passed; amongst which were the following: —

III. That this meeting highly approving of those kindred exertions now made for the evangelizing of Heathen nations; and especially of the plans and efforts of the Missionary Society, instituted in London 1795, recommend the speedy formation of an Auxiliary Missionary Society for the county of Devon, in aid of the aforesaid Society.

V. That this meeting, feeling a lively interest in the sacred cause of civil and religious liberty, and dreading any supineness towards it in those whose professed principles lead them to be very zealous of its infringements, cordially approves of the manly and benevolent efforts made by the true friends of freedom in this country, in behalf of our persecuted brethren, the Protestants in

the South of France; and, that a vote of most sincere thanks be offered from this association to the Committee of the Dissenting Ministers of the Three Denominations, assembling at Red Cross Street, London, for their spirited, kind, and unremitting endeavours to rescue our brethren from impending destruction; the Moderator and Secretary being requested to communicate the same.

The next meeting of the Association was appointed to take place at Bideford. Many appropriate and interesting speeches were delivered on this occasion. The report stated many pleasing instances of the enlargement of Christ's kingdom in this extensive and populous county. Village preaching, Sunday, Adult and other Schools, and Itinerancies are carried on with increasing zeal, and with very satisfactory prospects. Penny-a-week Societies were strongly recommended in aid of the funds of this association, whose efforts might be much more extended were the means more ample. The recommendation for a more close and efficient union amongst the Independent denomination, given in the Evangelical Magazine for April, 1816, was noticed with peculiar approbation, and it is hoped some of its judicious plans will shortly be acted upon. The Rev Messrs. Allen, Crook, Gleed, Smith, Trevor, Whillans, and Sprague, also engaged in the religious services of this meeting.

Aug. 6 and 7, the Eighth Annual Meeting of the Eastern Association of Ministers in the county of York was held at Whitby. On Tues. even. Mr. Browne, of Hull, preached from Eph. iv. 32. "For Christ's sake;" and on Wed. even. Mr. Bottomley, of Scarborough, from 1 Pet. iv. 11. The brethren met for conversation on the state of religion in their respective neighbourhoods, at ten, on Wed. morn. Much sympathy and affection were manifested on this occasion; and while they mourned together for the loss of their beloved father and fellow-labourer, the late Rev. G. Lambert, they found reason to rejoice that, notwithstanding many discouragements, the cause of God does, in some degree, prosper in their hands There were two other meetings for public worship, viz. on Wed. morn. at seven o'clock, when Mr. Kidd, of Cottingham, preached from Ps. xl. 16; and on Thurs. morn. (same hour) Mr. Waterhouse, of Pocklington, from Acts viii. 30. 31. The money raised by the Association this year, for the spread of the Gospel, was given in aid of the Whitby Itinerancy, in which Mr. Sugden now labours with prospects of success. The next annual meeting of this Association will be held (God willing) at Pocklington, the second Wed. and Thurs. in July, 1817. Messrs. Arundel and Croft to preach.

The Annual Meeting of the *Gloucester* Independent Benevolent Society, will be held at the Rev. C. Daniell's Meeting, Kingswood, near Wotton-under-Edge, on Wed. Sept. 18th. The Rev. Mr. Thorpe to preach. There will be an open committee at Mr. Daniell's house on the preceding evening.

Cheshire Union. — The next Meeting of this Society will be held at Middlewich, on Wed. and Thurs. Sep. 25 and 26.

Somerset Aux. Missionary Society.—The General Meeting will be held on Wed. Oct. 2, at Mr. Thomas's Meet. Bruton.

SURRY SESSIONS, JULY 18.

Appeal of FARQUHARSON *against* The POOR'S RATE *of the Parish of Christ-church, Surry, in Consequence of the Omission of Surry Chapel.*

THIS question was determined partly in favour of one party, and partly in favour of the other, by an order that Mr. Webber should be rated: but that Mr. Hill should not be rated; and that Mr. Farquharson should pay him his costs, for endeavouring to procure his assessment. The determination, we are informed, is not final; but will lead to another appeal, and to some ultimate decision in a superior court. — We regret, therefore, that inaccurate representations have appeared in some of the papers on this Appeal, which may have induced our friends to consider it as decided, especially as we understand that 'The Protestant Society for the Protection of Religious Liberty,' advise the Contributors to their Institution, not to submit to any demands which may be made for Poor's Rates, in consequence of that Report.

LONDON.

On Friday evening, July 19, the First Anniversary of the London Society for the Instruction of Adults, was held at the City of London Tavern, the Lord Mayor in the Chair. His Lordship, in a neat speech, explained the objects of the Meeting; after which the Report was read, by which it appears there are at present 361 persons in the schools of the Society, of whom 101 can read tolerably well.

We are happy to find, that the Committee of 'The Association for the Relief and Benefit of the Manufacturing

and 'labouring Poor' have renewed their labours: that about £ 36,000 have been already collected for this purpose; and that subscriptions continue to be received at the bar of Lloyd's Coffee-house, at the City of London Tavern, and by all the Bankers.

By the Report of 'The Brit. and For. School Society,' just published, it appears that Toleration is established in the kingdom of *Hayti*, a plan of national instruction has been adopted, and the above Society has been called upon for teachers; in consequence of which a young man is appointed to that station, and we expect has already sailed.

Rev. Isaac Saunders, M. A. has lately been chosen Minister of the United Parishes of St. Ann, Blackfriars, and St. Andrew by the Wardrobe, in the place of the Rev. W. Goode, deceased.

BIBLE SOCIETY.

THE Committee of this Society has purchased, and fitted up in an elegant manner, a substantial and excellent house in Earl Street, Blackfriars, which is now the Depository of its Bibles, and the place in which the business of the institution is conducted.

Hon. Elias Boudinot, Esq. the venerable President of the American Bible Society, has presented a donation of *ten thousand dollars* to that establishment, the interest of which will furnish 1000 Bibles annually for gratuitous distribution. — *From the N. York Christian Herald, for June 22, 1816.*

A Society for the education of the Poor, was instituted at Bombay, in January, 1815. The Governor is President, and the Bishop of Calcutta Patron. The sums contributed in the first year, amounted to about £ 2800.—Particular attention is shewn to the children of European soldiers, and to those of English parents by native women.

DREADFUL ACCIDENT. — Wednesday afternoon (July 31) about one o'clock, the funeral of Miss Burrowes, of Red Lion Street, came to St. James's Church, Clerkenwell. The grave was ordered to be dug 20 feet deep. When the body came to be lowered, the undertaker found some fault with the depth; and the grave-digger and his assistant went down to throw up a few more shovels of the earth, when, unfortunately, owing to the great pressure of the people and the ground composed of loose earth, the shores gave way, and the earth fell in and buried them under its weight. Several men were immediately set about shovelling away the earth, which kept constantly falling in; but in about an hour after, the body of one of them, of the name of Butcher, apparently dead, was found, immediately carried home, and by the means prescribed for restoring persons apparently suffocated, he was restored to life.—The body of Ruby, the other unfortunate man, was not discovered until near ten o'clock at night; and was not dug out for half an hour after. Ruby was in very indigent circumstances; and has left a wife in a pregnant state, and three young children, to deplore his loss. — Mr. Pigott, the Curate, preached a sermon on the occasion; which has been published.

DISTRIBUTION OF PROFITS.

August 14. — AT a Half-yearly Meeting of the Editors, the following Sums were voted to the Widows of Evangelical Ministers.

Name.	Denom.	Recommended by	L.	Name.	Denom.	Recommended by	L.
A. A.	Indep.	Rev. M. Wilks	6	J. L.	Indep.	Rev. S. W. Tracy	5
S. B.	C. Meth.	W. F. Platt	5	S. M.	ditto	Dr. Smith	6
J. B.	ditto	M. Wilks	6	M—l,	C. Meth.	M. Wilks	6
B—o,	Presb.	Dr. Waugh	5	M. M.	ditto	G. Collison	5
J. C—l,	Indep.	G. Ewing	5	A. M.	Indep.	Ditto	6
M. C.	ditto	W. F. Platt	6	M—n,	C. Meth.	M. Wilks	6
J. C—g,	Presb.	G. Burder	6	C. M.	Indep.	T. Beck	6
Is. C.	Indep.	Dr. Waugh	5	E. N.	ditto	G. Collison	6
A. D.	ditto	Dr. Winter	5	J. P.	Presb.	A. Duncanson	5
J. D.	ditto	G. Burder	6	J. R.	C. Meth.	J. Jefferson	6
M. E.	C. Meth.	Dr. Smith	5	M. R.	Presb.	Dr. Waugh	6
C. F.	Presb.	Dr. Waugh	5	H. S.	ditto	J. Cockin	6
S. G.	ditto	J. Townsend	6	E. T.	Indep.	S. W. Tracy	5
E. H.	Indep.	G. Collison	6	E. W.	ditto	W. F. Platt	6
M. K.	ditto	W. Roby	6	W—y,	ditto	G. Collison	6
A. L.	ditto	G. Burder	5	J. Y.	Presb.	Dr. Waugh	5

MESSRS. Orsmond and Barff, Missionaries intended for Otaheite, with their wives, sailed from Cork-harbour, July 13, after being detained there, waiting for convicts, &c. about four months. Let them be followed by the prayers of the Society.

MISSIONARY MUSEUM. — The Rev. Mr. Thom, of South Africa, has lately sent to the Society several valuable curiosities for their Museum; among which are the skins of a large lion, tyger, leopard, ant-eater, wild boar, lynx, gnoo, spring buck, kangaroo, &c.; together with various kinds of serpents, — the puff-adder, the camelion, and La Masitè (commonly called *The Hottentots' God*). — The Missionary Museum, at the Society's Rooms, No. 8, Old Jewry, may be viewed on Tuesdays and Thursdays, with Tickets; which may be had of the Directors.

CONTRIBUTIONS TO THE MISSIONARY SOCIETY,

INSERTED BEFORE IN THE AGGREGATE,

PARTICULARIZED, &c.

					£	s.	d.
The Bible and Missionary Society, at Rynie	—	£ 17	0	0			
From Cabrach (by the Rev. John Philip, Aberdeen)	—	3	8	0			
					20	8	0
Collection at Woburn, Bucks. after a Sermon by the Rev. Mr. Campbell, Rev. Joshua Harrison, Minister				—	30	16	0
Penny Society at Guestwick, Norfolk, by Miss Sykes				—	11	12	3

Chester Auxiliary Missionary Society, by Mr. J. Williamson, Treasurer.

Collections at the Annual Meeting	—	—	136	11	0		
Annual Subscriptions and Donations		—	78	10	0		
Ladies Penny-a-Week Society, Queen's Street, 4 quarters			70	15	2		
Young Men's Penny-a-Week Society, ditto, four quarters			32	2	0		
Sunday School Children, ditto	—	—	5	15	2½		
Ladies Penny-a-Week Society, at the Octagon Chapel			10	19	11		
Mr. Whitebrook, from his Juvenile Companions		—	0	16	0		
			335	9	3½		
Collection at Nantwich, by Rev. R. Smith		—	9	0	0		
			344	9	3½		

Branches in North Wales.

Collection at Rhos Llanerchrigog, by Mr. Price	7	14	3				
Ditto at Northop, by Mr. Williams	—	10	11	8			
Ditto at Halkin, by ditto	—	3	0	0			
Ditto at Rhos Esmor, by ditto	—	5	0	0			
Ditto at Flint, by ditto	—	3	10	0			
Produce of Two Cherry-Trees, belonging to Mr. J. Williams, Northop	—	1	11	6	— 31	7	5
					375	16	8½

Lancaster Branch Missionary Society, Mr. E. Dawson, Treasurer.

Annual Subscriptions	—			—	17	15	0
Penny-a-Week Society, with Interest for One Year				—	9	3	3
Forton Branch, First Contribution	—			—	3	1	9 — 30 0 0

Cambridgeshire Auxiliary Missionary Society, by Rev. R. Haylock, Treasurer.

Barkway Domestic Penny Subscription, by a Lady in the Congregation of Rev. T. Lowe	—			—	1	6	6
Buntingford, Rev. T. Browne and Friends				—	13	0	6
Burwell, Rev. T. Nicklin and ditto				—	3	12	0
Cambridge Association, in the Congregation of Rev. W. Harris, by Mr. W. Searle, Treasurer	—	13	9	5			
Subscriptions	—	8	18	6	— 22	7	11
Chishill Association, by Rev. J. Dobson	—	22	18	0			
Subscriptions	—	2	2	0	— 25	0	0
Duxford, Rev. B. Pyne and Friends, by Mr. Scruby	—			—	11	7	6
Eversden, Rev. J. Golding and Friends				—	9	14	2
Foulmire, Rev. J. Miles and ditto				—	12	12	0
Linton, Rev. T. Hopkins and ditto				—	10	0	0
				Carried over	109	0	1

Brought forward					£	109	0	1
Melbourne, Collection by Rev. W. Carver				4	2	0		
Collection at the General Meeting				45	1	2¼		
Subscriptions				7	4	0—56	7	2¼
Royston Association, by T. Towne				19	11	9½		
Subscriptions				13	2	0		
Donations				1	5	0		
Collected by Miss Grey				1	12	0		
Miss M. Moule				5	19	4½		
Miss Procter				1	11	2		
Mr. G. Procter				2	19	3		
Misses Stallybrass and Richardsons				4	1	11½		
Young Ladies of Mr. Towne's Seminary				3	7	0		
Mrs. Ward				5	9	7		
Miss Wells				5	4	6—30	4	10—64 4 1½
								229 11 10¾

Congregational Collect. by the Calvinistic Methodists, Merionethshire, N. Wales, transmitted by Mr. J. Davies, Vronhoulog.

Aberdovy	£	0	11 6
Bala and Neighbourhood.			
Bethel Chapel	8	13	8½
Glyn	1	12	0
Llanderfel	3	2	6½
Llidiardi	0	13	0
Parc Chapel	3	1	0
Sarnau	1	0	0
Talybont	1	12	2½
Trerhiwaedog Ch.	5	2	7
		24	17 0½
Barmouth		3	3 7
Betters y Coed		0	11 11
Bwlch		1	3 0
Bryncryg		1	0 0
Cerrig y Driwidion		1	4 9
Corwen		1	12 0
Cwrt Llanihangel		0	7 6
Cwmpenaner		1	15 4
Cynwyd		0	17 7
Carried over		37	4 2½

Brought forward		37	4 2½
Dolgelly		14	5 0
Dolgelly Sunday School		7	1 0
Dolwyddelen		0	15 11
Dyffryn		4	0 0½
Glanyrdfon		1	5 9
Gwynfryn		1	1 6
Harlech		1	3 0
Llanawm		1	14 1½
Llanarmon		1	14 2
Llanfachreth		0	18 6
Llandrillo		1	12 6
Llanelltud		0	12 0
Llwyngwril		0	5 1½
Maentwrog		1	9 5
Sion		1	7 3
Talysarnau		1	11 0
Taiteg		0	14 6
Trawsfynydd		4	10 10
Tirbarwn		0	13 4
		74	9 2

MISSIONARY COLLECTIONS.

[*Anonymous Contributions, &c. received from July 15 to August 15, inclusive, &c.*]

Gloucestershire Auxiliary Missionary Society, by Mr. O. P. Wathen, received in May, but inadvertently omitted in the List of Contributions for that Month.

Ebley Penny-a-Week Subscription		20	18	0		
Sunday-School		19	2	0—40	0	0
Dursley Tabernacle Sunday School Teachers and Children				20	0	0
Frampton and Framilode Missionary Association				14	14	0
Friends at Tewksbury				6	13	0
Stroud Church Sunday Schools				6	6	0
Stroud Old Chapel Sunday School				4	8	5
Collected by Mr. Pavey, jun.				4	7	0
Ditto by Mr. Wood, Rodborough				3	1	2
Friends at Stonehouse				2	2	6
Miss Townsend's Boarding-School				2	0	0
						103 12 1
Rev. T. Skeene and Congregation, Hammersmith						9 0 0
Parish of Alloa, North Britain, Rev. Mr. M'Lachlan, Minister, by Rev. Mr. Russell, Minister of Stirling				5	3	9
Missionary Society of Alloa, by Rev. Mr. M'Lachlan				6	2	6—11 6 3
Northern Missionary Society, by Rev. Angus M'Intosh, Minister of Tain						100 0 0

Somerset Auxiliary Society.

Rev. Mr. Bidlake's Cong. and Friends, S. Petherton				£	25	0	0
Juvenile Subscriptions, by Mr. Bidlake					1	4	0
					26	4	6
Rev. J. H. Cuff and Congregation, Wellington					26	11	10
—— Mr. Lane and Congregation, Wells					13	15	6
Congregation at Fullwood, by Rev. Mr Golding					14	0	10
Rev. I. Tozer and Cong. a Penny Society			26	11	6		
Donations			4	9	6	31	1 0
Rev. Mr. Blair and Friends					1	8	0
—— Mr. Buck and Congreg. Wivelscombe (a Weekly Society)			6	12	9		
Children of the Sunday School			1	10	6	8	3 3
Rev. T. Pike and Congregation, Broadway					2	0	0
—— W. Paul and ditto, Castle Cary					3	12	6
—— W. Reynolds and ditto, Barton, St. David's					4	0	0
—— W. Paige and ditto, Milbourne Port					3	0	0
—— R. Taylor and Co. Yeovil					10	0	0
Sundry Donations and Subscriptions					18	3	0
							162 0 5

Hampstead, by Rev. Jacob Snelgar.

Collect. after Sermons by Rev. Mess. Snelgar and Lewis					12	13	1
Missionary Box at Mr. Phillips's					1	9	6
Donations					0	11	6
Annual Subscriptions					3	0	6
Penny Association, by Misses Bagster and Phillips					6	3	11½
Female Sunday School					0	10	3½
							24 8 10

Rev. Mr. Gurteen, Canterbury.

Auxiliary Society					7	7	0
Juvenile ditto					5	5	0—12 12 0
A. B. C. by Rev. J. M. Ray, Sudbury							30 0 0
Beaminster Auxiliary Missionary Society, collected by Young Ladies, by Rev. Mr. Moore							10 0 0
H. H.							15 0 0
Collected by a Lady, in the Congregation of Rev. Mr. Francis, of Ludlow, by Mr. Greenhurst							8 6 0
Friends at Chesham, Bucks, by Rev. J. Surman							5 7 0
Rev. J. Varder and Congregation, Cawsand							7 0 0

Sheffield and Attercliffe Missionary Union,
a Branch of the Auxiliary Missionary Society of the West Riding of Yorkshire,
Mr. G. Bennett, Treasurer.

Sheffield and Attercliffe Missionary Juvenile Society					30	9	0
Queen Street Female Society					9	14	2
Howard Street ditto					10	0	0
Garden Street ditto					5	11	6
Nether Chapel ditto					5	10	6
Scotland Street ditto					4	0	6—65 5 8
Penny Society, by Mrs. Chandler, Chalford, Bucks							1 0 0
Penny Society, at Bannockburn, North Britain, by Rev. Mr. Smart							5 0 0
Rev. J. Cooke and Congregation, Maidenhead							25 0 0
Allquis, 10*l.* —— T. G. a Friend, 3*l.*							13 0 0
Produce of a Missionary Box, on board the Albion, Capt. Davies, of Cardigan							2 0 6
Rev. Mr. Walker and Cong. Peppard, near Henley upon Thames							4 0 0

City of Lincoln Auxiliary Missionary Society.

At the Public Meeting, Tuesday Evening, July 23					10	9	6
Wednesday Morn. 24th					10	18	0
—— Evening					18	2	0
					39	9	6
Subscriptions					10	10	6—50 0 0

Rev. John Sykes and Congregation, Guestwick, Norfolk — 18 6 4

Flintshire. — Collections made by the Calvinistic Methodists at the following Places, in July, 1816.

Mold	—	£ 20	7	8	Brought forward		85	1	7
Northop	—	4	5	0	Kilken	—	3	0	6
Holywell	—	8	8	2	Penffordwaun	—	6	0	0
Llangellen	—	20	14	3	Caerwys	—	1	3	6
Rhosllanerchrygog		20	17	4	Nannerch	—	0	10	0
Llanarmon	—	7	5	0	Gellifer	—	0	17	0
Rhosesmor	—	1	1	1	Dyffryn	—	1	10	0
Halkin	—	2	3	1	Geinas	—	0	17	0
					St. Asaph	—	1	0	5
Carried over		85	1	7					100 0 0

A Friend, by Mr. Langton — — 2 12 6
J. H a Friend — — 1 0 0
A Lady, by Rev. Dr. Haweis — — 20 0 0

Collections made in a Tour in the County of Kent, by Rev. Messrs. John and George Townsend, and Slatterie.

Chatham, Rev. Mr. Hope's	—	—	5	10	0
Sandwich	—	—	14	8	3½
Dover, Rev. Mr. Mather's		—	13	0	0
Deal, Rev. Mr. Vincent's	—	—	11	14	0
Folkstone, Rev. Mr. Brick's		—	11	11	0
Town Sutton, Rev. Mr. Rolf's		—	6	17	0
Maidstone, Rev. Mr. Ralph's		—	6	18	9
Milton	—	—	6	7	0—76 6 0½
Essex Auxiliary Missionary Society, by Rev. T. Craig				—	200 0 0

Collections by the Rev. Messrs. A. Fletcher, Campbell, and Chapman, in the North of England.

At Doncaster, Rev. Mr. Hicks's				—	10	10	2½
York	—			—	4	1	0
Thirsk, on occasion of the Formation of the North York Auxiliary Society there				—	11	1	0
Darlington, Rev. Mr. Whittenbury				—	8	0	0
Sunderland, Rev. Mr. Mason's Chapel		15	9	3			
Rev. Mr. Fraser's ditto		12	12	3	-28	1	6
South Shields, Rev. Mr. Brown		8	0	0			
From a Prayer-Meeting in Dr. Thornburn's Ch.		1	8	0	—9	8	0
Alnwick				—	12	14	10
North Shields, Rev. Mr. Knox's				—	8	11	0
Durham, Rev. Mr. Jones's				—	6	0	0¼
Hexham, Rev. Mr. Scott's	—	9	0	0			
Female Society (Subscription)	—	5	0	0	—14	0	0
Carlisle, Rev. Mr. Henderson's	—	5	16	0			
Rev. Mr. Whitridge's	—	5	12	0	—11	8	0
Alston, Rev. Mr. Harper's				—	8	12	0
Penrith, Rev. Dr. Thomson's				—	6	16	3
Keswick, Rev. Mr. Gritton's				—	4	11	6
Cockermouth, Rev. Mr. Muscott's		13	18	0			
One Quarter of a Half-yearly Subscription of a Penny-a-Week Society	—	2	4	0	—16	2	0
Maryport, Rev. Mr. Dunn's				—	7	15	6½
Whitehaven, Rev. Mr. Rose's	—	19	1	5			
A Friend, by Mr. Rose	—	1	1	0			
Whitehaven, Rev. Mr. Cook's	—	5	9	9¼			
					25	16	1¾
Workington, Rev. Mr. Selkirk's				—	11	8	1½
Bootle	—			—	9	10	3
Ulverstone, Rev. Mr. Davies's				—	13	10	5
A Friend	—			—	0	3	0
							228 0 9½
Rev. W. Hordle and Congregation, Harwich						—	5 0 0
Rev. Alfred Bishop and Friends, Ringwood						—	12 0 0

[*Collections in the Isle of Anglesea in our next.*]

Missionary Chronicle

FOR SEPTEMBER, 1816.

SOUTH SEA ISLANDS.

We regret that as yet no letter has arrived from the Missionaries at Eimeo; but the Directors are in daily expectation of receiving dispatches from them, confirmatory of the pleasing information communicated by Mr. Crook, of New South Wales. — Four Missionaries (with their wives) are destined to Eimeo, and are preparing for early embarkation. Some of them possess valuable mechanical knowledge, which may contribute to the civilization of the natives, while their first and great object will be to instruct them in the knowledge of the gospel.

Several Missionaries are also preparing to go to South Africa,—additional labourers being absolutely necessary. Some of these also are good mechanics.

A Superintendent of Schools is going out to assist Mr. May, in the neighbourhood of Calcutta; and a Missionary, acquainted with the art of printing, will soon embark for Malacca, to assist Mr. Milne, in his printing Chinese and other Tracts.

SOUTH AFRICA.

Joyful Reception of the Missionaries by the Caffres.

THE Members of the Missionary Society will, doubtless, recollect, that when Dr. Vanderkemp first visited Africa, he earnestly wished to establish a Mission among the Caffres, who are said to be nearly 100,000 in number; but he was obliged to desist from that enterprize, and settled at Bethelsdorp. For some time past, however, many of these people have expressed a very strong desire that Missionaries may be sent to them; to which they have been more powerfully induced by the exhortations of an extraordinary man, a native, who invited their attention to religion and morality; and has prevailed on many of them to pray to God, and to forsake their sins; referring them for further instruction to the expected Missionaries. These have at length entered Caffraria; and the following letter shews what a joyful entrance they have had: —

Extract of a Letter from Mr. Read, dated at Conga's Krall, Caffraria, April 18, 1816.

I HAVE time only to drop a line to inform you, that we arrived here yesterday in safety, and were received, as 'the Messengers of Christ,' with universal joy.

We left Bethelsdorp on the *first* of April, and arrived here on the *seventeenth*. We were obliged to wait three days at the Fish River, before we could meet with Caffres to conduct us through it; and when, on the evening of the third day, we began to give up hope, two Caffres, from the chief Conga, came, and conducted us over into Caffraria.

We passed the river with more danger than Mr. Campbell and I encountered when we passed the Great Orange River; for it was difficult to approach, was very full of water, and the bottom very rugged.

After we got through, about one hundred of the Caffres joined us. These people are the followers of that Caffre concerning whom I have repeatedly written to you. They told us that he had persuaded them to forsake the practice of adultery, murder, witchcraft, theft, &c.; but that he always referred them for further instruction to us, whom he expected would soon come to teach them. I cannot but look on him as 'a John the Baptist,' raised up to 'prepare the way of the Lord.' In short, we were yesterday received with greater joy than ever the king of England was welcomed into London.

Our young Caffre chief (Tzatzoo*) preaches to his countrymen constantly, for they are very thirsty for the word.

* Tzatzoo is the son of a Caffre chief, who resided several years at Bethelsdorp, and was converted there. He has, ever since his conversion, longed to return to his native land, and preach the gospel to his countrymen. He is accompanied by Mr. Williams, &c.

This morning we had a consultation with Conga and his chief men; but (like the people of Mateebe, at Lattakoo) he declines giving his own opinion until we can consult (king) Geika, and the other chiefs.

We are to have a General Meeting of Geika, Hinza, Slambe, Makanna, and other chiefs, in a few days.

I hope, on my return to Bethelsdorp, to write more fully. My chief design at present is merely to state that I have not the least doubt that this great field is already ripe for the harvest, and that we shall immediately want more Missionaries.

On our passing the Fish River, we met with the Caffre-woman, formerly mentioned, 'whose heart' (like Lydia's) 'the Lord had opened.' She said, that she had long been praying that the servants of the Lord might come, to teach her the way to happiness;—that she wanted of us no beads, buttons, &c. but the word of God.

The Captain said, that he could have wept for joy yesterday, on account of our arrival; but was ashamed to do so before his people.

Cease not to pray for us, and believe me to remain, though with many defects, your ready servant, for Christ's sake, J. READ.

INDIA.

Extract of a Letter from Mr. Skinner to Mr. Bogue, dated Surat, December 15, 1815.

'I INFORMED you that the Guzeratte is the principal language spoken in the city of Surat, and hundreds of miles around it, especially in the North and East. We have a convenient house on the bank of the *Tapee* (called by the Europeans *Taptee*) which is as broad at Surat as the Thames is at London. The city is about 12 miles from the sea; its population is not exactly known, but it cannot be less than 300,000. Mr. Aratoon, a Baptist missionary, is in this city; but I need not say there is plenty of work for us all; were the number trebled, the Guzeratt country would not then have one teacher to some hundred thousands of its inhabitants.

'Mr. Fyvie and I long for the time when we shall be able to make known to the inhabitants of Surat and its neighbourhood, in their own tongue, the wonderful works of God. We are not at all discouraged in regard to the attainment of the language.

'At present we feel unwilling to say much about our future prospects or pursuits; we must, however, say that things are encouraging beyond what we expected; and we hope to spend and be spent in the service of our Divine Master.

'Perhaps some of our missionary brethren, from the Seminary, are on their way to India, with a view to join us at Surat, or to begin another mission north of it, where it may be thought most advisable.

'We have begun a school, and about 20 of the natives are learning English in it. The people seem much pleased with us; and the fears which were at first excited, are vanishing away.'

In another Letter, dated at Bombay, Jan. 15, 1816, after mentioning particulars respecting the alarming illness of Mr. Fyvie, and the hope then entertained of his recovery, he says, in reference to the missions in India,

'The Directors may be ready to think that the success of missionary labours has been greater in other parts of the world than in India, and from this consideration direct their attention more particularly to those parts; but, I would say, Be not weary, but continue to labour in populous India! I do hope, and firmly believe, that the Lord has a great and glorious work to accomplish in the Guzeratt country. You have sent us, with a view to our preaching among the nations, the unsearchable riches of Christ; and this, should life be spared, is our hearts' desire. With this object in view, together with the translation of the Scriptures, we have been labouring very diligently to attain the language of the country. Mr. Fyvie has been interrupted for a time; but I hope he will soon be able to direct his attention to the Guzeratt tongue.

'There is no dictionary of this language; I am therefore preparing a

large vocabulary for my own use; and if health be continued, I despair not of being able to speak to the people, even sooner than I expected.'

Mrs. Fyvie, in her Letter of Jan. 24th, after mentioning some particulars of Mr. Fyvie's illness, says,

'I hope the Directors will not delay to send more missionaries to Surat. If we hope to see much effected, it is absolutely necessary that the mission should be established on a larger scale. Should Mr. F. recover, he will not be able to use much exertion for some months; and should any thing take place relative to Mr. Skinner's health, the work would be at a stand; and should this not be the case, one can do but little alone. Unless our number be speedily augmented, I think the work will be on a very limited scale for some time, and not be likely to branch out for many years to come. If no provision be made in case of sickness and death, the mission may be in the same state four or five years hence as it was in the commencement. By the time that more missionaries can reach us, it is likely those who are here will have acquired the language, so as to be able to preach to the natives every day, and to translate the Scriptures, &c. while those who come after are learning the language, they could preach in English and teach the schools; which would be a relief to the first missionaries, and enable them to prosecute their work without interruption. If present advantages are embraced with sufficient energy, I doubt not but Surat will become an important station.

'I earnestly pray that the mission at Surat may be fully established, and perpetuated by a succession of faithful and devoted men, who will esteem it their highest honour and happiness 'to spend and be spent' in promoting the interest of the Redeemer's kingdom among the heathen.

I am, &c.

CHARLOTTE FYVIE.'

PULO PENANG;

OR, PRINCE OF WALES'S ISLAND.

Extract of a Letter from Mr. Milne, dated January 13, 1816.

I TAKE this early opportunity of informing you, that I arrived at the Presidency of Penang on the 11th inst. in good health. When I left my family at Malacca, on the 2d, they, together with Mr. and Mrs. Thomsen, were all well.

My objects, with respect to the Mission in this island, I am happy to say, meet with all that encouragement from the constituted authorities which could well be expected. I have waited on the honourable the Governor, and the Members of Council, who assure me that every facility, consistent with the objects of political government, will be afforded. I am not able as yet to give the Society any information about the Chinese here, having been only two days on the island; but I have reason to hope that the Chinese New Testament and Tracts will be cordially received by all, except, perhaps, by those who have been prejudiced against them by the Roman Catholics.

Several things, relative to our Extra Ganges Missions, I mean to lay before the Hon. the Governor in Council, in hope of their affording certain facilities, which may subserve our cause, even though the political governors * should be changed at Malacca and the farther East.

* His Excellency Baron Fagel, Ambassador from the King of the Netherlands, in London, has shewn the utmost readiness to assist the Society with regard to Missionaries going to Malacca and Chinsurah, which are restored to the Dutch.

HEATHEN CRUELTY;

OR, OFFERINGS TO GUNGA.

Mr. William Cary, who is at Cutwa, communicates the following account of savage offerings made to the Ganges: —

ON the 2d of March, at the Varoonee Festival, a large concourse of Hindoos assembled from all parts of the adjoining country, to bathe in the Ganges, at a village about two miles from Serampore. While the crowd were employed in bathing, an inhabitant of Orissa advanced to the banks of the river, leading in his hand his son, a beautiful boy, of about six years of age. Having anointed his body with turmeric, and surrounded his temples with a garland of flowers, and clothed him in new apparel, he repeated the incantations prescribed by the Shaster; then descending into the

river, and holding up his son in his arm, he said, "O Mother Ganges! this child is thine: to thee I offer it." So saying, he cast the little boy into the river, who sunk, and rose no more. The crowd testified their approbation, by crying out, "Huribul!" It appears that, several years back, the parent, being desirous of children, promised to offer his first-born to Gunga, should the goddess be propitious to his wishes.

Another man, at the same place, having performed the usual ceremonies, to prevent the intervention of his relatives, carried his son, a lad about twelve years of age, in a boat to the middle of the stream, and there dropped him in. The child struggled for some time, and was happily discovered by some one passing, who rescued him from death.

An infant was also cast into the river by its mother at the same time; but the relatives recovered it, and carried it home.

WEST INDIES.

In a debate which took place in a great assembly in June last, it was asserted, that the Missionaries in the West Indies had been the occasion of the disturbances which had lately happened there; but no proof whatever was produced; and we will venture to say, no proof *could* be produced. On the contrary, no slaves are so orderly, or so valuable, as those which are deemed religious.

What degree of credit such charges deserve, may be gathered from another assertion, viz. That a paper in the Christian Observer had been the means of exciting sedition. Now, it is very well known, that very few of the negroes can read; nor did it appear that a single copy of that work had ever reached Barbadoes,—the scene of the mischief. If any of the negroes have been excited to disobedience, by writings or proceedings in England, it must have been by the imprudent and inflammatory representation of them in the West India newspapers. It also deserves remark, that the paper complained of appeared in England only on the 1st of February; and the insurrection in Barbadoes happened on the 14th of April.

We are peculiarly happy to have it in our power to state, that in Barbadoes some of the negroes, who had been instructed in the knowledge of their duty, and had been taught to read and write, distinguished themselves by defending the property of their master against the poor ignorant insurgents of their own colour.

A young man, lately returned from the West Indies, relates the following account of the behaviour of some instructed slaves, in Barbadoes, during the late insurrection there:—

One of the principal planters in the island of Barbadoes, whose veracity may safely be relied upon, assured me, that though he had suffered by the revolting negroes, he was highly gratified by stating, that not one of his own slaves was implicated; but that, on the contrary, they armed themselves as well as they could, by going into the woods, and cutting long poles, which they sharpened to a point, and defended his property against the insurgents to the utmost of their power.

This conduct of theirs he ascribes entirely to their being more enlightened than most others, both in morality and Christianity; which he had always endeavoured to inculcate. He further said, that he did not know he had one adult negro who could not read and write; and that some of them were good arithmeticians.

This information the writer communicated to one of the Directors of the Missionary Society, judging, that being made public, it might have a good effect at the present moment, and be a stimulus to exertions in behalf of the poor heathen.

RUSSIA.

Extract of a Letter from the Rev. Mr. Paterson, dated St. Petersburg, June 19, 1816, to a Director of the Missionary Society in London.

You will be pleased to hear that his Imperial Majesty takes the most lively interest in the cause of Missions to the Mahomedans and Heathens, who reside in his vast empire. Having heard that Mr. Kattegary was going to Scotland, for education as a Missionary, he desired Prince Galitzin to consult with me how he might render him any assistance. A Memorial was drawn up, in which a short account

was given of his life, his connection with the Missionaries, the object he had in view, the low state of the Society's funds; and concluding with petitioning his Majesty to grant him assistance, by defraying his expences during the time he should reside in Scotland. It was then asked, How much would be requisite for this purpose? Six thousand rubles per year was the sum stated; out of which he was to pay his travelling-expences. This was immediately granted; and in a way which shewed how deep an interest he took in the cause. In this affair we have a strong proof that every thing would be done to encourage Missionaries from your Society to the Mongul Tartars, as formerly proposed.

Kattegary is a Tartar Sultan, formerly a Mahomedan, now converted to the Christian faith; and who being desirous of becoming a Missionary to his countrymen, is put under the care of the Edinburgh Missionary Society for education.

AUXILIARY SOCIETIES.

The Third Anniversary of the *Hull and East Riding Auxiliary Missionary Society*, was held in Hull, July 17, 18, and 19; when sermons were preached by Mr. James, of Birmingham, Mr. G. Clayton, of Walworth, and Mr. C. F. Ramftler, of Fulneck, one of the ministers of "The United Brethren." The meeting for business was held on Thurs. morn. the 18th. Mr Ald. Eggington in the chair. The Report of the committee stated the receipts of this Auxiliary Society during the past year (including the sum raised by the Hull Juvenile Society) to amount to 604*l.* 3s. 3d. Several animated addresses were delivered by Rev. Messrs. Clayton, James, Ramftler, A. Kidd, Morley, Methurst, &c. — The Lord's Supper was administered to communicants of various denominations; at which the Rev. G. Clayton presided. During the service, the communicants, and a great number of spectators, were addressed by different ministers. Sermons were also preached for the benefit of the Society, on the following Sabbath; and Monday evening by Messrs. Clayton and James, at Bethel Chapel (new Methodist connection) and Ebenezer Chapel, Hull, Cottingham, and Beverley. The attendance on all these occasions was very large, and the discourses peculiarly appropriate and impressive. From the fervour which appeared to pervade the devotional parts of the services, and the very liberal contributions of the people, it was joyful to perceive how little the distressing circumstances of the times had been able to check the flame of holy zeal in this great and best of causes. The amount of collections at Hull, 161*l.* 16s. 10d.; Beverley, 25*l.* 7s. 6d.; Cottingham, 14*l.* Total, 201*l.* 4s. 4d.

Tues. July 16, was held the Fourth Annual Meeting of the *Hull Juvenile Auxiliary Missionary Society*. Mr. W. Rust in the chair. The Report was read by Mr. Briggs, the Sec. which stated the sum raised by small weekly subscriptions, in the course of the year, to be 14*l.* 10s. 6d.—The very large assembly of young persons collected on this interesting occasion were addressed by the Rev. Messrs. Ramftler, Browne, Birt, Waterhouse, Cross; and the juvenile friends by E. Bowden, J. Jefferson, W. Bowden, J. S. Shipham, &c.

Mon. aft. the 22d, the First Annual Meeting of the *Beverley Juvenile Auxiliary Missionary Society* was held at Beverly. Rev. J. Morley in the chair. Several excellent addresses were delivered by the Rev. Messrs. James, Kidd, Sprey, Browne, and Messrs King, E. Bowden, W. Briggs, &c. The amount of receipts during the year, as stated by the Rev. J. Mather, was 48*l.* 7s. 4d.

Wed. morn. the 24th, the First Annual Meeting of the *City of Lincoln Auxiliary Missionary Society*, was held at Lincoln. Mr. W. Rust, of Hull, in the chair. An account of the receipts of the year, amounting to 64*l.* was delivered to the Meeting, with an interesting report of the proceedings of the Parent Society, by the Rev. G. Browne, of Hull. The meeting was addressed by the Rev. J. Gilbert, Classical Tutor, Rotherham, James, Keyworth, Gladstone, Jones, Brown, Mr. E. Bowden, &c. Sermons were preached on the same evening by Mr. James; and on the preceding evening, by Mr. Gilbert. The services were very fully and respectably attended, and 43*l.* collected.

Devonshire Auxiliary Missionary Society.

In consequence of the recommendation of the Devonshire Association, a meeting was held at Teignmouth, Thurs. June 20, for the Formation of an Auxiliary Missionary Society for the county of Devon; — when it was unanimously agreed that a Society in aid of the Missionary Society, instituted in London in 1795, be now formed. Its affairs to be managed by a committee of six ministers and six laymen, who, with a Treasurer and Secretary, are to be annually chosen. Annual meetings to be held at such places as the committee may ap-

point, on the Wednesday in Easter week. The first general meeting is expected to be held at Ashburton. Rev. J. Turnbull, Secretary.

Tues. July 23d, a meeting of the inhabitants of Enfield and the neighbouring parishes was called, by public advertisement, to consider the propriety of forming an Auxiliary Missionary Society, in aid of the Missionary Society, instituted in London in 1795. An assembly, very respectable, though not very numerous, met at the Assembly-Room, King's Head, Enfield, when Wm. Radley, Esq. was called to the chair; after which, and the object of the meeting had been formally explained, the Rev. G. Burder went into a simple and luminous detail of the design and operations of the Missionary Society, and was followed by the Rev. Messrs. Vowles, of Edmonton; Knight, of Pondersend; Brown, of Enfield; Lloyd, of Southgate; and Thomas, of Enfield. The resolution for the Formation of a Society, to be denominated "The North Middlesex and South Herts Auxiliary Missionary Society," was carried with expressions of unanimous joy and pleasure; and at the close of the meeting subscriptions and donations were received. Wm. Radley, Esq. of Highfield House, was elected Treasurer; and the Rev. Wm. Thomas, of Enfield, Secretary. It is pleasing to add, that Mr. Markham, the master of the King's Head, very handsomely refused to accept of any gratuity for the use of the Assembly Room, saying, that such was the importance of the object for which it was occupied, that he had heart-felt pleasure in opening its doors on that occasion.

Aug. 21. An Auxiliary Missionary Society was formed in the congregation of the Rev. Mr. Stollery, Chapel Street, Soho.

BAPTIST MISSIONS.

[*Continued from our last*, p. 313.]

MISSIONARY STATIONS.

8. At *Calcutta* the scene of action is now become very wide, and employs many labourers. [Mr. Lawson and Mr. E. Carey have been lately settled as resident pastors of this church.] On the Lord's Day there is divine worship four times in the chapel:—At eight, in Bengalee, generally by Sebukrama, when such of the members attend as understand Bengalee better than English, together with such as are enquiring after the truth; at ten, divine worship begins in English, when the congregation amounts to between 2 and 300, which, for an English congregation at Calcutta, is esteemed large, and such it appears to us, who, in the beginning, preached there for a year to no more than ten; at four in the afternoon, there is preaching again in Bengalee, either by Petruse or by one of the brethren from Serampore; and at seven, there is preaching again in English, when the congregation is generally larger than in the morning. Besides these services at the chapel, there is preaching at the gaol at seven on the Lord's Day morning; and in the Port at six in the evening, where the Colonel of his Majesty's 66th regiment has been pleased to allot a large room in the barracks for that purpose; and where those soldiers, who cannot attend at the chapel in the morning, have an opportunity of hearing the word, as well as their wives and children.

The labours of the native Christians, among the natives in Calcutta, is by no means in vain. Multitudes now hear, read, and converse respecting the Scriptures, who were formerly ignorant of them. The conduct of Sebukrama particularly, who resides chiefly in his native village, Salkee, opposite Calcutta, seems to attract increasing respect. We hear that scarcely a week passes wherein he is not visited by 10 or 20 persons, some to enquire respecting 'this new way,' and others to consult him upon other subjects; and he has often the satisfaction of hearing neighbours, who have no love to the gospel, bless him for the change wrought in the conduct of their sons and other relatives by his affectionate and wise advice. On one occasion this year he was visited by nearly 300 persons at once, chiefly fishermen, from a town about 30 miles distant; who having received a book they could not fully understand, came to him to have it explained to them. This proved to be a copy of the Scriptures given them by some one in a journey up the river. Sebukrama courteously received them, and discoursed with them great part of three days, which was the extent of their visit. The effect of this visit must be left for time to discover. Such then are the fruits which the gospel brings forth, when cordially received, even by heathens! The number baptized this year at Calcutta, including Europeans and Natives, amounts to 64.

The number of members now resident there, of various nations, is somewhat below 200.

9. *Jessore*, where the gospel has been planted for several years, and from which, as well as from Serampore, several brethren have been sent forth to various other places. Here Mr. Thomas is labouring, who resides at Chougacha, and itinerates round that place. He is assisted by several of the natives, as Suphulrama, Nurottuma, Manikshа, &c. Seven have been added to this church in the course of this year, and the gospel has been made known in many villages throughout the district.

10. *Chittagong*. — To the east of Calcutta, and on the border of the Burman dominions, lies Chittagong, where Mr. De Bruyn has been labouring for nearly two years; and this year three have been added by baptism to that little church. There people of three different nations occasionally resort to Mr. De Bruyn for instruction. [He has lately baptized 29 Mugs, inhabitants of that province.]

Thus then, in the course of 14 years, the Lord hath been pleased to increase the number of stations in Bengal, where the gospel is statedly preached, from one to ten.

We now turn to those stations, which, though exceeding in number these in Bengal, will yet, from their incipient state, detain us less time. Among them, the first which demand our notice, are those in

HINDOOSTAN.

11. *Patna*. — At this station, which includes a vast population, Mr. Thompson has been labouring with much diligence throughout the year. The various villages in the neighbourhood of the city have been repeatedly visited, conversations held with many, and numerous copies of the Scriptures distributed in various languages, and received with gladness; but relative to the actual fruit in the conversion of men, although much serious inquiry has been manifested, it pleases the Lord still to exercise our faith.

12. *Digah*. — At this station our brethren Moore and Rowe have been labouring throughout the year, assisted by Vrhndavuna, and latterly by Ramprisada. Nor has their labour been wholly in vain.

13. *Allahabad:* — a city which contains a population of nearly 90,000 souls! Hither Mr. N. Kerr has been destined, together with Kureem.

14. *Agra*; whither Mr. Mackintosh proceeded in the course of the preceding year, to assist Mr. Peacock. They have assiduously applied to the language, and have taken numerous opportunities of conversing with the heathen around them. Of the pains taken by Mrs. Mackintosh to read the Scriptures to the poor native women around her, a most pleasing testimony has been borne to us by those well acquainted with them.

15. *Sirdhana*; where Mr. Chamberlain laboured for nearly two years, and we hope not without success, tho' he has been since under the necessity of leaving it.

STATIONS IN THE OTHER PROVINCES OF INDIA.

16. *Surat*, the chief city of the province of Guzerat. Here Carapiet has resided nearly two years, with his family, and has had an opportunity of making known the gospel to various nations.

17. *Nagpore*,—the capital of a part of the Mahratta dominions. Hither, in the course of the year, we have sent Ram-mohun, at the earnest request of Mr. M. He has safely arrived, and has entered on his work with much prospect of success.

18. *Orissa*; where Mr. John Peter has been diligently labouring for several years. Three have this year been added to the church there; among whom is Juggernaut, the Orissa brahmun. This is the immediate vicinity of Juggernaut's temple.

These 18 complete the number of stations we have in India within the Ganges.

[*To be concluded in our next.*]

CHURCH MISSIONARY SOCIETY.

On the 27th of April, 1816, Mess. Horton, Johnson, During, and Jost, schoolmasters, and their Wives, arrived in safety at Sierra Leone, after a safe and pleasant passage.

The Rev. Messrs. Bailey and Dawson, who sailed for Madras on the 16th of May, in the Hero, arrived at Madeira on the 26th, after a quick passage; but the weather had not allowed of divine service on board more than once. The chaplains of the East India Company, on the Madras establishment, are proceeding to India in the same vessel.

Poetry.

HYMN I.

Composed for the Sheffield Sunday School Union, Whit-Monday, June 3, 1816.

BY MRS. GILBERT.

LORD! we are spar'd again to meet
On this rejoicing day:
To bow before thy mercy-seat,
To praise thee and to pray!

Many, since last we gather'd here,
Have pass'd away like flowers;
Perhaps, before another year
Their dwelling may be ours!

Death soon may stop this heart of *mine*,
And bid *my* spirit flee!
Another spring may never shine
In this fair world, for me!

Lord! to thine open arms we fly,
And seek our safety there;
It would be terrible to die
Till thou our hearts prepare!

To Jesus ev'ry eye we raise;
On him for mercy rest;
Young children, in his mortal days,
He folded to his breast!

Young children, at his Father's side,
He still with pity views,
And, pleading that for such he dy'd,
Their sinful hearts renews.

Our sinful hearts we hither bring,
His pard'ning love to crave:
Then, where, O Death! would be thy sting?
And where thy vict'ry, Grave?

HYMN II.

BY MR. MONTGOMERY.

COMMAND thy blessing from above,
O God! on all assembled here;
Behold us with a Father's love,
While we look up with filial fear.

Command thy blessing, Jesus, Lord!
May we thy true disciples be!
Speak to each heart the mighty word;
Say to the weakest, *Follow me.*

Command thy blessing in this hour,
Spirit of Truth! and fill this place
With humbling and with healing pow'r,
With killing and with quick'ning grace!

O Thou! our Maker, Saviour, Guide,
One true eternal God confest!
Whom thou hast join'd may none divide;
None dare to curse whom thou hast blest.

With thee and these for ever bound,
May all the souls who here unite
With harps and songs thy throne surround,
Rest in thy love, and reign in light.

THE INVITATION.

Come in, thou blessed of the Lord; wherefore standest thou without? Gen. xxiv. 31.

HAPPY souls! divinely blessed!
Call'd by free and sov'reign grace,
Tho' with many doubts oppressed,
Ye can scarce your title trace.
Jesus is your mighty Saviour, —
All your fears and wants he knows,
You possess his love and favour;
He will all your fears compose.

Large his heart, supremely gracious,
Lo! he opens wide the door;
See his table, — how capacious!
Richly furnish'd for the poor!
Hark! how kindly he invites you,
Blessed of the Lord, come in;
Here is nothing to affright you;
Peace and Pleasure reign within.

Why then on the threshold tarry?
Wherefore standest thou without?
Why remain thus faint and weary?
Christ will never cast thee out.
Join with saints the praise harmonious,
Ever sung, yet ever new,
Till in regions bright and glorious,
You begin the theme anew!

IGDALIA.

Ab hoc momento pendet Æternitas.

How mortals toil for glitt'ring toys,
And trifle time away!
While they neglect those purer joys
Which lead to endless day!

How short the space allow'd for man
To sojourn here below!
Our age is but a little span,
And shall we heedless go?

No! let us seize the present hour;
To-morrow Death may come;
We shall not have it in our pow'r
When silent in the tomb.

May Jesus bless us with his smiles,
And wash our sins away!
May we exchange our earthly toils
For everlasting day!

A. S. T.



Blood Sc.

Rev.d Robert Stevenson,
Castle Headingham Essex.

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THE

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AND

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OCTOBER, 1816.

MEMOIR

OF

THE LATE LADY HEWLEY.

Sir, *To the Editor.*

In your last volume, p. 288, there are some inquiries respecting Lady Hewley. I am sorry to find that there exists no printed Memoir of that eminently pious and munificent individual. I have, however, obtained, from various but authentic sources, the following information respecting her, which is offered for insertion in your widely-circulated Miscellany. Yours, &c.

York. W. E.

Lady Hewley was the daughter and heiress of Robert Wolrich, Esq. bencher of Gray's Inn; and was born in 1630. Her Christian name was Sarah.

The great-grandfather of Sir John Hewley, her husband, came out of Cheshire to York with Bishop Sandys, who was translated to this see in the year 1576. Sir John Hewley, together with Sir Henry Thompson, were members of parliament for York, in the 29th, 30th, and 31st of Charles the Second *.

Sir John and Lady Hewley appear to have had two places of residence in this part of the country: one in the city; and another at Bell Hall, about four miles from hence. They had two sons, Wolrich and John, both of whom died young. Whether Sir John was attached to the Nonconformists, I am not able to say; the following extract from a letter, written by the Rev. Oliver Heywood, shows that he was not unfavourable to them: —

November, 1679.

'After preaching at Alverthorpe, I rode towards York. In that city I waited on Lord Clifford and Lord Fairfax; and lodged at night with Sir John Hewley. The next day I visited many friends; and dined at Sir John Hewley's, with Lord Clifford, Sir Gilbert Gerherd, Sir John Brook †, and others. The morning after, I was called upon to preach in Lady H.'s chamber ‡.

Sir John Hewley died on the 24th of August, 1697, at the age of 78.

The place of worship at which Lady Hewley usually attended, was the dissenting meeting-house in St. Saviour's Gate, in this city; towards the building of which she

* Drake's Eboracum, p. 358.

† It would be gratifying to some of your readers to be favoured with an account of the lady of this gentleman, as she was a benefactress to the early Yorkshire Nonconformists.

‡ Dr. Fawcett's Life of Oliver Heywood, p. 118.

contributed; and there is yet remaining, opposite the pulpit, not only the seat which she occupied, but a great chair that was appropriated to her use in her declining years. At Bell Hall, the attic story was fitted up for public worship; and the present occupier, who married a descendant of the Hewley family, remembers it being hung round with black cloth, probably as mourning for her husband. Her latter years were chiefly spent at her house in this city, where she died on the 23d of August, 1710. She was interred in St. Saviour's Gate church on the 26th. Drake mentions * a monumental inscription in this church for Sir *Henry* Hewley and his lady; the former of whom, he says, died in the year 1697, and the latter in 1710. There now remain no traces of this inscription. This respectable historian was, no doubt, mistaken as to the name, as my information is derived from the register-book, and from the following Epitaph, copied by the Rev. J. Hotham, one of the ministers who have successively officiated in the chapel mentioned above:—

Here lies interred the Body of
SIR JOHN HEWLEY,
late of the City of York, Knt.
who departed this Life August 24, 1697,
ÆTAT. 78.

In the same Bed of Dust
are deposited the Remains of
DAME SARAH HEWLEY,
the virtuous Consort of the same Sir John Hewley,
who exchanged this Life for a better
on the 23d of August, 1710.
'Among the dead in Christ that shall rise first.' — 1 Thess. iv. 16.

Some time previous to her death, Lady Hewley, it appears, devoted, by a deed of trust, the whole of what was originally her own property to charitable and pious uses; the annual produce of which is said to amount to about £ 4000.

The following extracts are taken from a MS. sermon, preached in consequence of her death, by the Rev. Dr. Colston, first minister of the meeting-house already mentioned. The original copy was very politely lent me by the theological tutor at the Unitarian academy in this city. The text is Eccles. i. 2, — 'Vanity of vanities, saith the preacher, vanity of vanities; — all is vanity.' After having explained the passage, Dr. C. proceeds. Speaking of the soul, he says, 'Its own faculties would be its misery, if there were no invisible realities for it to contemplate, — if there was no future eternal life for it to make sure of, and to prepare for.

'These were the things which this elect lady, whose mournful funeral gave occasion for this subject, had in her eye. To prepare for these was her daily work, —to foretaste these was her daily food; and since God answered her prayers, in turning her eyes from beholding vanity, her steady and uniform course in religion shewed the glorious prize she was reaching to. The early education she had among those of the first rank, raised her spirit to such a height, as made work for humbling grace; and the remains whereof were happily turned towards that glory, honour, and immortality which lead to eternal life. This virtuous person spake her own experience when she gave me this text, and uttered with her mouth what was inscribed on her heart! But what her modesty intended for a shroud to her virtues, will set them in a fairer view, and will apologize for my endeavour to rescue somewhat of her praises from the grave, which her self-abasing soul would have buried with her. . . . . Her self-denial was wonderful, in one of her quality and estate, her age and weakness. She would let no fleshly ease hinder a duty. She might have spared herself a hundred times without the sin of indulgence. Her extreme abstemiousness and most regular way of living, procured her long life, and the church of God a long blessing

* Page 312.

She spent almost half of her time in the valley of the shadow of death, where she had brighter views of heaven and nobler elevations of soul, than many who live always on the mountain of Prosperity; and would often speak feelingly of the good of affliction, — always justifying God and condemning herself under the severest dispensations. — When we consider the niceness of her temper, the sprightliness of her mind, the greatness of her spirit, and the quickness of her apprehension, we must wonder at her easiness and contentment with a dying life, that rendered all her great things in the world so insipid to her. Frowardness and impatience are so natural to old age, to tedious wasting infirmities, that it was admirable to find her so free from either. Her patience had its perfect work in dying agonies. She came often to ask me about them, and express her fears she should not get well thro' them. Upon which I advised her not to trouble herself with such fears beforehand; but only prepare, and God would carry her through them; and so he did; for an entire resignation ran through the whole conflict. How often did she break out, 'O pray, pray!' She lived praying, and commended it to others with her dying breath. Her piety towards God commends itself to your imitation in many instances, especially in her affection to divine ordinances. Nothing could keep her from the public worship of God, but absolute inability. How often has she come thither rather on the wings of her desires, than upon her own legs! With what pleasure of mind would this ancient disciple sit at her Lord's feet, with Mary, hearing his word! Her house was a church of God, for his uninterrupted worship in it. She was daily retired for secret devotion, even when, by reason of her weakness, it was not safe for her to be left alone! How unwearied was she in the duties of every Sabbath! — a sign how she would spend her everlasting Sabbath above. Will the hypocrite pray always? — but she did. What could keep up her relish of religious exercises, when they were so fatiguing and spending to the body, but some prelibation of God's love in them, and an unquenchable thirst after the everlasting enjoyment of him. In all these she had an afflicting sense of a dead heart and flat affections, and want of love to God. Her sinful infirmities she bitterly bemoaned, — a base and treacherous heart was a burden she groaned under. None could speak more severely as to the state of her soul, than she did herself. Her charity was universal, — the most illustrious example in our age. She has not left her equal behind her. Many daughters have done virtuously; but thou, my honoured, but now departed friend, hast outdone them all! She was a mother in Israel; to whom many had recourse for wise counsel, and by whose means many children were nursed up for heaven. She imitated God's common providences, in relieving the necessitous, the undeserving; and his special, in her more tender regard to those who were useful and truly good. Multitudes will feel the loss of her. If her private charities were all known, they would amaze you! Her silver streams ran along the vallies to water the adjacent parts. Many that knew not the spring-head, when they find the stream dried up, will know the reason, when they hear that Lady Hewley is dead. May not many say, 'Oh, Lady Hewley, would to God I had died for thee!' Not that she was unfit to die; but more fit to live than any of us. She was one of those the apostle speaks of, for whom some would dare to die. — These are but dark shadows of the bright star that once shone in our heavens; but now disappears, never to lend her light to us more; and is removed to a higher orb, where she shall shine brighter than the

sun. To enter into the particulars of adorning her character, requires loftier strains than I am master of, especially under the discomposure occasioned by the just sorrow for the loss of the most entire and best friend I had in the world. I am more fit to trail along with the silent mourners, to pay the poor tribute of my tears unto her hearse, than to utter a panegyric; but this little I was owing in conscience to the memory of this incomparable lady, which will be sacred and precious in the esteem of all, but those who think nothing well but what is done by themselves. It is possible indeed, and too often happens, that ministers are partial to the memory of their patrons and benefactors; but persons' good works do not flatter them. I appeal to her noble almshouse *, built, and exactly paid nine or ten years before she died; where, in the space of that time, she expended about £1500. I might mention her other charities in this city, and her several schools, not far from it, to rescue some of the rising generation from ignorance;—but if I were silent, her 'works would praise her in the gate.'—Some of her works went before her, as a memorial before God,—others follow, to perpetuate and perfume her name in the churches,—to continue her serviceableness upon earth,—to increase her glory in heaven,—and to excite others to an imitation of them.

'After all these, she thought herself an unprofitable servant; and when any person told her of some good work she had done, she would sometimes answer, with divine Mr. Herbert, 'Yes, if it were sprinkled with the blood of Christ.' She thought none had more need of the merits of a Saviour to justify and save her. Her finishing and most ardent breathings were into his bosom:—'Come, Lord Jesus, come quickly!'—and they are now met, never to part more. The loving Jesus and the humble believing soul, are now met in eternal embraces! Heaven had often heard of her before, by the multitudes of petitions that daily crowded thither; but now heaven has received her longing sanctified soul; and there she lives without pain and sickness, and without sin. There she sees, loves, adores, and enjoys her God and Saviour as she would.'

* The almshouse in Tanner Row, in this city, erected in 1700, and designed for ten old women, Dissenters, who have 10s. paid them every first Monday in the month, and coals allowed.—*Drake, p.*274.——I believe their allowance is considerably more now.

HOW CAN WE RECONCILE *THE DOCTRINE OF ELECTION* WITH THE STATEMENT WHICH SAYS, *God is no Respecter of Persons?*

It might be a sufficient answer to this question to say, 'That the statement has direct reference to quite other matters, and cannot interfere with the doctrine of Election, let that be regarded in whatever manner it may;'—but as no person who could put the question thus, would be satisfied with such an answer to it, it may be proper to enter into the proof of its irrelevancy a little more minutely.

1. Let us first enquire into the meaning and use of the phrase in question, as we find it in Scripture.

The Judge of all the earth, when appointing men to act as magistrates, and, in a sort, pronounce sentence in his stead, gives them this important rule (Lev.xix.15) 'Ye shall do no unrighteousness in judgment,—thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour." This is repeated in Deut. i. 17, 'Ye shall not respect persons in judgment; but ye shall hear the small as well as the great.' It appears

again, 'Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout all thy tribes; and they shall judge the people with just judgment. Thou shalt not wrest judgment, thou shalt not respect persons.' The wisdom and the authority of this rule is acknowledged by the wisest of men (Prov. xxiv. 23): "It is not good to have respect of persons in judgment;" and the same sentiment is introduced as a rule in Christian assemblies by James (ch. ii. 1—9): 'My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons;' and in ver. 9, 'If thou love thy neighbour as thyself, thou doest well; but if ye have respect of persons, ye commit sin.'

Having given this important rule for judicial proceedings, he, in order to exalt his own character as a Judge, while he brings it to the level of our comprehension, condescends to profess the same impartiality. We find this repeatedly stated as a general truth, applicable to all his conduct with men, and marking him as a righteous Judge. Thus (Deut. x. 17) 'the Lord your God is God of gods and Lord of lords, a great God, a mighty and a terrible, which regardeth not persons, nor taketh reward;' when he shall call all men before him, 'that he may render to every man according to his deeds done in the body (Rom. ii. 6—12); for there is no respect of persons with God (ver. 12); for as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law.' This quotation shows completely in what sense the sentiment is declared of God. Another instance occurs in Eph. vi. 8, 9, 'Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free; neither is there any respect of persons with him.' So again in Col. iii. 25, 'Whether masters or servants,' 'he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons.' Peter states the same truth, in 1 Pet. i. 17, 'Call on the Father, who, without respect of persons, judgeth according to every man's work.' — When, therefore, the woman of Tekoah would reprove David, even the king, as one that was 'faulty in not fetching home his banished ones,' (2 Sam. xiv. 13.) she reminds him that 'God doth not respect any person.'

Men indeed are apt to be partial in their adjudications. Some favour the rich, and some incline to the poor; great deference is paid to the wise, or pity for the ignorant gains them acquittal; the powerful command, and judges, trembling, give their award according to the mandate, however unjust; the beautiful are sure of excuse with some, or the outwardly moral are shielded from too close an inspection. Not so with the Judge of all the earth, he will do right: he does not fear the highest, he will not partially wink at the most honourable, he will never pervert justice in any of his dispensations on earth, or in his final award in the world to come. He will not favour iniquity, however royally splendid, fashionable, polished till it brilliantly glitters, or sordid in the tattered garb of indigence, ignorance, and habitual depravity. He will justify and honour the righteous, — he will abase and punish the wicked; great as the one may be, and despised as the other may seem. He will never swerve from what is upright, just, and true to his own holiness.

This impartial acting is seen in an especial instance, quite contrary to all the prejudices of the Jews, both carnal and converted, as recorded in Acts x. 34. When Cornelius was accepted, converted, and sanctified by the Holy Spirit, to the great surprize of Peter, to whom an especial lesson was given for this purpose, and who intimates his as-

tonishment, even in bearing his testimony to the fact: 'Of a truth, I perceive, that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted of him.'

As the sentiment thus evidently refers to God in his glorious character as a righteous Judge, we might rest content, without endeavouring to force it into a rule for his sovereign goodness. We will, however, proceed to show,

2. That it cannot be imagined to oppose the doctrine of Election, unless it intended to assert (what no one will suppose it possibly could mean) that he makes no difference of any kind in his dispensations to men.

No one will say, for instance, that this truth may be taken absolutely, as if in no way whatever the Most High differed in his treatment of his rational creatures; for in the text last cited, it is expressly said, 'He that feareth God is accepted of him.' He has moreover declared, 'That the Lord loveth the righteous; but he is angry with the wicked every day.'

It cannot be said that he makes no difference in his providential dispensations. He giveth to some abundance, without power to eat thereof; to others he maketh every bitter thing to be sweet. Some find promotion; and this cometh not out of the dust, but from God, who setteth up one, and pulleth down another. He maketh some to be the heads of nations, while others dishonourably drag at the tail.

Nor can it be maintained that he acts in all respects the same, as to opportunities and means for obtaining better blessings. There are heathen lands, like Tyre and Sidon, which have not known him; there are places like Bethsaida and Capernaum, whose opportunities have been great. Some have his word; but he hath not sent it to every nation: he calls upon those who enjoy it, as bound to 'praise him' for this distinguishing mercy.

Nor will any say that he gives equally to all of his spiritual grace. If some believe, and others remain in unbelief, the humiliating question recurs, Who maketh thee to differ? — what hast thou that thou hast not received? If faith be the gift of God, and if it must be owned this gift is not universal, or if, in Paul's words, we state it, 'All men have not faith;' — if some ground, tho' often rained upon, still brings forth only thorns and briars, till it is nigh unto cursing, and whose inevitable end is to be burned; while other ground yields some thirty-fold, some sixty-fold, and some an hundred-fold, — here is an actual undeniable difference, and very much to the point.

If we view religion from another side, see it as actuating man to pious services, we dare not say that God awards his favours equally to every worshipper. There are, whose sacrifices are an abomination to him. He had no respect to Cain, nor to his offering; but to Abel he had respect. Some we are told will find acceptance with him, to the great surprize of the superficial and prejudiced observer; as Cornelius, tho' no Jew, as already cited. Some shall come 'from the east and from the west, to sit down with Abraham, Isaac, and Jacob, while the children of the kingdom are thrust out.'

Indeed, the whole system of revealed truth points to one great day, when, as the Judge of all the earth, he will award a difference, great, awful, and permanent; for 'some shall go into everlasting destruction, some into life eternal.' Some he will drive into the lake of burning fire, along with the devil and his angels; while others shall rise with him into heaven, and partake of an everlasting kingdom and glory.

There does not seem to be any necessity for proving these several instances of the divine dispensation

differing towards different persons; they are too obvious to be denied,—they might be enlarged and particularized to any extent, as every one, even those who deny the doctrine of Election, must acknowledge; but the intention in thus slightly glancing at them, is, that we may keep them in recollection, as they will tend much to strengthen our argument. Since, if the statement, that God is no respecter of persons, does not mean that he absolutely makes no difference; nay, if it must allow of differences, temporal and spiritual, in such a variety of forms, and to such vast extent, then, surely, the doctrine of Election, which relates to such differences, cannot be set aside by it, however true the statement may be in itself, when properly applied; that is, to the equity of his proceedings, as supreme Governor and Judge, not to the voluntary bestowments, which emanate from the sovereignty of his grace; for,

1. If it be allowed that God does differ, greatly and finally differ, in his dispensations to men, it must be because he chooses to make that difference. No adjudication of the divine mind can pass without volition, or be violently produced by any external force against his will, — it must proceed from the free, wise, and decretive determination of his own holy mind.

2. This choosing to differ in his dispensations, takes place of course before the dispensation to which it refers. As these dispensations belong to time, and to the day of judgment especially, and as the Divine Being and his actings are from eternity, we must say, that his intention to differ was present in his mind from all eternity: long before the differences were actually made; nay, before the foundation of the world.

3. This choice of the divine mind acting favourably and finally in mercy towards certain persons, is the very substance of the doctrine of Election; which substance cannot be controverted, without denying some very important and unalienable attributes of the ever-blessed Jehovah. The forms of it, or how divine volition unites with man's actual application for mercy, is another question, and has nothing to do here: the fact granted, is all we need argue upon. If he does differ, it is by choice (that is, by election); and this choice to differ from all eternity, is an election as to the persons so favoured.

4. It is of some importance, in clearing the doctrine of Election from this supposed contrary statement, to observe, that wherever his merciful choice might fall, it must come upon those who were utterly unworthy. 'God doth not respect any person, yet doth he devise means that his banished be not expelled from him.' 2 Sam. xiv. 14.—Men fancy some to be more, and some less worthy of his favour. This is a false notion. The uttermost allowable for us to say is, that some are more and some less unworthy of his regard; but, absolutely, all deserve his wrath and curse. Indeed, these comparative differences of guilt are often arranged by a standard essentially false. When they are truly stated, mountainous as they appear when singly viewed, they, like the mountains of our globe, are not to be discerned when the whole is surveyed. When the complete mass of guilt and depravity is weighed, these will seem but as the small dust of the balance. A suitable idea of sin in its malignity, will clear away half the objections which the carnal mind is apt to make against gospel doctrines.

5. If, therefore, all are unworthy, — utterly, decidedly, and awfully unworthy of any favour, then the showing mercy to some is not partiality, in any improper sense of the word. No injustice is done by it, no worthy claim disallowed, no endeavours frustrated. All that is be-

stowed on such subjects, let them be taken where they will, is mercy, kindness, and surprizing grace. If Benevolence chooses to stoop to the very lowest, to such as our selfish imaginations regard as peculiarly vile, we must yet acknowledge that divine Sovereignty has a right to select; and then, on what principle can an objection be raised against the selection, by those who have no claim to favour, — by those indeed who are all the while rebelling against him to the uttermost of their power, despising this very mercy, dishonouring him by whom it is displayed, sneering at the mode his infinite wisdom has chosen to award and secure his kindness, or, at the best, offensively obtruding themselves on his notice by pretensions a thousand times proved to be unfounded, and proud of the loathsome rags of self-righteousness, known to be peculiarly offensive to him.

6. We may render the defence of the doctrine complete, as to this objection, by adding, that we may apply the rule itself thereto, and we shall find, that so far from clashing, it squares with it at all points. A gracious God, in the very mode of conducting his electing grace, shows himself still to be no respecter of persons. The partialities which men indulge, have no place with him; — the circumstances, which they suppose ought to weigh with him, because they influence themselves, he completely disregards; and the real source of their objection is contrary to their ostensible complaint. They feel surprized and mortified, because in this very instance he is not a respecter of persons, such as they wish him to be. The carnal man, fascinated by birth or riches, by wisdom or beauty, or proud of religious knowledge, or of comparative morality, or pleased with his own invented rites, ceremonies, and observances, wishes to bind down Sovereign Mercy to value these distinctions, in a manner somewhat similar to his own feelings, and a little complimentary to his own self-founded hopes and wishes. Nothing appals or provokes him more than to be told, that 'not many wise, not many noble are called; but God hath chosen the foolish things of this world to confound the wise, that no flesh should glory in his presence.'

Again, Electing grace is always accompanied by circumstances which, at the great day, will completely justify its exertion. The usual mode of objecting to the doctrine, is by stating, that one man, because elected, shall go to heaven when he dies, although all his life he has been a wicked sinner; while another, who has done all the good he could, shall be cast into hell, because he is not one of the elect. An outrageous and calumnious mode of stating the doctrine; such as the Scriptures do not warrant, such as I do not suppose any persons really hold; — a mode invented by its adversaries, one would hope, through ignorance of its nature. Those who finally appear at the right hand of the Judge as his elect, will be clearly discerned to be penitent souls, such as rested their whole hopes on the blood of Jesus,—such as proved the reality of their faith by walking not after the flesh, but after the Spirit; while the believer himself, in that great day, will humbly disclaim all merit, and will ascribe the whole of his salvation, internal and external, from beginning to end, to divine grace; even the ungodly will be speechless; not one objection will be made to the exercise of Sovereign Mercy in behalf of souls of this description.

Never can this doctrine oppose the sentiment in question, unless it could be stated, that in the exercise of his sovereignty, he put aside suitable persons, and refused to listen to the true penitent, refused to accept the godly soul, refused, in short, some true believer in Christ, because of some decree against him, some ac-

tive repellent determination, which bound over to hell a soul really fit for heaven. We may boldly state, this never was the mode in which electing love showed itself; — this never will be known among all the dreary abodes of everlasting misery. Those who finally are refused, will be such as know themselves to be finally impenitent. Those to whom entrance is denied, will be conscious that, as workers of iniquity, they are justly frowned upon. 'Without are unbelievers;' — ought they to come in? Men, who having invented a scheme of doctrine for themselves, or taken hold only of the notions of the gospel, refusing to act on them, or at least to act on them towards Christ, their great object, medium, and head, find at last that God will not respect them, nor their hopes, nor their services, nor their angry sophistries; but will absolutely repel all that is unsuitable from entering his pure, bright, and harmonious world of saved souls! IMUS.

ON THE FALL OF LEAVES *IN AUTUMN.*

A Correspondent, who sometime ago favoured us with a paper, on a botanical subject, has sent us another, 'On the Structure of Seed-Vessels, and on the Fall of Leaves.' The former enters too minutely into the subject for our purpose; but we insert the latter, as adapted to more general usefulness.

ANOTHER natural operation, very characteristic of Autumn, is the fall of leaves. They lose their vigour, change their colour, and are ultimately cast from the tree, while the buds in the immediate vicinity, as well as branches, remain in the fullest vigour. The varied hues assumed by the deciduous foliage, give a richness and splendor to the landscape, which is scarcely exceeded by the most blooming and luxuriant spring or summer.

It must be observed, that this does not arise from a mere exhaustion of vital power, for when a branch has perished before casting its leaves, they are detached from it with difficulty; but where the vital energy continues to be exerted in the branch, the leaves either fall spontaneously, or by the slightest touch. The office of the leaves being fulfilled, their continuance would be injurious to the plant, — a line of separation is soon marked out, — the leaves become, in relation to the plant, foreign bodies; and, through the vital power of the vigorous and healthy branches, they are actually thrown off. Perhaps, however, there is no phenomenon in Nature, in which the immediate agency of the Deity is more conspicuous than in this. It is an event which no human means can counteract, nor does it depend on any precarious circumstances.

Well might the Psalmist exclaim 'The earth is the Lord's, and the fulness thereof,—the world, and they that dwell therein!'—and those who cultivate a desire to seek God in the more minute, as well as magnificent parts of creation, will be amply recompenced. It is not difficult, when beholding stupendous and romantic scenery, to indulge an awful admiration of almighty power, — no great efforts are needful when the mind retraces the history of nations, to exclaim *Sic transit gloria mundi!* and to confess the interposition of a Providence; but the Christian ought to cultivate familiarity of intercourse with God in those parts of creation by which he is perpetually surrounded. He should actually discover his presence in every thing: in the minutest insect, as much as in the complex structure of the human body, — in the most simple and noxious weed, as much as in the stateliest tree, — in the clouds, as much as in the sun and moon. He should discover it at all seasons, — in the winter as much as summer. Are there not many who are fond

of declaring themselves profound admirers of Nature in summer, whose hearts are as cold as the atmosphere in winter? They are sensualists, — their nostrils are delighted with the fragrance, and their eye with the beauty of flowers; but they do not devoutly aspire to the 'God of Nature.'

Let us now seriously reflect, that Autumn is that season to which all others constantly refer. The retrocession of vegetable life in winter, is only that it might be put forth in spring with augmented vigour. — Spring and Summer are seasons adapted to the progression of vegetable productions; and on their arrival at maturity the existence of every human being depends. Through all these seasons we have received particular marks of divine favour. The husbandman has gathered in his fruits; and, surely, we shall not be less grateful than the ancient Greeks, who, on such great occasions, did not fail to render free-will offerings, as thankful acknowledgements to their gods. Sacrifices are not abolished; for, in the grateful effusions of a humble and contrite spirit, the Lord yet delighteth.

CHIRURGUS.

ON THE AUTHENTICITY OF THE *First Two Chapters of Matthew.*

IT is well known what great stress has been laid, by modern Unitarians, on the *omission of these two chapters* in the Hebrew copy of this gospel used by the *Ebionites:* a body of judaizing Christians, in the early part of the second century, who, as Dr. Mosheim remarks, 'though they believed the celestial mission of Christ, and his participation of a divine nature, yet they regarded him as a man born of Joseph and Mary, according to the ordinary course of nature.' In denying the *miraculous conception* of our Saviour, therefore, they coincided in sentiment with some ancient Socinians and modern Unitarians, who, on this account, never fail to impugn the authenticity, as well as inspiration of Matthew's narrative, concerning the genealogy and birth of Jesus, contained in his first and second chapters; and as this sect of judaizing Christians existed in the church so soon after the apostolic age, it need not be wondered, if the minds of less informed readers be somewhat staggered by the confidence with which the omission of those two chapters in the Hebrew copy of this Evangelist, which was received as genuine amongst the Ebionites, is urged against Matthew's testimony in proof of our Lord's *miraculous conception.* For the benefit of such persons, therefore, the following observations of so able and candid a critic as the late Dr. Campbell are here inserted, as worthy to regulate their judgment concerning the weight of Socinian evidence against the Scripture narrative: —

'In the Hebrew exemplar of this gospel, which was used by the Ebionites, and called *The Gospel according to the Hebrews*, the two first chapters were wanting. The book began in this manner: — "It happened, in the days of Herod, king of Judea, that John came baptizing, with the baptism of reformation, in the river Jordan. He was said to be of the race of Aaron, the priest, and son of Zacharias and Elizabeth." But for this reading, and the rejection of the two chapters, *there is not one concurrent testimony* from MSS. versions or ancient authors. It is true, the Alexandrian manuscript has not the two chapters; but this is *no authority for rejecting them*, as that copy is *mutilated*, and contains but *a very small fragment* of Matthew's gospel. No fewer than the *twenty-four first chapters are wanting*; and the copy begins with the verb ηρχεται, (*cometh*) in the *middle of a sentence*, chap. xxv. 6. By a like mutilation,

though much less considerable, the first nineteen verses of the first chapter are wanting in the Cambridge MS.; which also begins in the middle of a sentence, with the verb παραλαβειν (*to take home*); and in the Gothic version, all is wanting before the middle of the fifteenth verse of chap. v. It begins likewise in the middle of a sentence, with the words answering to επι την λυχνιαν. Now, if we abstract from these, *which prove nothing*, but that the words they begin with *were preceded by something now lost, there is a perfect harmony in the testimonies*, both of MSS. and of versions, *in favour of the two chapters*. The old Italic translation and the Syriac were probably made *before the name of Ebionite was known in the church*. Even so early a writer as Irenæus, takes notice that Matthew *began his history with the genealogy of Jesus*. That the Nazarenes, who also used a Hebrew exemplar of this gospel, had the two chapters, is probable, as Epiphanius calls their copy very full, πληρεστερον, though, it must be owned, he immediately after expresses some doubt of their retaining the pedigree. Simon thinks it probable that they did retain it, as he learns from Epiphanius, that Carpocras and Cerinthus, whose notions pretty much coincided with theirs, retained it, and even used it in arguing against their adversaries. I might add,' says Dr. Campbell, 'to the testimony of versions, MSS. and ancient authors, the internal evidence we have *of the vitiation of the Ebionite exemplar* (the *only* copy that is charged with this defect) from the very nature of the additions and alterations it contains.'

Dr. Campbell's Note on Mat. ii. 23. *vol.* iv. *p.* 21.

TEACHING ADULTS TO READ.

Sir, *To the Editor.*

It was with much pleasure that I read a Resolution of the London Itinerant Society,' To take the earliest Measures for establishing a School in every Village, under their Cognizance, for the Purpose of instructing Adults to read:' a Resolution which, I hope, will be adopted by every County-Meeting of Ministers. One of the pleasing signs of the times is that of furnishing such multitudes of children with education, thereby affording them the means of obtaining their bread with more facility, — knowing better their duty as subjects, and especially as Christians. Amidst the zeal and activity manifested in so good a cause, adults seem *comparatively* to have been overlooked till of late; but the time has arrived for making efforts in behalf of this class of society. In this respect Bristol has done well, as have some country-towns. Southwark (that fruitful garden) has followed the bright example, and the City of London has joined the train. May the Lord God Almighty prosper their efforts! These are heart-cheering circumstances; but there needs more energy and exertion in this work than most persons are aware of: it is a part of the vineyard where constant labour is required, and, after long toil, the fruit will make but a small shew; therefore, every labourer had need ever have the motto in his eye, — 'Be not weary in well-doing.' But, methinks, the countenance of God's ministers is much wanted to stimulate the workmen, and to incline the ignorant to avail themselves of the opportunity now presented; for the poor are, too frequently, averse to engage in so new a work; and the labourer too often faints, because he meets with discouragement. It, therefore, would be rendering great assistance to this Society, and perhaps to others, if ministers would from time to time point out the design and importance of the various institutions, which, by the blessing of God, abound all around us. I would, therefore, humbly entreat,

through the medium of your widely-extended Publication, the ministers of the gospel to aid, by their encouragement and recommendation, a 'labour of love,' which has for its object the present comfort and future happiness of the children of men. . . . . .

BRIEF REFLECTIONS
ON JOHN VI. 66—68.

From that time, many of his disciples went back, and walked no more with him, &c.

HAPPY was that man who, in a sequestered spot, and in a retired moment, turned his eye to Calvary, and sung

"O may I sit beneath thy cross,
And view thy love divine;
For Thee count all things else but dross,
And call the Saviour mine!"

In this chapter we have him set forth as the bread of life, and are invited to eat and be satisfied. The want of appetite is a fatal symptom. "Blessed *are* they who hunger and thirst after righteousness; for they shall be filled." Jesus Christ stands at the head of all preachers; his sermons were full of wisdom, compassion, and fidelity; "Hear ye him." However despised by the prejudiced Jew, or neglected by the idolatrous Pagan, Jesus Christ is the great Apostle of our profession. He spake, and he yet continues to speak, with high authority, "Hear ye him;" and hear for eternity! In reflecting on these verses, I learn,

First, *That men are changeable beings, and not to be depended on.* —God created man upright, holy; and had he not *fallen*, he would have moved on steady and regular as the sun in the firmament. Now, alas! he is as fickle as the bird which hops from spray to spray, and changes as the wind. One day *Cain* approves and commends his brother, — the next day he quarrels with him, — the day following plans his ruin,—and on the fourth, perhaps, actually murders him! — One day *Saul* is charmed with the appearance and abilities of David; another day he hurls with vengeance his javelin at his heart, and seeks to kill him! — One day *Amnon* adores the lovely Thamar, and the next day abominates her with an unconquerable hatred! — One day we find *Ahitophel* counselling King David, and walking with him to the house of God; and another day uniting with his enemies in a conspiracy to dethrone him! — One day we see *Judas* at the feet of Jesus receiving instruction; another, we see him taking 30 pieces of silver to betray that very Master! — *Diotrephes* one day meekly entering the church as a member; another day lording it over that church as a petty tyrant. And many more instances might be produced, to show us the changeableness of man; and no wonder our confidence is so oft disappointed. (See Micah vii. 5. Jer. ix. 1—7.)

Secondly, *Upon some disgust, or in the moment of strong temptation, disciples will sometimes withdraw, and turn aside.* — "Many of his disciples went back, and walked no more with him." Mere professors may show attachment for a while; but by and by, in the time of temptation they often fall away — frown on the cause they professed to approve, and desert the men they styled their dearest brethren. Not being of us, they go out from us; they forsake the first Master, and the best Benefactor that earth or heaven has known! In apostacy and forsaking Jesus Christ and religion, there is to be found a complication of crimes, the greatest folly, — the most marked ingratitude, — the most criminal obstinacy. "Will ye also go?" &c.

Thirdly, *This address of Jesus Christ was certain to answer im-*

portant ends. — To stir up a holy indignation at the folly and wickedness of apostacy, which is indeed vile and odious! To unveil the true character of those who could so easily forsake the gracious Redeemer. Where the foundation is not good, the superstructure will not long stand. To awaken love and zeal for the Saviour's honour and praise. Go away! What! from a *Captain* so renowned? — from a *Prince* so generous? — from an *Advocate* so able? — from provisions so excellent?—from a *fountain* so pure?— To whom can we turn? Where can we go and meet with benefits so great,— with blessings so inestimable,—with assurances so firm,— and with prospects so bright?

Fourthly, *Eternal life is in Jesus Christ, obtained through him, and enjoyed in him.* — Eternal life is eminently and emphatically "the gift of God;" and no less the gift of Jesus Christ, who is God and man in one Christ: —"I give unto my sheep eternal life." If we pursue the course of the Thames, the Trent, or the Severn, upwards, we are at length brought to the spring-head, whence their silver waves, their abundant waters are supplied. Thus Jesus Christ is the spring-head of salvation and eternal life, whence all their rich blessings flow: — "When Christ who is our life," &c.—This life is in his Son.— He that hath the Son hath life. — I am the bread of life.—I came, that they might have life. — Because I live, ye shall live also.—There is no life but in him; so that he who hath not the Son, hath not life."

Several things may be inferred: 1st, Great confidence placed in men, oft-times meets with mortifying disappointment. The Lord only may be trusted with implicit confidence: — His word endureth for ever. 2dly, When some desert Jesus Christ, and abandon the good cause of God, we ought neither to justify nor excuse their base and criminal conduct, much less to follow their ill example. It is in such circumstances that we should redouble our zeal in the righteous cause of Heaven; then our attachment should become stronger than ever. "Be ye steadfast, unmoveable, always abounding," &c. 3dly, If eternal life is a blessing actually in Jesus Christ, and can be obtained by no other person, and in no other way, then we should be principally concerned to know him; and to be united to him by a living faith. (See Phil. iii. 7—11. Heb. vi. 11, 12.) — 4thly, This is a world of trouble and painful disasters; but, believing in Jesus Christ, we should comfort ourselves with the hope of eternal life through him. Think much on eternal life! What an amazing, comprehensive, and all-sufficient blessing! It exactly corresponds with the nature and appetites of an immortal soul. God, reconciled in Jesus Christ, can alone fill that mighty void the whole creation leaves in human hearts. — 5th, Salvation in Christ can effectually recover men from the ruins of the fall, restore their purity, and re-establish them as on an immoveable rock.

How deplorable is the condition of man in his unregenerate state! "Here then," said Mr. Bennet, "let us weep over the awful desolations of sin; the shocking spectacle of the temple of God in ruins!" — The great Mr. Howe has made these elegant and awfully interesting remarks, speaking of fallen, guilty, and polluted man: — 'The stately ruins are visible to every eye,—in front is this inscription:— *Here God once dwelt.* He is now retired and gone! The lamps are extinct, — the altar is overturned, — the candlestick is displaced, — the sacred incense exchanged for a poisonous vapour; — and here is, instead of a "sweet savour," a stench! Order is turned into confusion, — the beauties of holiness

into noisome impurities,—the house of prayer into a den of thieves! Such is fallen wretched man. His recovery, his perfect restoration, can only be effected by the word, the grace, the Spirit of our most mighty and merciful Redeemer.

Sin is a ruinous evil: Oh, guard against it! Look around you; see the lovely plants which have been blighted! How many have fallen,—what trouble they have occasioned, — what guilt they have contracted, — to what a shameful and miserable condition have they been reduced! How soon must they and we appear before the Judge of all the earth!

" Important journey, awful view!
How great the change, the scenes how new!
The golden gates of Heav'n display'd,
Or Hell's fierce flames, and gloomy shade!

" O that I may my Saviour love,
His plenitude of goodness prove:
Read his most holy gracious word,
And hold communion with my Lord."

Amyr.

AFRICAN COMMENTARY.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.—Psalm xxiii. 3.

THIS is descriptive of the most cheering and animating situation in which a person can be placed in desert countries, especially after the eye has been long wearied by seeing nothing but what may justly be called *a withered, scorched, and sickly wilderness.* The sight of green pastures for his flocks, and a river gently gliding along, to refresh them and himself in such a country, will make him forget all the toils that are past; but should his journey in deserts not be completed, he will leave such a spot with extreme reluctance.

The journey of a Christian's life resembles travelling in a barren wilderness; but heaven appears like green pastures beside still waters; so do even at present the ordinances of the gospel and the communion of saints; by means of them, his soul is refreshed, comforted, and strengthened, and he is often loth to leave them: they are the Lord's means of sweetly refreshing and 'restoring his soul.'

[*To be continued.*]

QUERY.

Is the practice of neglecting the public ordinances of Religion to teach at Sunday-Schools, to be justified from the Scriptures?

ADKIN.

SENTENCES FROM BISHOP HALL.

SINS are so much greater as they are more universal; so far is evil from being extenuated by the multitude of the guilty, that nothing can more aggravate it.

Let salvation be ever so plentiful, if we bring it not home, and make it ours by faith, we are not a whit the better.

The obstinate have nothing to do with God. The title of all converts is, *A willing People.*

We are strangers from God, — it is no wonder if our faces be earthly; but he that sets himself apart to God, shall find a kind of majesty and awful respect put upon him in the minds of others.

It is ill falling into those hands whom beasts find unmerciful.

Sin is no less crafty than Satan himself. Give him but room in the eye, and he will soon be possessed of body and soul.

Even where God loves, he will not wink at sin; and if he do not punish, yet he will chastise.

The actions of our faith and charity will be sure to pay us; if late, yet surely.

Obituary.

MRS. SARAH SWAN,

OF LUTON, BEDFORDSHIRE,

Was many years a very consistent member of the Established Church, which, in that town is blessed with an evangelical ministry. She was also a frequent hearer at the dissenting chapels; considering it her privilege to mingle with the followers of Jesus, without any regard to sects or parties. Her conversion to God appears to have been so imperceptible as to time, that she was herself unable to say when it was actually effected. She seems to have been gradually drawn by the cords of divine love, while sitting under the preaching of the gospel in her parish-church, 'her heart being opened to attend unto the things which were spoken.' About two years before her death, she was seized with a violent fit of coughing, which was so distressing as to threaten her life. She often spoke of this afflictive circumstance as much blessed to her soul, by making her think more seriously about death, and become more decidedly devoted to God. The disease which proved fatal was a consumption; under the influence of which she lingered on the banks of Jordan about ten months. Amidst all the flatteries this complaint generally presents, she appeared unmoved. Her anxious friends sometimes indulged a hope that she would recover; but she generally felt a persuasion that she should not, and often expressed herself to that effect. She knew in whom she had believed; and having her anchor firmly fixed within the veil, she neither listened, nor wished to listen, to the hopes expressed by her friends. In the early part of her illness, the tender feelings of a mother's heart were tremblingly alive to the interests of her four children, already fatherless, and she felt considerable anxiety on their account; but as she advanced towards the closing scenes of life, the Lord was graciously pleased to grant her an increase of faith, verifying his own promises: 'As thy day is, so thy strength shall be;' — 'Leave thy fatherless children, — I will preserve them.' Through the whole of her illness she possessed a great degree of patience and resignation. Within the few last days she got much worse; and the disease made rapid strides 'to push her to the tomb.' The last day of her life she enjoyed much of the Saviour's presence, and was enabled to appropriate him and the blessings of his salvation to herself. In the morning of that day, when in a state of great weakness, the powers of nature almost exhausted, with a heavenly smile upon her countenance, she said, 'This day I shall be with him in Paradise!' In the afternoon she repeated,

'Jesus can make a dying bed
Feel soft as downy pillows are;
Whilst on his breast I lean my head,
And breathe my life out sweetly there!'

Soon after this, the power of articulation began to fail; but it was evident her spirit was earnestly engaged in prayer. With her hands lifted up, she was frequently heard to say, 'Blessed Saviour! Sweet Jesus!' — and continued such aspirations till she calmly and serenely breathed her spirit into the arms of her Lord and Saviour, in the evening of March 19, 1816. J. N.

St. Albans.

REV. JOSEPH WHITEHEAD.

Aug. 12, died at the house of the Rev. Henry Knight, of Yelvertoft, in the county of Northampton, after a few hours illness, the Rev. Joseph Whitehead, more than 23 years pastor of the Protestant dissenting congregation at Creaton. The fidelity and zeal with which he discharged his ministerial office were crowned with such success as greatly to increase the church and congregation. The medical assistance which he was always ready to afford to those who needed it, rendered him extensively useful to the afflicted poor in his neighbourhood. His candid and friendly disposition endeared him to his brethren in the ministry; his exemplary patience, under painful bodily affliction, displayed the excellence of his Chris-

tian principles. As he advanced in life, he evidently appeared to grow in grace; acting habitually as under the eye of his Master, he was prepared for his change. 'Blessed is that servant whom his Lord, when he cometh, shall find so doing.' His remains were interred, with every token of respect, at the foot of the pulpit, where he so often urged upon his people the great doctrines and precepts of the gospel. Six of his brethren bore the pall. The Rev. Mr. Jones, minister of the parish of Creaton, attended, as a token of his high esteem for the deceased. The Rev. G. Gill, of Harborough, began the funeral-service with prayer; the Rev. B. L. Edwards, of Northampton, delivered a very affecting and appropriate address; and the Rev. Joseph Gronow, of Weedon Beck, in Northamptonshire, concluded the solemn service. A vast concourse of people assembled on the occasion, whose undissembled grief shewed how much he was beloved.

On the following Lord's Day the Rev. H. Knight, at whose house he died, improved the affecting Providence. His text was Heb. xiii. 7—9. It is hardly necessary to add, that the place of worship was thronged before the service commenced, and many hundreds could not gain admittance.

—— J. G.

RECENT DEATH.

Sept. 12, died, after a lingering and painful illness, sustained with exemplary patience and cheered with heavenly hope, *Ann*, the wife of the Rev. John Styles, D. D. of Brighton.

Miscellanea.

ON THE RESURRECTION.

It is evident that man's body was made of the dust of the earth, because we see that it returns into earth again. Philosophy, therefore, may argue, that as God formed man's body of dust at first, he can as easily restore and raise it from the same afterwards: that he will actually do this, is promised to us in the Scripture; and on that promise, Nature is giving us a lecture every day of our lives. Many animals, after a torpid state, scarcely distinguishable from death, recover the power of life at the proper season, by the influence of the sun: some, after submersion in water during the winter. Some crawl for a time as helpless worms upon the earth, like ourselves; then they retire into a covering, which answers the end of a coffin or a sepulchre, wherein they are invisibly transformed, and come forth, in glorious array, with wings and painted plumes, more like the inhabitants of heaven, than such worms as they were in their former earthly state. This transformation is so striking and pleasant an emblem of the present, the intermediate, and the glorified states of man, that people of the most remote antiquity, when they buried their dead, embalmed and enclosed them in an artificial covering, so figured and painted, as to resemble the caterpillar or silk-worm in the intermediate state; and as Joseph was the first we read of that was embalmed in Egypt, where this manner prevailed, it was very probably of Hebrew original.

Jones's Figurative Language of Scripture.

ANECDOTE OF THE LATE MR. FULLER.

The following instance of humble piety and love to young people, does honour to this great and good man:—

'I have been thinking of a plan,' says he, 'for disseminating truth among our little lace-makers: — A quantity of white wrapping paper is used in the sale of small parcels of lace-thread; so I will draw up a number of little hymns, the most impressive I can either find or make, and get them printed on one side of the paper: then every child that comes for a little thread, will find it wrapped up in a paper, containing a little impressive hymn addressed to its heart.'

J. B.

Review of Religious Publications.

Alfred; by Joseph Cottle. *3d edit.* 2 *vols.* 12*mo.* 12*s.*

It was but last year we introduced to our readers this respectable writer, as the author of a poem under the sacred name of "The Messiah." The work before us appears to have escaped our notice in two editions, probably from its title not bringing it within the class of Religious Publications. The name of Alfred, however, is so dear to the friends of religion and the Bible,* and his story is so well fraught with moral instruction and pious reflections, that we are persuaded the work will be highly acceptable to our poetic readers, and the more especially as the department of religious and moral poetry is by no means crowded.

"The following poem (says Mr. C.) commences after the battle which succeeded the fall of Cyppanham, when Alfred was in the depth of his distress, and concludes when the Danes received their great overthrow at Eddington.

"It is unnecessary to expatiate on the well-known character of Alfred. By the general concurrence of mankind, he has been ranked among the most illustrious of commanders, legislators, and monarchs; distinguished in private life for every thing which was amiable, and in public for all that was great; the admiration of other countries, and the peculiar glory of our own."

It seems too late to criticise upon a work that has twice passed the fiery ordeal of public criticism, and received every degree of improvement of which the author thinks it capable; and in the present edition is accompanied with a body of notes, historical and illustrative, no less useful than entertaining. We shall therefore simply give a specimen of the author's versification in the following lines, which contains a recipe for the universal medicine—that balsam of life which confers on mortals immortality.

The Hermit thus continued. 'Hear me, son!
'If the long catalogue of earthly joys
'Fail to support the breast, which toils beneath
'Their proudest blessings, and endures them all
'Rather than owns their worth; what is there here
'Wisdom may covet, and the deathless mind
'Esteem its greatest good?—Virtue alone,
'Whose basis is religion.—Love to man—
'To God—and faith in his adored Son.
'This is the pearl of price unspeakable!
'Let those declare the extent of earthly power
'To stay the mind, whose restless hearts have sought
'Tranquillity in all created things,
'But found it not: tho' disappointed, still
'Grasping at shadows, vainly seeking rest,
'Yet, like the troubled ocean, to and fro
'Toss'd by perpetual storms; striving to fill
'That aching void within, which none can do,
'Whate'er their boast of potent antidotes,
'Till they have tasted of the Word of Life,
'And learn'd to say, My Father, and my God!
'Then shall the hour that calls them hence be peace.'

Vol. 1. p. 176.

* He translated the Psalms, and perhaps other parts of Scripture, into his native tongue.

Evening Exercises; or an Illustration of Facts and Principles connected with the Vindication of the Divine Government, the Honour of the Divine Word, and with the Conduct and Happiness of Man; in a Series of Discourses, on Subjects selected from the First Chapter of Jonah. By James Simpson, *Minister of the Gospel, Edinburgh.* 8*vo.* 10*s.* 6*d.*

THE author of these Discourses is a respectable minister of the Anti-

burgher Communion in Edinburgh. The discourses are, we believe, his *first avowed* publication, and they are highly creditable to his talents and piety: they discover no common powers of research and discrimination. The arrangement of thought is judicious; sentiment is condensed, not amplified: the style is always plain and correct, sometimes energetic and elegant; and throughout, strong reasoning is combined with faithful appeals to the conscience of the sinner, and sweet consolations to the heart of the saint.

The introduction, which is appropriate, contains a variety of excellent hints on the proper mode of interpreting scripture, particularly of explaining historical and typical passages, especially when these are blended. The Book of Jonah is of this kind. The first chapter of that historical and partly typical account is the general subject of the sermons. The titles and particular topics are as follow:—1. The character of Jonah; 2. The comparative corruption of great cities; 3. The vain attempt; 4. Fatal success; 5. Sinful pleasures dearly bought; 6. The boldest sinner the greatest coward; 7. The superstitious infidel; 8. The unavailing sacrifice; 9. The guilty sinner the most secure: 10. The alarm; 11. The discovery; 12. Every station has its own snares; 13. The confession; 14. Consistency; 15. The Substitution; 16. Legal labours, spiritual troubles; 17. The miracle of the whale.

From this enumeration, our readers will perceive that Mr. S. takes an extensive and practical view of the subject. Where there is so much excellence, and a connection so close, it is difficult to select, and to select without mutilating. We shall only give a short extract from the fourth sermon, entitled "Fatal success—Jonah, i. 3. He found a ship going to Tarshish."

"Was it on the persons only of the wicked that the sun of prosperity shone, or only against the persons of the righteous, that the arrows of the Almighty were directed, we might still be able to see the ground of the dispensation, and to justify the wisdom of God. We might distinguish between the person and his conduct, and even admire the discriminations of that wisdom, which, while it spareth the sinner, yet taketh vengeance on his inventions. But our text, in the present instance, seems to exclude us from the comfort of such a solution; and the course of divine dispensation very generally confirms it. If a man set himself resolutely, at all events, to a course of duty, he is thwarted at every corner, and innumerable difficulties compass him about. But, let him listen, like our prophet, to temptation; let him rebel against the authority of heaven, and every difficulty is removed. Instead of being opposed or detained, every facility is afforded for the execution of his purpose. The ship and the seamen are perfectly ready; wind and tide are quite favourable. At the moment desired, "he finds" the very accommodation which he wanted, "a ship, going" to the very place to which he was destined, "to Tarshish."

On the whole, these discourses are adapted especially to the young, and tend to guard them against the fascinations of the world, and the cavils of infidelity; and to urge a cheerful compliance with the divine will, an attentive regard to Providence, and unshaken confidence in the God of Salvation. We therefore heartily recommend this volume to their perusal, and, indeed, to the perusal of all.

Facts and Evidences, *on the Subject of Baptism.*

[Continued from our last, p. 347.]

In our last number we took some notice of this novel and interesting publication, which consists of "Three Letters to a late Deacon of a Baptist Church," in *addition* to three former Letters on the same subject, which were reviewed in our last volume, pp. 376, &c.

Among other forcible and just arguments, the writer insists on taking Scripture in the most strict and accurate sense, as well on practical points as on doctrinal; on this principle he establishes, beyond all reasonable denial, the important distinction between Oikos and Oikia, as already observed, which absolutely excludes the *household* of Stephanas from being identical with his *family;* and by the same strictness, he satisfactorily proves, from the very words of the sacred text, that "the *brethren*" to whom Paul and Silas returned at Lydias, were Timothy and Luke; and not, as the Baptists have fancied, either *sons* or *servants* of Lydia.

At the close of the introduction, page 74, the author introduces a plate

of great curiosity, representing the mode of baptism, in the earliest period of the church. One of the figures is an internal view of "the Chapel of the Baptistery, in the Catacomb of St. Pontianus, on the wall of which is a painting of the baptism of Jesus Christ. This Baptistery is said to be of the first century; it was used for privacy during the persecutions, being under ground many feet; it was concealed from all inspection, yet the mode of Baptism here represented is by *pouring!* This is one of the earliest vestiges of primitive Christianity that can be now existing; and it admits of no doubtful reading or other occasion of error.

The first of the additional letters, the fourth of the series, contains a history of adult circumcision, from the days of Ishmael, descending through his posterity; a rite which also is in full vigour in the present day. It seems, that the Mahometans, Turks, and Persians, assign exactly the same reasons for postponing circumcision, as a mark of their faith, as the Baptists do for postponing Baptism. They plead, 1. *Divine authority*, "circumcise Ishmael thy son," then thirteen years of age. 2. *Uninterrupted practice* and tradition from their ancestors. 3. *The dictates of common sense*, under which head the author has produced some very curious passages from Mahometan writers, forbidding the performance of the rite, till the subjects of it, being arrived at years of discretion, "are in a state to assign reasons why they believe," and "to understand the import of the confession they make."

The fifth letter is employed in shewing, that notwithstanding all the objections which could then be made against it, notwithstanding all the sarcasms to which it was exposed, from the persecuting Ishmael and his carnal seed, yet it pleased God, beyond all doubt or controversy, to adopt infant circumcision as the mode of admission into his ancient church. The writer asks, Whether, if it had been the pleasure of Jesus Christ to change this principle of early admission, he would not have given explicit directions for that purpose? If he had thought proper to annul the Jewish, and to adopt the Ishmaelite practice, would he not have left commands to his church distinctly and clearly? But we have no such change enacted, no hint of it; and the practice of the Apostles was in diametrical opposition to it; for they baptized whole families, containing children in all stages of life, without exception. The history of infant circumcision, as practised among the Old Testament saints, with the responsibility they attached to children in early years, is placed in a strong and powerful light; and very little doubt, if any, can be entertained respecting the prevalence of the same maxims, in the Christian church, in the gospel day.

"We have seen (says the author) that historical Scripture expressly states the baptism of *families*, and families are composed of all states of life, infants, little ones, children, &c.; we have seen the apostle Paul acknowledge that he baptized, or was the cause of baptizing, many *families*; we have seen the apostle John address *children* as so far members of the church, as to be fit subjects of his apostolic care; and this in an epistle *general* to the churches: we have seen this disciple at one remove, affirm the sanctification of the *state* of infancy by Christ, and the *ritual* sanctification of the persons of infants by baptism; we have seen the Christian writer who, of all others, took the greatest pains, by inquiry, by travelling, by close examination, purposely instituted and long continued,—he says, the church received from the apostles the injunction to confer baptism on infants; and all this is in the very earliest ages of the church; all within two centuries."

The whole is concluded with two inferences. The first is, 'that we know of no Christian [national] church that does, or ever did, reject infant baptism.' 2dly, 'In all these churches baptism is, and ever was, a consecration to the Trinity:' no one uses, or ever did use, any word in the administration allusive to the *burial* of the person baptized, as Christ was (say they) buried. Had our Lord intended any such allusion, he would have said so. It would have been, observes this writer, very extraordinary, that in a religion having but *two* rites, both should signify the same thing. *Consecration* to the true God he considers to be the design of the initiatory rite of baptism —one act, which ought not to be repeated; while *devotedness* to Christ is frequently to be renewed, in the ordinance of the Lord's Supper.

We should have been better pleased

with this work, had the order been more distinct and lucid—for the want of which, however, the author makes an apology; and as his arguments are defensive, he was, of course, obliged to follow the order of the attack made on his principles and practice. Nevertheless, on the whole, we think the religious public greatly indebted to him, for throwing much light on this contested subject; and we conceive he has effected more towards bringing the controversy to a period (though that consummation, we fear, is rather to be wished for than expected) than most of his predecessors. Our narrow limits prevent our doing any thing like justice to this elaborate performance: but we cordially recommend the perusal of the whole to our readers, especially to any who may have entertained doubts as to the propriety of infant baptism, and to those also who practice it, for the confirmation of their sentiments against the specious arguments which have been, and possibly may continue to be, advanced in opposition to the primitive usage.

We have only further to remark, that we discover certain omissions in these letters, which cannot be supposed the effect of ignorance or inadvertence: whether these may be taken as indicating an intention of pursuing the enquiry to its *ultimatum*, we do not know. If report be correct in affirming, that the writer has received from an active friend (copied from ancient tomb-stones) a list of more than FIFTY baptized infants, of the earliest ages of the church, we cannot but wish that those decisive and convincing evidences may, in due time, be laid before the religious public.

The Broken Heart; *a Sacred Poem, in Four Parts, with a National Hymn. By* James Sherring. 3*s.*

SACRED poesy, when it corresponds to its name, is always sure to meet with a welcome reception on our tables; and the perusal of this small work afforded us sincere pleasure, not indeed as a display of great originality, but as a happy specimen of respectable talent, consecrated to the cause of truth and holiness. 'The Convert' would have been, however, a more suitable and less repulsive title than that of 'The Broken Heart.' This would have enabled Mr. S. to have adverted to the practical influence of the grace of God, in forming the principles and character of the true subject. Philemon's prayer and thanksgiving dilate on too many topics to be quite in character, and in language too closely imitated from other authors. But we conceive that Mr. S. is capable of a work of greater originality. His spirit too is truly serious and unaffected, and his versification is usually harmonious, and sometimes impressive. To enquiring and thoughtful minds, the performance will be very acceptable.

A Sketch from Nature. *A Rural Poem. Foolscap* 8*vo.* 2*s.*

THIS Sketch, though it does not display talents of the first class, may be read with pleasure by the admirers of sacred poetry. Indeed, so ill is that department of literature provided for, that we are always happy when we can recommend to young persons any thing above contempt. The concluding paragraph, while it displays the writer's object, will, we hope, recommend the piece to the perusal of our readers.

'The charm of *Nature* is a glimpse of *Thee;*
'But this is all her boast. Thy word above
'Reveals thee clearly, and conforms the soul
'To thy divine similitude; 'tis *there*
'I terminate at length my weary search;
'And with the glorious prospect chear my hope
'That I shall soon behold thee as thou art
'Be like thee, and with thee for ever dwell!'

Four Sermons, *preached in London before the Missionary Society, May* 8, 9, 10, 1816; *with the Report of the Directors, and List of Subscribers.* 8*vo.* 3*s.*

WE gave so liberal an analysis of these Discourses in our June Magazine, that we feel it now necessary to do little more than announce their publication, especially as it is equally difficult for a Reviewer, as a Preacher, to be original, after 20 anniversaries.

Mr. Brown began the series, by reviewing the success with which Missions have been already crowned.—Mr. Fletcher carried back his auditory to the first Gentile Mission, as a model of all subsequent ones, and argued from the former in favour of the latter.—Mr. Townsend's discourse

took a general view of the doctrines of salvation, and of the promise of its universal spread, and was introduced by a circumstance peculiarly interesting to the preacher——it was in that chapel (and he pointed to the spot) where he was first made a partaker of the salvation he now proclaimed.—Mr. Julian closed the series by pointing out the encouragements to perseverance, and endeavoured, by a most animated address, to excite the Society to perseverance with new energy and zeal.

The Report, an abstract of which electrified the congregation which heard it read, has received some important additions in an Appendix. It is hoped that Subscribers will not be satisfied with having merely attended the public service, and contributed their mite. Every man who gives his guinea to an object of benevolence, and especially such a one as this, should pray and watch for the effect, with the same solicitude as the husbandman watches to see the seed which he has sown spring up with the promise of a future harvest; and most assuredly, "in due time we shall reap, if we faint not."

Discourses *at the Public Settlement of the Rev. H. Tyler, at Wattsfield; by* W. Chaplin *and* T. Craig. 8*vo*. 1*s*. 6*d*. *And* Discourses *delivered at the Ordination of the Rev. J. Yockney, at Islington; by* W. Walford, Dr. Collyer, *and* Dr. Winter. 8*vo*. 2*s*. 6*d*.

THOUGH ordination sermons possess a local interest merely, their publication may yet prove beneficial. Being extant, they may be occasionally perused, and thus at least both pastor and people may, by this means, be reminded of their mutual obligations. These obligations were once powerfully felt, and the lapse of years should tend rather to increase than diminish them. And where such reciprocal feelings are cherished, it not only secures the happiness of Christian Societies, but diffuses through an extensive circle the most benign and benevolent influence. A permanent minister, and a peaceable, prosperous people, prove a blessing, not merely to the present generation, but to posterity.

The introductory discourses are very able and candid vindications of the cause of Dissent, and the sermons to the ministers and people are characterised by a peculiar unction, a rich and abundant flow of gospel simplicity and fidelity. We have classed them together, because they were preached nearly at the same time, and because, too, we cannot find space for a more extended report of them. We reflect with gratitude on the continued succession of faithful and able young ministers in our churches, and we fervently implore the abiding influence of the Holy Spirit on our juvenile pastors and their respective congregations.

The Sorrowing of a Bereaved Church; *a Sermon occasioned by the Death of the Rev. Geo. Lambert, Hull, by* Mr. Parsons, *of Leeds; the Address at his Interment by* Mr. Gilbert, *of Rotherham; and The Last Charge of their dying Pastor to his Church*. 8*vo*. 2*s*.

MR. Parsons had the honour of paying this last tribute of respect to the memory of one of the best of men and of ministers, and he was qualified for the solemn task. His text (Acts, xx. 38,) "Sorrowing most of all," &c. was well adapted to the occasion, and was treated in a manner worthy of the subject; the character of the decease is interwoven in the discourse, and exhibits a servant of Christ, whose loss might well be deplored. Our narrow limits will not allow us to transcribe it; but we hope, at a future time, to give a full account of this excellent man.

The Address at the grave, by Mr. Gilbert, is a descant on those impressive words, "Man goeth to his long home," and is very pathetic. We recommend the whole as a serious and useful publication.

The World Improving; *a Sermon preached at Newington Chapel, Liverpool, Jan.* 18, 1816. *By the Rev.* Robert Philip. *Second Edition*, 1*s*.

THE text selected is, Eccles. vii. 10, "Say not thou what is the cause that the former days were better than these, for thou dost not inquire wisely concerning this." The preacher proposes, 1. To ascertain what constitutes comparatively good times. 2. To examine the assigned cause of the

asserted badness of the present age. 3. To expose the fallacy of calling the present age inferior to preceding ages. 4. To suggest some maxims which ought to regulate inquiry as to the progress of the human race. That the present age is not inferior to preceding ages, Mr. Philip argues from the consideration, that Religious Liberty was never equally enjoyed in this country as it is now—that the morals of the present age are not inferior to those of the former—and that the zeal and co-operation of the present age are without parallels in the history of the world. We think Mr. P. has not been altogether unsuccessful in establishing his position as to the improvement of the world; and in many parts of his discourse he discovers considerable powers of thought and of expression. As the first printed Sermon of a young preacher, we think the performance very creditable to his talents; at the same time he must allow us to remark, that we should have been better pleased, had there been more of youthful modesty and humility in the manner of announcing and maintaining his opinions, and had there been greater simplicity of style. We think also that the Sermon, although delivered on occasion of the national thanksgiving, has too much of a *secular* cast, and might have been greatly enriched by a more marked and copious reference to the prevalence of *vital Christianity* in the present day, and to the distinguishing characteristics of a system of truth which produces such happy effects.

Life, the Time of Hope; *a Discourse delivered in the Parish Church of St. James, Clerkenwell, Aug.* 4, 1816, *occasioned by a late distressing Event in the Church-yard.** *By the Rev.* S. Piggot, A. M. *Curate.* 8*vo.* 1*s.*

This is a very serious discourse on Eccles. ix. 4, "To him that is joined to all the living there is hope"—hope of better days—hope of repentance and eternal salvation: in a state of danger, hope of deliverance—hope of meeting with providences and means of grace, which may lead to repentance—hope that light and knowledge may be increased, and convictions excited, till at length the most ignorant and sinful may be turned from darkness to light, &c.

This Sermon being published for the benefit of the surviving grave-digger, and for the widow of the deceased, we wish it may have an extensive spread, and answer the benevolent purpose of the preacher.

An Address to Christian Parents *on the Religious Education of their Children. By the Rev.* Andrew Thomson, A. M. *Edinburgh. Second Edition.*

We noticed in our last Number a little book by the same Author, entitled, "The Young Warned," which we sincerely recommended; with equal pleasure we announce the present publication, in which the pious and able writer gives his advice to parents—advice which well deserves, and will amply repay the attention which they may give to it. It may be a further recommendation of this Address, especially to men of business, that the important suggestions it contains will not occupy more than an hour of their time; and what parent will grudge an hour for a purpose, in which the eternal welfare of his children may be involved?

A Practical View of Christian Baptism, *addressed particularly to Parents intending to devote their Children to God in that Ordinance. By* William Harris. 1*s.*—*com. ed.* 6*d.*

This is a very superior tract on an old subject, perhaps too much so for general readers. In five short chapters Mr. H. treats on 'the institution and general nature of Christian Baptism, considered as a figurative exhibition of evangelical truth; a solemn transaction between God and his people; preparation for celebrating the ordinance; and its practical Improvement.

Both the design, and the ability with which the author has fulfilled it, merit our warm eulogium. The arguments are clear and convincing, and the practical remarks are very striking. Yet we think that the *common* edition would be likely to do more good, if the style were to be simplified, and better adapted to *common* readers. Authors, as well as preachers, must study to be plain, before they can be popular.

* See our last Number, p. 360.

Antinomianism, *contrasted with the Religion taught and exemplified in the Holy Scriptures. By the late Rev.* A. Fuller. 12*mo.* 1*s.*

THIS posthumous Tract was doubtless intended to be much enlarged, if the Author's life had been longer spared; such as it is, we consider it as a valuable relic, and perhaps the best work that can be put into the hands of persons inclined to the high Antinomian doctrine. The remarks on the spirit of that system are deep and judicious, and the arguments against its truth, solid and unanswerable. Dr. Ryland also, in a preface of fourteen pages, has supplied some important hints on inherent holiness, progressive sanctification, and growth in grace; but the Tract is so cheap and so excellent, that we think it unnecessary to give either extract or analysis. Those who can afford it, will do well to circulate it liberally where it may be wanted.

LITERARY NOTICES.

A Correspondent enquired, a few months ago, if it was intended to publish a Memoir of the late Mr. Lavington.—We know of no such intention; but some particulars respecting that excellent man, we are informed, may be found in his Funeral Sermon, by Rev. R. Evans, of Appledore, published by Conder.

PREPARING FOR PRESS—Memoirs of Miss F. Woodbray, to whom Mrs. Newell's Letters are addressed.

Rev. W. Sleigh proposes to publish by subscription, in an 8vo. vol. A Practical Dictionary, Divine, Moral, and Literary.

IN THE PRESS—Scenes in Humble Life, by the Author of the Legend of Stutchbury.

The Sufficiency of the Holy Scriptures, in the History of Wm. Churchman, a poor Cripple. By T. Bingham.

Hawker's Morning Portion, two editions, 12mo. and 8vo.

In the course of the present month will be published, Williams's Essays on Religious Liberty:

Also new editions of Sir Ad. Gordon's Sermons on the Homilies—Lowman's Rationale of the Hebrew Ritual.

SELECT LIST.

Sermons, by T. S. Jones, D. D. of Lady Glenorchy's Chapel. 8vo. 10s. 6d.

The Evidence and Authority of Divine Revelation; being a view of the Testimony of the Law and the Prophets to the Messiah. By R. Haldane. 2 vols. 8vo. 12s.

A Manual of the System of the British and Foreign School Society, 8vo. 6s.—with the Needle-work, 10s. 6d.

Socinianism incapable of Vindication, in reply to the Rev. J. Yates, by R. Wardlaw, 8vo. 10s. 6d.

Report from the Select Committee of the House of Commons, on the Education of the lower Orders, 8vo. 15s.

Sermons before the University of Cambridge, by the Rev. T. Webster. 5s. 6d.

The Biblical Cyclopedia, by W. Jones, Author of the History of the Waldenses, 2 vols. 8vo. £1. 16.

Memoirs of Maj. Gen. Burn, 2d edit. 12mo. 5s. 6d.

Lectures to the Young, by R. May, Missionary in India, 18mo. 3s.

Means of improving the Condition of the Poor in Morals and Happiness, considered, in a Lecture at the Minor Institute, by T. Williams. 8vo. 1s. 6d.

An Examination of Ryan's Sermon, respecting the Authority of the Roman Catholic Clergy. 8vo. 2s.

The Friend of Peace: Six Letters to the President of the United States, &c. By Philo-pacificus. 1s. 6d.

The Tyrant of the Church, 12mo. 2s. 6d.

Two Addresses on the deplorable State of the Indians in America, by W. Bromley. 12mo. 1s. 6d.

An Attempt to delineate from Scripture the Work of Grace in the Soul, by a Clergyman. 2s.

West Indian Sketches. No. 1. to 3.

Report of the British and Foreign School Society. 2s.

Tenth Ditto of the Hibernian Society.

Dr. Marsh's Theological Lectures—Part 4. on Prophecy, 8vo. 2s. 6d.

Edmonds's Sermon for the Stepney Academy. 1s.

Conversation between Three Countrymen and a Stranger, on their return from Trowbridge Fair. By B. Kent. 6d.

Consolation in Spiritual Darkness, by the late Rev. D. Turner. 12mo. 2d.

Catechetical Treatise on the Patriarchal, Jewish, and Christian Sabbaths. 18mo. 1s. 6d. boards.

Palmer's Protestant Dissenter's Catechism. 15th edit. 1s.

CHILDREN'S BOOKS.

The Bible Association, or Dialogues occasioned by an Anniversary. 6d.

Beneficent Visits in the Metropolis. 6d.

Watts's Divine Songs, with short Notes by the Rev. J. Churchill. 8d.

Kidd's Catechism, 4th edit. 4d.

Address to the rising Generation:—1. To Children; 2. To Young People. By a Teacher of Youth.

Address to Children, with a few Hymns. 6d.

The Christian Life, a Journey, (in Dialogue) by Mrs. Clarke, 9d.

Religious Intelligence.

AMERICA.

An Account of a Society at Harmony, (25 miles from Pittsburg,) Pennsylvania.

[Abridged from MELISH's Travels in the United States, inserted in The Philanthropist, No. XX.]

"The Society had its origin in Wurtemburg, in Germany, about the year 1785. The Lutheran religion was then predominant in the country, to which every subject was obliged to submit. Nobody durst venture to contradict the laws given by the Consistory, and no person was left free to believe any system of religion to be true, except what was promulgated by teachers appointed by that body. The fundamental principles which Luther deduced from the doctrines of Jesus Christ and his apostles were almost wholly destroyed; and in place of religion being made a principle to regenerate the mind and regulate the life, it was converted into an engine of power to keep the people in check to the civil government. This decline of the church was seen and felt by George Rapp, who found himself impelled to bear testimony to the fundamental principles of the Christian religion; and he soon got a number of adherents, who formed themselves into a Society. But they were despised and persecuted by the Consistory, who often subjected them to fines and imprisonment, because they would not go to the established church. But they persevered; and the persecution they endured increased the members of the Society. Under these circumstances they groaned for deliverance, and wished for a residence in some part of the world where they might enjoy religious toleration, and be permitted to worship God according to the dictates of their consciences, unmolested by man. Some proposals were made to allow them a piece of land in France, and at last in their own country. But the providence of God has ruled the matter in another way. He discovered to the Society, America; as if he had said, 'That is the country where you shall serve me, and where you shall confess my name.' Accordingly, the Society determined unanimously to go to America; and Mr. Rapp and some others were appointed to go before them, and seek out an eligible situation in that country. The deputies arrived in safety, at Philadelphia, in the year 1803; and passing into the Western country they fixed on a situation, and wrote to their friends. In the year 1804, the whole Society, consisting of 150 or 160 families, embarked in three vessels at Amsterdam. One of these arrived at Baltimore, and the other two at Philadelphia, where Mr. Rapp was waiting to receive them, and from thence they had to take a troublesome overland journey of 320 miles. In November, 40 of these families moved to the westward; and notwithstanding the lateness of the season they built nine log-houses, in which they resided during the winter. Next spring 50 more families arrived, which brought the Society to 90 families; and in February, 1805, the Society was organized into one body, by a constitution grounded on Acts, iv. 32:—"And the multitude of them that believed were of one heart, and of one soul. Neither said any of them that aught of the things he possessed was his own, but they had all things in common."

Thus constituted, they laid out a town; and, in commemoration of their unity of sentiment and brotherly affection, they called it Harmony; and from henceforth they continued to labour in brotherly association, and in common.

The improvements were going on rapidly when we visited them, and every thing wore the appearance of an old established settlement. A great variety of articles of the manufacture of the Society had been sold—besides the produce of the ground—such as shoes, boots, saddles, smith-work, cloth, &c.; and these and other manufacturers were rapidly increasing. On our arrival at the inn, we learned that the inn-keeper was one of the Society, and had been appointed to that station because he could speak the English language fluently. He told us that we could get every information that we could desire. My fellow-traveller inquired whether they had a doctor; and on being answered in the affirmative, he was sent for; and as he could also talk the English language, and was moreover very agreeable in his manners, and an excellent botanist, we were happy in the proffer of his services. We had next a visit from Mr. Rapp, his son, and several other members of the Society. The old man's face beamed with intelligence, and he appeared to have a consciousness of having performed a good work: but he could not speak English; and as we could only communicate our sentiments

by an interpreter, we had but little conversation with him. Having collected a great variety of information regarding the Society, we took a walk round the town, viewed the Creek on which it is built, and returned to the inn, where we found good attendance and excellent accommodations. At sun-rise next morning we heard the bell ring, and in a quarter of an hour after the people were at their respective employments—all was bustle and activity. The inn-keeper accompanied us to see the Society's shepherds and sheep. We passed Conaquenesing Creek by a wooden bridge, ornamented with flowers, and observed a low meadow on our left, which we were informed had been drained, with a good deal of labour, and was now converted into excellent pasture ground; a pleasure-garden called the Labyrinth, and a botanic garden being in the east end of it, right opposite to the bridge. Beyond this, on the side of the Creek, were various houses for dyeing, fulling, and dressing cloth. The ground rises to a considerable elevation on the north side of the Creek; and on our way up we perceived about 100 sheep, which we were told had just arrived from Pennsylvania, and had not yet been distributed among the main flock. On arriving at the sheep-pens, we found the flock to consist of about 1000, and they were separated into three divisions. The first were all of the Merino breed, the most of them full-blooded. The second, about half Merinos and half common; and the third were all common, with some Merino rams amongst them. They were under the charge of three shepherds, who sleep beside them all night in moveable tents; and a watchman from the town attends them during the night. After breakfast we visited the different branches of manufacture.

*** *The remainder of this article, and of the Welch Schools, and several Missionary articles, are unavoidably deferred to our next.*

SCOTLAND.

Account of the late Earthquake *in Scotland, in a Letter from a Minister in Aberdeen to the Editor.*

THE accounts which have appeared in the London journals of the earthquake felt in this city and neighbourhood, have for the most part been copied from our provincial papers, and are in general correct. It happened on the 13th of August, a few minutes before 11 o'clock in the evening. Its continuance might be about eight or ten seconds; and I was told by a gentleman who had been some years in the West Indies, and who had frequently felt shocks of earthquakes there, that he had never before felt any one so severe. Although I had never before experienced any thing of this kind, I was at no loss to ascertain the cause. My family was in the most favourable situation for observing the phenomenon, and we instantly recognized it to be the hand of God. We had just done supper; we were all at the table with books in our hands, and all was silent when the concussion took place. We felt as if some ponderous body had been dashed upon the floor over-head; the tables and other furniture were much shaken; we were heaved up and down with an undulating motion, somewhat resembling the motion of a ship, or a boat entering among the breakers on a lee-shore; and I felt a sensation of giddiness during the remaining part of the evening. An acquaintance of mine was thrown forward from the chair in which he was sitting reading; some have described the noise as if it had proceeded from a neighbouring house, and some mention the feeling as if a blast passed over them at the time of hearing the report which accompanied the shock. A young woman in my family, who was in the act of approaching the kitchen-table, was alarmed by seeing a cheese rolling upon it, and starting back, she felt as if the floor had been going from under her, and she saved herself from a fall by catching hold of a chair. Running into the bed-room of a young boy, who had just retired from table, I found him with his candle in his hand, his eyes open and fixed, his hair standing in bristles, and his legs and knees bent outward and forming right angles, and every line of his countenance and gesture of his body exhibiting the strongest marks of terror.

The direction of the shock was from the west to the east; it was most severely felt at Inverness; and from the various accounts which we have received, it appears to have extended above 150 miles in breadth. It appears to have been most severely felt in the vallies and low grounds; and from all the accounts I have heard, the houses built on a loose soil, were more shaken than such as were built upon rock.

There was something in the shock awfully grand, beyond any thing I ever felt before; and though I would not wish an earthquake for the sublimity of the sensation it occasioned, I was happy I did not miss it by living in a situation where it could not have been felt. Something of the same kind was felt in this place in the year 1608, which was followed by a reformation in the morals of the people; but I am sorry to say, that I have not witnessed any salutary effects from the late visitation. The sleep of indifference was interrupted by a momentary terror,

but the generality, at least, speedily relapsed into their old state, and were heard in the course of a few days laughing at their former fears. It was taken notice of on the following Sabbath by some of the ministers in town, and one of them had for the subject of discourse, Psa. lx. 2, "Thou hast made the earth to tremble." On seeing the terror and dismay which it occasioned, I could not help saying, If this be so terrible, O what will be the terrors of that day, when instead of dreading the desolations of an earthquake, they will cry to the earth to open and swallow them up, and to the rocks and to the mountains to fall upon them and hide them from the face of the Lamb, for the great day of his wrath is come. I am, my dear Sir, yours, most sincerely. J. P.

PROVINCIAL.

LIFE FROM THE DEAD.

To the Editor of the Evangelical Magazine.

Dear Sir, Aug. 28, 1816.

The following affecting narrative has excited so much interest, not only in Liverpool, but among the circle of my friends to whom I have related it, that I have been earnestly solicited to send it to your widely circulated Miscellany.

The mother of the dear youth, (an esteemed relative of mine) was just recovering from a dangerous illness, when she received the painful intelligence that her son was drowned. Her feelings on the occasion may be conjectured, but they cannot be described. Both herself and her beloved partner were overwhelmed with sorrow, but in applying to the throne of grace they found relief, and were constrained to say, "It is the Lord; he has an undoubted right to resume the breath he gave, *when* he pleases, *how* he pleases, and *where* he pleases. Thus did the Father of Mercies support them under the painful trial, and like Abraham, when enabled to make their sacrifice, their Isaac was restored. They received him as alive from the dead, and his preservation is indeed marvellous in their eyes. The general sympathy they had experienced was similar to that which was expressed at the loss of Mr. Spencer, and the prayers of friends on their account have no doubt been acceptable to God.

I am, dear Sir, your's truly,

Islington. T. L.

FROM THE LIVERPOOL COURIER OF WEDNESDAY, MAY 29, 1816.

The young gentleman, whom we last week stated to have been drowned in bathing in the Mersey,* reached home from Ireland on Saturday, after an absence of eight days—days to him of anxiety and suffering, and of deep and poignant grief to his relatives, who judging, from all appearances, that he had been snatched from them by the "ravenous deep," had offered a reward for his body.

The escape of this youth from being drowned is almost miraculous. As we stated in our last, he went into the river a short time before high water, from the rocks opposite the North Battery. Being an expert swimmer, he for some time amused himself in that salutary exercise; but when about two hundred yards from the shore, he felt the tide beginning to ebb. Aware of his danger, he endeavoured to stem the current, but its increasing rapidity baffled his efforts, and he beheld, with indescribable feeling, the shore fast receding from him. Despairing of success, and unable any longer to breast the force of the current, he resigned himself to it, and was carried into the river, mid-way between the magazines and the Rock Point. He now became almost insensible, chilled by the coldness of the water, and exhausted by his previous exertions, and he merely recollected being taken into a boat. This boat, it afterwards appeared, belonged to an Irish trader, the name of which we regret our inability to state, then under sail, and turning the Rock Point. He entreated the crew to land him on the Cheshire shore; but as this would have delayed their voyage, they could not comply. They conveyed him to the vessel, put him in the cabin, placed him before the fire, with the characteristic humanity of sailors, used means to restore him; and, having succeeded, they supplied him with an old jacket and trowsers. The Captain promised to put him on shore on the first land they made; accordingly, he landed him on Sunday, at the mouth of the Liffey, and gave him a shilling.

He journeyed thence to Dublin, where he arrived the same night. Conscious that his relatives would think him drowned, his primary object was to return to Liverpool with all possible expedition. But to his inexpressible grief, there was no vessel at that time ready for this port, and, either from bashfulness, or want of presence of

* *From the Liverpool Courier, May 22.*

We grieve to state, that on Saturday last, a young man, between 17 and 18 years of age, son of the Rev. Thos. Cooper, of Leeds Street Chapel, was unfortunately drowned whilst bathing opposite the North Battery, a very rocky and dangerous part of the shore. He was observed undressing, by a woman passing, and who, when returning home, more than an hour after, saw his clothes still on the beach. His body has not yet been found. A reward is offered to any person who shall restore it to his disconsolate friends.

mind, he neglected to apply to persons from whom the bare mention of his name, or misfortunes, would have elicited assistance. After paying for his lodging, out of the bounty of the Captain, on Sunday and Monday nights, and procuring a little bread, and giving a poor distressed youth 1½d. his small stock was completely exhausted; and unable to procure further accommodations, he spent Tuesday night in the neighbouring fields, after having walked upwards of 40 miles in quest of a vessel sailing for Liverpool.

When he embarked on board the packet, on Wednesday, he had neither money nor food, and during the course of the voyage he subsisted on a few crusts given him by a female passenger. The feelings which his return excited in the bosom of his relatives are indescribable. They were busy in preparing the "suits of woe," and when he presented himself, their eyes doubted what they wished to be true. But their doubts soon vanished; his parents again beheld, though in ragged attire, their beloved son, whom they supposed dead; they embraced him with all the joy which may be supposed would be caused by such an unexpected interview, and all joined in fervent acknowledgments to that great Being, who had again restored him to his friends.

On Thursday, Sept. 5, the west side of the Independent Meeting, situated at the Stoneway, Bridgnorth, Salop, fell with a tremendous crash, taking with it the gallery, and part of the roof. This unexpected event appears to have been occasioned by the decay of the rock on which the foundation was laid. Very providentially there was not any one injured.

On Friday evening, Sept. 13, a most melancholy event took place at Rochester. Mr. Mills (an occasional and acceptable preacher), with Mrs. Mills, and their infant child, Mr. Gilbert (Mrs. Mills's brother), who was of age that day, and his sister, with 8 young ladies of Mrs. M.'s school, and a servant, were returning home from an excursion up the river, about half past 7, the boat, by running foul of a spar which was laid across one of the arches of Rochester bridge, was upset, and, dreadful to relate, the whole party (fifteen in number, including the waterman) were immediately drowned. This awful occurrence has made an unusual impression on the public mind.

WISBEACH QUARTER SESSIONS.

At the General Quarter Sessions, holden at Wisbeach on the 17th of July last, a singular and novel appeal came before the magistrates for their determination, in which Robert Newstead, a preacher in the Methodist connexion, was appellant, and the Rev. Algernon Peton, rector of Doddington, and Thomas Orton, Esq. two of his Majesty's Justices for the Isle of Ely, were respondents. It appeared from the conviction, and the evidence adduced in support of it, that the offence with which Mr. Newstead stood charged was, the collecting together a congregation or assembly of persons, and preaching to them, otherwise than according to the liturgy and practice of the Church of England, in a field which had not been licensed. This was Mr. Newstead's *crime!* Against the legality of this conviction Mr. Newstead appealed.

Richard Vince, servant to Mr. Peyton, proved that he heard Mr. Newstead preach in a field at Doddington, on Sunday, the 7th of April last; that he preached contrary to the liturgy of the Church of England; and that there were more than 20 persons present. On his cross-examination, he admitted that he did not know what it was he preached, whether it were a prayer or sermon; it was something, but he knew not what; and that he knew he preached contrary to the liturgy of the Church of England, *because he had not the Prayer-book in his hand.*

The Magistrates confirmed the conviction, and hence Mr. Newstead became liable to the penalty of £30. or to three months' imprisonment. A case was demanded, on the part of Mr. Newstead, for the opinion of the Court of King's Bench; but the prosecutors having proposed to abandon the prosecution, and engaged not to enforce the penalties, the friends of Mr. Newstead withdrew their application, having obtained all they could desire. The question of right, however, between the rector and the preacher remains undecided.—*Times.*

ASSOCIATIONS.

THE tenth annual meeting of the Lancashire Union of Ministers and Churches of the Independent Denomination was held at Blackburn, on the 10th and 11th of April last. Mr. Walker, of Preston, preached in the evening of the 10th, and Mr. Smith, of Mill-bank, at 7 the next morning. The ministers and delegates met at 10, and at 3 the public meeting was commenced, Mr. Heron in the chair. Mr. Steill, of Wigan, prayed, and Mr. Roby, of Manchester, read the report. Mr. Hadfield gave an abstract of the business in the morning, and of the sums voted to the itinerants, &c.

The following resolution deserves particular notice: viz. "That it be recommended to the Ministers in the Union, to itinerate personally through their several districts, for a week or fortnight together in rotation, preaching every

evening in the week, excepting Saturday, and three times on the Lord's-day; and that, to accommodate them in this labour of love, either a supernumerary Minister be provided for each district, to preach for them whilst itinerating, or that their reasonable expences in providing a supply for themselves, as well as in travelling, be defrayed from the funds of the Society."

Mr. Kay was requested to continue his valuable services as Treasurer, and Mr. John Hope and Mr. George Hubbard, their arduous labours as Secretaries. The meeting was concluded with prayer by Mr. Harris, of Bury. In the evening, Mr. Ely, of Rochdale, preached, and the ordinance of the Lord's-supper concluded the whole.

The Report contains an account of the proceedings of the Association at *North Meols*, *Prescot*, *Leigh*, *Wharton*, *Hindley*, *Harwood*, *Burnley*, *Martintop*, &c. *Orrell*, *Chorley*, *The Filde*, and *Kirkby-Lonsdale*, at which last place, Mr. France, of Lancaster, Mr. Hope (statedly on the Sabbath,) the Ministers of the Yorkshire Itinerancy, Mr. M'Lean, of Kendal, and Mr. J. Cockin, of Holmfirth, appear to have been instruments of doing much good. In several other places a pleasing degree of success has crowned these praise-worthy efforts of our Lancashire brethren. But we have not room to insert the details.

INDEPENDENT ACADEMY AT IDLE.—The Annual Meeting of the subscribers to this Institution was held, June 19, at the Academy House. On the preceding day, the examining committee met to ascertain the proficiency the students had made. Passages of Cæsar, Virgil, Cicero, Xenophon, Longinus, and the Hebrew Scriptures were read, which gave ample satisfaction. Next day, in the forenoon, after serious deliberation, five young men, who had completed their period of probation, were admitted to all the benefits of the Institution. Six senior students then read each an essay: Mr. Fox on the Imputed Righteousness of Christ; Mr. Holgate on the Moral Law as a Rule of Life; Mr. White on the Christian Warfare; Mr. Hutton on the great Importance of a Religious Life; Mr. Wadsworth on the Life of Faith; and Mr. Sutcliffe on the Blessedness of the Righteous. At the close of these exercises, Mr. Scott, of Cleckheaton, delivered an appropriate address to the Students. After dinner the subscribers entered on the business of the Academy. In the course of the year 1815, but not at the usual time of examination, Mr. Harper had settled at Alston Moor, Cumberland, and Mr. Clarkson at Mixenden, near Halifax, who, after having both made satisfactory progress in the knowledge of the Latin, French, Greek, and Hebrew, languages, had also read the Chaldee of the Old Testament, and a considerable portion of the New Testament in the Syriac language and character. But whatever pleasure the patrons of this Academy may experience, from the attainments of the students in literature, divinity, natural and moral science, they are still more highly gratified, that under the smiles of heaven, the Institution has been instrumental in diffusing extensively the knowledge of the Redeemer's name. In consequence of the labours of the students, during the last three years, congregations, some of them numerous and respectable, having been collected, and new chapels opened at Stainland, Northowram, Wortley, Pateley-Bridge, Malton, Chester-le-Street, and Sunderland, whilst, by the same means, other congregations are at present forming.

July 10, the Annual Meeting of the Kent Independent Association was held at Marden. Mr. Chapman of Greenwich, preached in the morning from Ephes iii. 8; and Mr. Young of Margate in the evening from Rom. viii. 1. On the preceding evening Mr. Exall of Tenterden preached, his subject was Matt. v. 8.

CHAPELS OPENED.

June 26, a new chapel was opened at Chepstow, Monmouthshire; Rev. Mr. Holloway of Bristol, preached in the morning from Haggai, ii. 19; Mr. Bradley of Stowe, in the afternoon from Phil. ii. 9—11; and Mr. Cope of Launceston, in the evening from Matt. xvi. 24—26; Messrs. Jones of Cardiff, Davies of Caerwint, Harris and Cousins of Coleford, engaged in prayer. Although the day was very unfavourable, the services were well attended.

At Leamington Spa, some time since, the gospel was introduced, but the place obtained soon becoming too small, a commodious chapel has been erected, and was opened July 10, last; when the Rev. J. A. James of Birmingham, preached in the morning, and Mr. Hartley of Lutterworth, in the evening; Messrs. Franklin, Holmes, Bromiley, and Percy, engaged in prayer. The congregations were very good, and the collection handsome. About £700. were raised by voluntary contribution before the chapel was built. There is still, however, a considerable debt upon the place, for which further application must be made to the religious public.

The anniversary of Littlebourne Chapel was held Aug. 6. Mr. Atkinson, of Margate, and Mr. Prankard, of Sheerness, preached. In the afternoon the children were publicly examined by Mr. Gurteen, and addressed by Mr. Bloomfield.

Aug. 7, a neat and commodious chapel was opened at Prickwillow, near Ely. Mr. Shenston of London, preached in the morning; Mr. Arrow of Lynn, in the afternoon; and Mr. Dewhirst of Bury, in the evening; Messrs. M'Kenzie, Norman, Pavitt, Robinson, Roote, and Kemp, assisted in the devotional exercises. The services were nume-

rously attended, and the prospect is truly encouraging. The congregation (collected from the fens) is much obliged to a benevolent individual on the spot, notwithstanding which, it will be necessary to appeal to the religious public for assistance.

Aug. 7, was re-opened the chapel at Wickford, in Essex, after having been much enlarged. In the morning Mr. Low commenced the service; Mr. Hayter of Stock and Ingatestone, prayed; Mr. Craig of Bocking, preached from 2 Cor. iv. 15; and Mr. Thornton of Bellericay, concluded. In the afternoon Mr. Freeman of Chelmsford, began; Mr. Smith of Brentwood, preached from 1 Pet. iii. 12: and Mr. Pilkington of Rayleigh, concluded. £300. have been expended on this enlargement, of which half has been collected, and the public will be appealed to for the remainder.

Aug. 14, a neat chapel was opened at Newton Poppleford, a populous village, between Sidmouth and Ottery, Devon. The Rev. J. Turnbull began with prayer, &c. Mr. Bidlake, of South Petherton, preached from Rom. x. 17. Mr. Wells, of Lambrook, concluded. In the afternoon, Mr. Noble, of Tiverton, opened the service; Mr. Allen preached from Nehem. xiii. 2.; Mr. Baker, of Exmouth, concluded. Preaching has been carried on for several years at this village, by neighbouring ministers, in a small hired room. The present place is owing, under God, to the benevolent and zealous exertions of several friends to evangelical religion at Sidmouth. Rev. Mr. Ward, of Sidmouth, preaches at this village on the Lord's day afternoon, and once in the week, with a more promising prospect than has ever yet appeared.

Sept, 10. was opened a new Independent Chapel at Leatherhead. In the morning Mr. Atkinson began the service with prayer and reading. Mr. Lewis delivered a discourse on public worship. Dr. Waugh preached from John, xii. 20—24. Mr. Johnson, of Farnham concluded. In the afternoon Mr. G. Clayton, of Walworth, preached from Psalm cxviii. 25. and Messrs. Cloutt, of London, and Coombs, of Hoxton, engaged in prayer. The services were interesting, the house well filled, and handsome collections made for the infant cause, which has hitherto been supported by private patronage.

ORDINATIONS.

Sept. 6, 1815, Rev. B. Senior (late student at Idle) to the Christian ministry at Tintwisle, Cheshire. Mr. Marsh, of Charlesworth, opened the service; Mr. Vint, of Idle, delivered the introductory discourse; Mr. Blackburn, of Delph, offered the ordination prayer; Mr. Blake, of Darwen, gave the charge; and Mr. Scott, of Cleckheaton, addressed the church, &c.

Sept. 27, Rev. T. Coleman ordained at Darleton, near Wolverhampton. Mr. Griffiths, of Bilston, began the service; Mr. Cooper, of West Bromwich, delivered the introductory discourse; Mr. Hudson offered the ordination prayer; Mr. Hammond, of Handsworth, gave the charge, and Mr. Scales, of Wolverhampton, preached to the people, and concluded.

June 4, 1816, the Rev. J. E. Trevor was ordained over the independent church at Liskeard, Cornwall. Mr. Bounsall, of St. Colomb, read and prayed; Mr. Cope, of Launceston, delivered the introductory discourse; Mr. Moore, of Truro, offered the ordination prayer; Mr. Gleed, of Teignmouth, gave the charge, from Matt. vii. 28, 29; Mr. Guard, of Mevagissey, preached to the people from Exod. xvii. 12; Mr. Smith, of Fowey, concluded. In the evening, Mr. Rooker, of Tavistock, preached; and Messrs. Davison and Chudleigh, prayed. Mr. Moore, of Truro, preached on the preceding evening.

June 7, Rev. T. Pavitt, from Wymondley Academy, was ordained over the Independent church at Ware. Mr. Peirce, of Clavering, commenced the service; Mr. Parry (the Theological Tutor) delivered the charge; Mr. Chaplin, of Bishops Stortford, offered the ordination prayer; Mr. Bailey (the Classical Tutor) gave the charge from Rev. xi. 10; Mr. Berry, of Hatfield Heath, the general prayer. Dr. Collyer preached from 1 Tim. v. 17, 18. Mr. Maslin, of Hertford, concluded.

June 25, Rev. J. Morris was set apart over the Independent Church, at Broadway, Worcestershire. Mr. Taylor, of Shipston, commenced the services; Mr. Coles, of Bourton, delivered the introductory discourse; Mr. Bishop, of Gloucester, asked the questions, &c.; Mr. Smith, of Blockley, offered the ordination prayer; Mr. Bishop gave the charge from 1 Pet. v. 2.; Mr. Mann, of Morton in the Marsh, addressed the people from 1 Thess. iii. 8.; Mr. Coles preached in the evening, and Mr. Bishop on the preceding evening. The house was much crowded. This interest has been watched over by Mr. Mann about 17 years, who has now resigned his charge to the present pastor, under pleasing prospects of success.

July 17, at Congleton, Cheshire, Mr. G. Morris, late a student at Cheshunt, was ordained to the Christian ministry in the connexion of the late Countess of Huntingdon. Mr. Foster, of Rochdale, commenced the service; Mr. Hay, of Warrington, the introductory discourse; Mr. Bradley, of Manchester, offered up the ordination prayer; and Mr. Browning, of Macclesfield, delivered the charge, from 2 Tim. ii. 7.

July 31, Mr. W. Everett, (late student at Hoxton,) was ordained pastor of the Independent church at Whittlesea; Mr. Wright of Stamford, commenced the service; Mr. Morell of St. Neots, introduced the business; Mr. Arrow of Lynn, offered the ordi-

nation prayer; Mr. Dobson of Chishill, delivered the charge from Jer. xlviii. 10; Mr. Harris of Cambridge, addressed the people from Phil. ii. 29: Mr Bottomley of Rumsey, concluded; Mr. Wright of Stamford, preached in the evening. The place was well attended; and the services of the day highly gratifying to the well wishers of Zion. This cause, which has been labouring under great disadvantages, promises to become a prosperous interest in one of the darkest parts of Britain.

Aug. 8. Rev. J. P. Briscoe was ordained pastor of the Independent church at Newmarket; Mr. M'Kenzie of Isleham, commenced the service; Mr. Arrow of Lynn, delivered the introductory discourse, &c. Mr. Hopkins of Linton, offered the ordination prayer; Mr. Mark Wilks of London, addressed the minister; Mr. Dewhirst of Bury, preached to the people, and Mr. Middleditch of Ratlesden, concluded. In the evening a lecture was preached by Mr. Arrow.

Same day, the Rev. N. Pugsley, (late student at Hoxton Academy,) was ordained pastor of the church at Orchard Street Chapel, Stockport; Mr. Reynolds of Chester, began the service; Mr. Roby gave the introductory discourse; Mr. Blackburn of Delph, asked the questions; Mr. Bradley offered the ordination prayer; Mr. Thorp, of Bristol, delivered the charge from Num. xxvii. 18, 19; Mr. Fletcher of Blackburn, preached to the people; Mr. France of Lancaster, preached in the evening, and Mr. Philip of Liverpool, the preceding evening.

Aug. 8, the Rev. J. Baker was ordained at Ebenezer Chapel, Exmouth, Devon. Mr. Kilpin, Exon. began the service by prayer, &c. and preached to the people from 2 Thess. iii. 1. Introductory discourse and questions by Mr. Gleed, Teignmouth; ordination prayer by Mr. R. P. Allen, Exon; Mr. J. Barton, of Exeter Tabernacle, gave the charge from 1 Tim. iv. 16. and Mr. Turnbull, Ottery, concluded. Mr. Allen preached the same evening, and Mr. Gleed on the preceding evening. Messrs. Watkins, Newton; Davison, Chudleigh; and Stokes, Honiton, engaged also in the devotional parts of the service.

Aug. 21, the Rev. J. Harper, from the academy at Idle, was ordained pastor of the church, lately under the care of Mr. Norris, jun. at Alston Moor, Cumberland. Mr. Carnson, of Cutherstone, introduced the services; Mr. Vint, of Idle, stated the nature of a gospel church, &c.; Mr. Scott, of Hexham, prayed; and Mr. Taylor, of Bradford, gave the charge. The services being divided, Mr. Scott and Mr. Vint preached in the evening from Deut. xii. 19. The chapel here has this summer been considerably enlarged, and the interest is prosperous.

Sept. 12, the Rev. Jn. Joys, late student at Idle, was ordained to the pastoral office at Reeth, Yorkshire. Mr. Allison, of Feetham, delivered the introductory discourse, and asked the questions; Mr. Carnson, of Cutherstone, offered the ordination prayer, and addressed the minister, from 2 Tim. ii. 15; Mr. Stillman, of Keld, preached to the people from John, xv. 8.

Thurs. Sept. 12, Messrs. Poole, Davis, and Steward, late Students at Cheshunt, were ordained at Spa Fields Chapel to the work of the ministry in the late Countess of Huntingdon's connexion. Mr. D. Jones, after singing, read select portions of scripture, and prayed; Mr. J. James, one of the tutors, delivered an introductory address, and offered up the ordination prayer; Mr. Rees, of Rodborough, delivered a faithful and affectionate charge before an immense congregation, and concluded with prayer.

LONDON.

HIBERNIAN SOCIETY, *for establishing Schools, and circulating the Holy Scriptures in Ireland.*

In the account we gave of the Annual Meeting of this Society, in our Magazine for June last, p. 224, we particularly noticed a Resolution, which called upon their friends and the public to form Auxiliary Societies, and use other means to obtain subscriptions, donations, and contributions, to enable the Society to preserve and enlarge its usefulness. To carry this resolution more fully into effect a circular Letter, of which the following is an extract, has been transmitted, accompanied with a Report of the Society's proceedings during the past year, to various ministers, both in town and country.

"The Annual Reports of the Hibernian Society have so fully developed its designs, its operations, and its success, that it is unnecessary to enlarge thereon in this letter. The Committee, however, think it important to remark, that while the Society's schools are open to all the children of the poor, they are yet established for the peculiar benefit of the children of poor Catholics, who by these means have access to the word of God, and daily instruction therein. Thus they obtain the benefits of useful knowledge, and the blessings of pure and undefiled religion; while, from the schools, the sacred Scriptures extend an enlightening and purifying influence to the cottages; and by penetrating the strong holds of ignorance, bigotry, and superstition, prepare the way for a gradual, but certain, emancipation from the degrading yoke and the unscriptural domination of the Church of Rome.

"The Committee beg your *particular attention* to the statement of a very intelligent Correspondent in Ireland, relating to the Schools, inserted in page 11 of the Report; and also to the extract, on the same subject, from the Sligo branch of the Hibernian Bible Society,

in pages 15 and 16. On the grounds therefore, of what has been already accomplished by the Hibernian Society;—on the consideration that upwards of 19,000 children are now receiving a religious education under its patronage;—on the prospect of the great, extensive, and permanent good, which presents itself to its friends and supporters; and on the deficiency of its funds to repay past obligations, and the necessity of their being replenished, to continue and extend future operations.

"It is, therefore, the particular object of this Letter, to interest you, Rev. Sir, in the formation of an Auxiliary Institution in your congregation, for the support of the Hibernian Society;—or that this Institution may be admitted at least to a participation of that liberality which emanates from the Christian zeal and piety of your congregation, through the medium of any Auxiliary Society which has been already established among them: by which means, it is hoped and expected, that the debt to the Treasurer of the Hibernian Society, amounting to upwards of £600. will be liquidated, and the Committee be enabled to comply with importunate and affecting applications for the establishment of additional Schools in the darkest parts of our sister country."

SUNDAY SCHOOL SOCIETY IN IRELAND.

We have just received from Dublin the 6th Report of the above Society, (formerly called the Hibernian Sunday School Society,) by which it appears—that during the last year assistance has been afforded to 98 additional schools, containing 10,000 children, and that the total number of schools now assisted is 350, containing 38,598 children. Also, that notwithstanding, during the preceding year, the Society had been obliged to dispose of its funded property, they now have £675. in the hands of the Treasurers to provide for the current year. The Society acknowledge their increased patronage, with liberal assistance from the British and Foreign Bible Society, of Bibles and Testaments, equal in money to £250. and nearly £200. from various Bible Societies in Scotland, beside the donations of individuals. Messrs. Puget and Bainbridge, Warwick Lane, are the agents in London for receiving contributions.

SUNDAY SCHOOL UNION.

The next Quarterly Meeting of this Society will be held in Silver Street Chapel on Wednesday evening, Oct. 16, at half-past six o'clock; when, after the usual Reports are received, the following question will be proposed—"What is the best plan for conducting Sunday School Anniversaries?"

WESLEYAN METHODISTS.

The seventy-third Annual Conference of the Preachers in the Connexion established by the late Rev. John Wesley, was held in London, July 29, 1816, and following days.—From the Minutes of the Conference, lately published, we copy the following *General Recapitulation* of the number of Members in Society, and of the number of regular travelling preachers.

In Great Britain	- -	191,680
In Ireland	- - -	28,542
In France	- - -	35
At Brussels	- - -	10
At Gibraltar	- - -	63
At Sierra Leone	- -	129
At the Cape of Good Hope		42
In Ceylon	- - -	56
In the West Indies	- -	18,938
Nova Scotia, &c.	- -	1,824
Number of members under the care of the British and Irish Conferences	- - -	241,319
Number of members in America—Whites	- 167,978	
Coloured	- 43,187—	211,165
Total number of members in the Methodist Societies throughout the world	- - -	452,484

PREACHERS.—There are 725 regular Travelling Preachers now *stationed* in Great Britain, 132 in Ireland, 96 on Foreign Missions, and 704 in the American Methodist Connexion.—Total of travelling preachers not included in the preceding account, 1657. The increase of members in Great Britain in the last year is stated to be nearly 10,000, and the West Indies 1000.

RECENT DEATHS.

On Sunday, Sept. 8, at his house at Islington, aged 78, died Wm. Hodson, Esq. formerly a merchant in Lothbury, nearly forty years a manager of Spa Fields Chapel, and a Trustee of the late Countess of Huntingdon's College at Cheshunt. His remains were removed from his late residence, followed by his relations and friends; and at Cheshunt the Students, now in the college, met the procession, and proceeded to deposit his body in the parish church of Cheshunt.

Wed. the 18th, aged 70, Wm. Cardale, Esq. of Bedford Row, an intimate friend of the late Mr. Cecil, and who, for a long series of years, had taken a very active part in the management of St. John's Chapel.

The above two gentlemen latterly lived in the same village, but had known each other many years. They were actively engaged in separate interests, but having the same object, and they were both men above the ordinary cast.

POETRY.

REMEMBER ME.

A Paraphrastical Parody.

"As oft as you do this, do it in REMEMBRANCE of ME."

Remember me, when far away
You journey thro' this world's wide waste;
Remember me at early day,
Or when the evening shadows haste.
When high the pensive moon appears,
And Night, with all her starry train,
Gives rest to human hopes and fears,
Remember *I* that rest ordain.

Remember me whene'er you sigh,
Be it the midnight's silent hour;
Remember me, and think that I
Return thy sigh, and feel its power.
Whene'er you fear I'm far away,
Or when you bend the pious knee,
Or when your thoughts to pleasure stray,
O then, dear friends, *Remember me.*

Remember *me*, the Saviour cries;
Whoever kindly thinks on thee,
Remember *me*, your sacrifice,
Who lov'd you from eternity.
Whene'er you think on *what you were*,
Sad, hopeless slaves of misery,
And then consider *what you are*,
Oh then, dear friends, Remember *me.*

Remember *me*, whene'er you sigh
O'er frail humanity's deep throes;
Remember me, and think that I
Sunk under far, far deeper woes.
Whene'er you think on human friends,
Who flatter only to betray,
Who kiss, and sell their dearest friends,
Oh then, ah then, Remember me!

Remember me, whene'er you sigh
O'er millions born to sin, and groan;
Remember *me*, and think that *I*
Sustain'd a world of sin alone.
When high the waves of trouble roll,
In seas of deep adversity,
Think of the floods that whelm'd MY soul—
Remember dark Gethsemane.

ENFIELD, JULY 16, 1816.

Remember me when men oppress,
And slanderous tongues traduce your name,
Remember *my* extreme distress—
The rabble's sport, the soldier's game;
Under fell persecution's thrall,
And hard oppression's iron band;
Then think on Herod's judgment-hall,
Remember Pilate's blood-stain'd hand.

Remember me, when rebel Sin
Resume his hateful sway again;
And hosts of foes arise within,
Whom you once hop'd had all been slain.
When the base world, with all her *wiles*,
Her meretricious charms display,
And Satan's angel form beguiles,
And draws thee from the "*narrow way:*"

Oh, then, remember what it cost
The Saviour to redeem thy loss;
Shall all his pains and tears be lost?
Wilt thou re-nail him to the cross?
To save thee from thy three-fold foe,
He left the bosom of his God;
Groan'd out a life of toil below,
Then breath'd away his soul in blood.

Remember me, whene'er you sigh
Under your heav'nly Father's rod;
Or when that awful hour is nigh
Which summons' man to meet his God:
When flesh and heart together fail,
Verging on dread eternity;
And hosts of fiends your soul assail,
Ah, *then* remember Calvary.

Remember me, when life's last hour
Of sin and suffering hastens nigh;
Remember Death then lost his *power*,
When I breath'd my last painful sigh;
When the dark passage thro' the grave
Eternity's *dread secrets* bare,
Remember then my power to save—
Remember, thou shalt meet *me* there.

J. R.

THE TABLE BLESSED.

To these provisions which enrich our board,
The gifts thy liberal Providence bestows,
Saviour, thy benediction now afford,
From which alone their power to nourish flows.
A few short years material food supplies
Corporeal waste, and chears our fainting hearts;
But thy imperishable word imparts
A principle of life that never dies.

COX'S MELANCTHON, p. 146.

Missionary Chronicle,

FOR OCTOBER, 1816.

SOUTH SEA MISSION.

THE information communicated by Mr. Crook, of New South Wales, concerning the great success with which it has pleased God to crown this Mission, which was inserted in the Chronicle for August last, excited in the minds of the Directors an earnest desire to receive an official account of it from the Missionaries themselves. This desire is at length fully gratified, by the receipt of the following letter, which abundantly confirms the statement of Mr. Crook.

While our readers will rejoice in the progress of true religion in these distant islands, they will lament the diminution of the small and inadequate number of Missionaries, by the death of that valuable servant of Christ, Mr. Scott. The death of Mr. Shelley also, though not a Missionary, is deeply to be regretted, as he felt a deep interest in the cause, and was earnestly desirous of introducing the gospel into TONGATABOO, and others of the Friendly Isles.

But the most remarkable event communicated in the following pages is, the wonderful interposition of Divine Providence for the preservation of the new converts, when a conspiracy was formed for their massacre. The promoters of this diabolical scheme quarrelled, and destroyed each other, while the intended victims of their cruelty escaped. But we will no longer detain our readers from the interesting narrative, and the subjoined letters from the Rev. Mr. Marsden, which express his sentiments concerning this great work of God.

Letter from the Missionaries in Eimeo.

Honoured Fathers and Brethren, *Eimeo, Sept. 6, 1815.*

PROVIDENCE favouring us again with an opportunity, we think it our duty to acquaint you briefly with our own circumstances, and those of the Mission since the date of our last, which was Jan. 14, 1815; a duplicate of which accompanies this.

But before we enter particularly into the state of the Mission, and of affairs among the islanders, we shall mention some particulars of things among ourselves. Though, at all times, we look upon the term of our abode among mortals as most uncertain, yet the many deaths around us, our own frequent illness, and various afflictions, since our residence on this island, tend still more to call our attention to this subject; and under these impressions, we have in our last, as well as twice before, intreated the Directors to "take the state of this Mission into serious consideration; and, if possible, to provide for its wants, by sending some suitable Missionaries to our assistance, before we sink into the grave, leaving our poor people destitute of instruction."

We have now to inform the Society, that a melancholy event, which took place very soon after the above was written, appears to urge the request with peculiar energy: for it hath pleased the Lord, in his wise, yet to us mysterious, providence, to make another breach among us, by unexpectedly removing from us to the eternal world our late Brother Scott. The immediate cause of his death was a bowel complaint, to which he had often been subject before. He was taken ill on Friday evening, and died on the Thursday following, the 9th of February. On that day, in the afternoon, he quitted his station among mortals, and went to join, we hope, the glorious company above. We did not, and apparently he did not himself, apprehend his end was so near, or that he was, till Thursday morning, in more dangerous circumstances than he had been several times before. On the day of his death he spoke but little, and took but little notice of any thing; only now and then he dropped a few words expressive of his reliance, as a helpless guilty sinner, on the All-sufficient Saviour. He was, apparently, often in prayer, and repeated "Guide me, O thou great Jehovah," and "Jesus sought me when a stranger," &c. This is another afflictive dispensation; and, as we view things, a serious loss, not only to his bereaved partner and two orphan children, but also to the Mission, as he had attained such a knowledge of the language of these islanders, as enabled him to convey instruction in a plain intelligible manner, which is a more difficult attainment for an European than many are aware of.

Thus our number is lessening, while the call for instruction, on the part of the natives, is daily increasing. Others of us are often unwell; and the heavy work at our vessel (for such it is in our circumstances, and with so few hands,) is still

unfinished. We have lately thought that the circumstances of the natives, and of the islands, call loudly for the establishment of three or four Missionary stations, including as many large schools; but we are altogether insufficient, even were the concerns of the vessel and of other matters relative to our temporal affairs entirely off our hands; we therefore again entreat the Directors to take into consideration our circumstances, and those of the Mission, and the request we make, which is also now the earnest request of hundreds of these poor islanders. A delay in this matter, will be probably of pernicious consequence to the Mission. A Mission, which the Lord hath been pleased to bless so abundantly, notwithstanding all former discouragements and disappointments.

In the beginning of May, we had the satisfaction of receiving by the Queen Charlotte, colonial vessel, a case of books and papers, together with various private letters and several public ones. We acknowledge with gratitude our obligations for the abundant and encouraging information which is contained in them.

From the last letter of the Directors, we understand there were medicines and other supplies sent for us, but nothing of the kind has reached us; nor have we heard of any thing being in the colony. However, our need of medicines and other articles is very great, there being so much sickness among ourselves, and among the people around us, who are continually applying to us for relief in their distresses.

We have also received from the colony near 400 copies of our New Testament history, and 900 catechisms, with 100 copies of a few hymns that were composed for the use of the natives. These books came very opportunely, and were most gladly received by our people, hundreds of whom now can make use of them. We learnt also that the Old Testament part of the Scripture history was in the press at Sydney, but could not then be finished for want of paper. Brother Crook has been of great service in correcting the press, and getting these books done as well and as soon as the state of things in the colony would allow; the Rev. Mr. Marsden being absent on his voyage to New Zealand, on the affairs of the Missionary settlement at that place. We send again by this conveyance, a small spelling book to be printed at Sydney; this we are in much need of, those spelling books which were printed in London being all expended, and the natives making many applications for more.

But to be a little more particular concerning the state of the Mission since the date of our last. From January to the end of June, it appeared to prosper greatly: our congregations were large, and the attendance on the means of instruction constant and encouraging. The school increased rapidly, and prospered; and those who renounced heathenism, and became the professed worshippers of the true God, were increasing daily in different parts of this island, and also at Taheite. The priest of Papetoai (the district where we reside) renounced heathenism; joined us, and publicly committed his god to the flames. Others followed his example, both here and at Taheite; morais were destroyed, and the altars overthrown, and the wood of them used to dress common food, of which different classes and sexes partook at one common meal, in direct violation of ancient prohibitions and customs.

In the month of May, the queen, and her sister called Pomare Vahine, went over to Taheite. The latter, having lately come up from the Leeward Islands, had never seen Taheite, but intended now, in company with a number of her people, to make the tour of the island. In the mean time the king, who had resided for some time in our neighbourhood, thought, while this party was absent, of going himself on a slow journey around Eimeo, stopping awhile at different places, to see if he could persuade the chiefs and principal people to cast away their idols, &c. When he had proceeded in this manner as far as a small district called Maatea, he sent us the inclosed letter, to inform us of the state of religious affairs in that part of the island. During the month of June, we received also several letters from the party at Taheite, giving us an encouraging account of the state of things there. This party had not proceeded on their journey as they intended, but were still in the district of Pare where they had landed, and where the king's daughter, Aimata, resided with her nurse. We were informed that considerable parts of the district of Pare, and of the neighbouring one, Matavai (our old residence) had cast away their gods, and embraced the true religion. When the queen went over, the king had sent a book for his daughter. This was looked upon as a public testimony that she was to be brought up in the new religion. This, together with the rapid increase of the "Bure Atua," or "praying people," for so are our people called, excited in the idolatrous chiefs a violent spirit of persecution. They thought these things ought not to be endured any longer, but crushed altogether in time. The idolatrous chiefs of Pare, and the chief of Hapaiano, got some of the chiefs of Matavai to join them in a conspiracy against the *Bure Atua*, and it was proposed

to cut them off entirely, root and branch. But thinking themselves unequal to the task, those of the new religion being already formidable, both in number and respectability, they acquainted the chiefs of Atahura and Papara with their views and intentions, and invited them to join them. These, though their ancient rivals and enemies, came most readily into the measure, and prepared to unite with them without delay; and on the night of July the 7th, these combined forces were to fall, without mercy, on those who had renounced heathenism, and exterminate them; but some of the parties being rather dilatory, and secret intelligence having been conveyed to the party whose ruin was determined upon, and they happening to be that evening, most of them, together by the sea side, they quickly got on board their canoes, and set sail for Eimeo, where they arrived, and were safely landed the following morning. The disappointed chiefs then quarrelled among themselves; and the Atahuruans, &c. fell upon the Porionu party, that is, upon the party who began the affair and had invited them. They fought; the Porionu were defeated, and a number of men killed, among whom was one of their principal chiefs, and a promoter of the war. The Atahuruans, and those of Papara, being joined by Taiarabu, burnt, plundered, and cleared away before them, the whole of the N. E. part of Taheite, from the borders of Atahura to the Isthmus. The question about religion seems now quite forgotten; and the different parties fought to revenge old quarrels that happened many years ago. Some time after, the Taiarabu people quarrelled with those of Papara and Atahuru; fought with them, but were defeated and driven to the mountains.

When, or how, these things may end, the Lord only knows; but we cease not to pray, and do hope that these commotions will, in the end, be the means of furthering the good of the Mission. A great number of refugees are come over from Taheite, and still continue to arrive. The king has repeatedly sent messages of peace to the chiefs of the conquering party; and they have repeatedly answered, that there is peace between them and him; though they have not yet settled old affairs among themselves. But though the king and our people, have no desire to meddle with the commotions at Taheite, except to promote peace, and do not intend to act, but as neutrals, or in self-defence should it prove necessary; yet the affairs of Taheite have thrown things in this island into great confusion for some weeks past, and we have not been without our fears and alarms. The Lord, however, hath been pleased hitherto, to control and over-rule these affairs in a wonderful manner. They have taken a turn, entirely undesigned, and unexpected by the first projectors of the war; and our people, whose destruction was aimed at, have hitherto escaped; this is a matter for praise, and for thankfulness.

Brother Crook has written to us, expressing his desire and intention of coming to join us; and this, in one point of view, we should be heartily glad of, as we are so much in want of assistance, and he would be able immediately to manage a large native school; but on the other hand, the present commotions, and his large family, are considerations of such importance, that we do not well know what to say; however we wrote both to him and the Rev. Mr. Marsden on the subject, representing our want of assistance, and also the present state of the islands. We do not wish to discourage him, yet we apprehend the present commotions likely to have that effect.

We would again remind the Directors of the great desirableness of sending assistance to us speedily, whether Brother Crook should join us or not; and that it would be of very great service to this Mission, to have a printing-press, and a person who knows how to manage it; and next to this a person having a good share of medical skill, if also of a true Missionary spirit; this would be to the Mission a most valuable acquisition.

Brethren Bicknell and Wilson have had an addition to their families; Mrs. Bicknell being brought-to-bed several weeks ago of a daughter, Mrs. Wilson of a daughter two days ago.

Yesterday morning being our usual Missionary Prayer Meeting, at the close of which thirty-nine more natives requested their names to be written down, which was done; the number is now about 362, not including some who were put away for bad conduct; and others who died, some with very hopeful appearance of their dying in the Lord. The school has also increased to upwards of 660, but we cannot admit more for want of books.

With this we send a friendly and kind letter, which we have just received from his Excellency Governor Macquarrie, to whom we are under many obligations, and we submit it to the Directors, whether it would not be well for them to send him a friendly letter? He takes a warm interest in the prosperity of this Mission, is well acquainted with us and our proceedings, and on all occasions has shewn a

readiness to serve us--but not to add any thing more to this already long letter, we shall conclude,

Subscribing ourselves,

Honoured Fathers and Brethren, yours in the bonds of the Gospel,

HENRY BICKNELL, HENRY NOTT,
JOHN DAVIES, CHARLES WILSON,
To the Directors of the JAMES HAYWARD, SAMUEL TESSIER.
Missionary Society, London. WILLIAM HENRY,

Translation of a Letter from King Pomare to the Missionaries, referred to in the above.

My dear friends, *Maatea, 3d of July,* 1815.

MAY you be saved by Jesu Christ, the only Saviour by whom we can be saved. This is an account of our journey:--The ratiras (or chiefs) are inclined to hear and obey the word of God; the word of God is now growing in Moorea (Eimeo). Jehovah himself, He it is, that causeth the growth of his own word; for that reason it prospers; it grows exceedingly!

Many there are now, that lay hold on the word of God; there are thirty-four or thirty-six in Atimaha of this description. There are others of the common people that are left; they pay no attention to these things: but the ratiras, they all regard the word of God. As for Maatea, they all here—the ratiras and common people—all of them have embraced the word of God; ninety-six new ones are of this description.

Not many of Haumi have as yet regarded the word of God: but Hamuna has. Hamuna is a man of knowledge; he has been hitherto a priest of the Evil Spirit (*i. e.* an idol priest), he has entirely cast away the customs of the Evil Spirit. I am *highly pleased* with these things; and particularly that the ratiras attend so well to the word of God. This was my business in this journey; it was to make known to them the word of God; and behold! they have listened unto it; they have regarded it. Had it been otherwise, I should have been much grieved.

We shall not go from this place yet a while; we were to go this day to Haumi; but the ratiras detained us, saying, Stay a little, that you may know that we have in truth hearkened to the word of God. To this I said, Agreed; we shall not go till another Sabbath-day is over; then we shall proceed. They answered, That is well. The idols of these ratiras are committed to the fire, they are entirely destroyed.

To-morrow is our meeting for prayer; the commencement of the new month. Should these ratiras ask me to write down their names, how ought I to act? Shall I write them? Write your mind to me without delay, and give me instructions how to do. May you be blessed of God,

POMARE, King.

Extract of a Letter from the Rev. Mr. Marsden, Senior Chaplain of the Colony of New South Wales.

Paramatta Oct. 2, 1815.

——I received the goods, mentioned in your letter, for the Missionaries at Otaheite, which I will forward the very first opportunity. I should have sent the ACTIVE to visit them in September, had I not received your packet, by which I learned that your Society were about to send some assistance to the Brethren, who are much in want of aid. I therefore sent the ACTIVE to New Zealand, with orders to return as soon as possible; hoping that by the time she came back, the Missionaries would have arrived from Europe; and then I should forward them immediately to join the brethren.

The accounts I have received are very satisfactory, as far as the Mission is concerned. They have sent me a Spelling-book to get printed, and wish to have a thousand copies. I shall have it done immediately. No doubt they will give you every information relative to their wants, and what hope they entertain of success in their labours. I believe much good has been done, and that God has been with them in a very special manner.

There is war at Otaheite; but I think this will eventually turn out well. Pomare has no hand in the war, nor his people: he is on the island (Eimeo) with the Missionaries and many of his people, who have renounced idolatry, and turned to the living God. The Missionaries appear to be very contented, and still anxious to promote the conversion of the heathen. They are all tried men, and have proved themselves, by their patience, perseverance and labours, worthy of the confidence

reposed in them by the Society. I shall be happy when the Missionaries arrive to join them, as it will give them courage, and animate them in their work.

You will have heard by former letters of the death of Mr. Shelley. He was very desirous of going to the Friendly Islands, where he had resided three years, and begun the work of the Mission: but death has ended all his labours.

Extract of another Letter from the Rev. Mr. Marsden, dated Nov. 7, 1815.

Since I closed my letter of Oct. 2, I have received more particular accounts from the Missionaries. I rejoice exceedingly that their labours are at length crowned with such wonderful success. Nothing can be more gratifying to the religious world in general; but more particularly to us on this side of the globe. They have their way now plainly opened. The natives in the Society Islands have literally "cast their gods into the fire, for they were no gods, but the work of men's hands, wood and stone." I am anxiously looking for more Missionaries. The harvest in these islands is truly plenteous, but the labourers are few. I think there will be little idolatry remaining, in a short time, in these islands, so many believe the word, and are turned to the Lord. I am persuaded more is effected than was ever imagined by the warmest advocate of the Mission, in this limited time. What is twenty years for so great a work! The glory of the Lord has now risen upon these heathen; they begin to see his salvation. Pomare writes like an apostle. His heart appears to be deeply engaged in the work, and he is a true friend to the cause.

This Mission had many enemies, and the character of the Missionaries was much traduced; but their adversaries must now be silent, for the Lord hath been on their side, and hath done great things for them.

The natives have now private Prayer Meetings in different places, and they instruct one another where there is no Missionary. I think the work of conversion is so real and deep, that the gospel would spread among the natives, even if there were no Europeans with them. But I trust the Society will send out some pious men and women with all possible speed, to assist them. Mr. William Campbell, who commands a vessel from Port Jackson, has just returned from the Society Islands, and tells me they earnestly desire that Missionaries may be sent among them in all directions.

We are persuaded that every pious reader will feel a wish that the number of labourers in the Islands of the South Sea may, as soon as possible, be increased. For their satisfaction we observe, that four Missionaries and their wives left this country for Eimeo several months ago, and that four more, with their wives, are expected to sail in the Harriet, early in the month of October.

SOUTH AFRICA.

Extract of a Letter from Mr. Helm, dated Griqua Town, Jan. 19, 1816.

In this letter Mr. Helm assigns his reasons for leaving his former station, and assures the Directors that it was not because he became weary of it, on account of the difficulties he sustained; for, says he, "having been exercised more than four years, my wife and I had learned to be content with a little milk; but to remove from place to place, in order to follow the thunder rains, and to live in a small hut, I could not endure, on account of the excessive heat, and the weakness of my own constitution, and that of my wife and children.

"It seems to be the Lord's pleasure that I shall not continue at Griqua Town: for the people at Hardcastle having repeatedly desired that a Missionary might dwell with them, brother Anderson proposed my going thither. My view in going is merely to be able to do more good, and to prevent their roving about. I have no liberty to refuse the proposal, and am willing to go wherever the Lord pleases, though I must relinquish the pleasure of my dear brother Anderson's company.

"I rejoice to see new brethren entering the field of the great harvest. May God bless and be with them, and crown their labours with many a soul of the poor Briquas!

"I am glad to hear that the Directors are enabled, both by money and by Missionaries, to follow up their noble design; and I am not less rejoiced that our Saviour has counted me, the chief of sinners, and an unprofitable servant, worthy to be instrumental in the conversion of poor Hottentots, and has given me to witness many a wonder of grace. May God lead and bless you in all your undertakings. H. Helm."

CAFFRARIA.

In our last Chronicle we gave a short account of the joyful reception of our Missionaries by the Caffres. Mr. Read

promised that, on his return to Bethelsdorp, he would write more fully.

This he has done. The Directors have received a Journal of his proceedings; and it is not easy to express how very interesting, not to say astonishing, are the details of his interviews with the Caffre chiefs, and with king Geika, and with what joy they welcomed the Missionaries to their country. They will be given to the readers of this Magazine at length, and a considerable portion of the next number will be devoted to this extraordinary document—than which nothing, we apprehend, more important, has ever occupied our pages from the commencement of this work.

INDIA.

Missionaries on their Way to India.

We have the great satisfaction of informing our readers, that our dear brethren, Townley, Keith, Knill, Reeve, Mead, and Render, with their wives, &c. who sailed in the Moira, Capt. Kemp, in April last, arrived in health and safety at Simon's Bay, near the Cape of Good Hope, on Sunday, June 30, after a safe, quick, and delightful passage of 68 days. Letters from Mr. Townley, Mr. Knill, and Mr. Reeve, have come to hand: we regret that at present we can insert only a part of Mr. Townley's letter, with short extracts from the rest.

Extract of a Letter from the Rev. H. Townley to the Secretary.

Simon's Bay, Cape of Good Hope, July 1, 1816.

"My dear Sir—Yesterday, with unfeigned gratitude to our gracious Preserver, we cast anchor in this bay, and set our foot on African land. It was eleven o'clock, and we repaired immediately to the sanctuary, where the public worship was conducted by a clergyman of the Church of England. We dined on shore, and afterwards the majority of us returned to the ship, and closed the joyful day with service there.

"As a brief sketch of the voyage will probably be interesting, I would recal your attention to Saturday, April 20, when the signal was hoisted, and the gun fired in the Downs, and the passengers hastened on board. Mr. Hunt came also on board, and took leave of his daughter, Mrs. Mead; my mother also came on board, and took leave of myself and dear partner. Nature demanded, and grace could not refuse the parting sigh and tear; but the consideration of the cause in which we were embarked soon awakened feelings so delightful, that we could not but rejoice in the midst of the tribulation occasioned by saying *Farewell* to most of the dearest objects of our affection.

"As the Lord's Day was at hand, it was necessary immediately to make arrangements for its due sanctification. We now found the inexpressible advantage of having a Commander who ruled the ship in the fear of God. Capt. Kemp did every thing in his power to render public worship comfortable and edifying, and to forward our wishes in respect to it. There being 8 ministers on board, namely, the Rev. Mr. Hough (clergyman), Keith, Knill, Mead, Reeve, Render, Townley, Winter, (clergyman), it was necessary to arrange the order in which they should respectively officiate. We wished, in honour, to prefer the ministers of the establishment, and that one of them should take the lead; but a plan free from all punctilious difficulties was hit upon, that we should all officiate in alphabetical rotation, as above. We have had two sermons on the Lord's Day, and one on the Thursday evening. Family worship morning and evening, in which Mr. Randall and the Captain have also taken their turn; and the First Monday in the month have had a Missionary Prayer Meeting, to unite our supplications with the thousands of our beloved brethren, who set apart that evening for the like purpose. Other meetings have also been held for prayer among individuals in their private cabins, for catechising children and tractable adults; and Brother Keith and his partner, with myself and partner, have instituted our weekly meeting, to implore a blessing more immediately upon that sphere in which we are called to labour. I have also the pleasure to add, that we have had the Lord's Supper regularly administered on the first Sabbath of the month, at which our Baptist and Episcopalian brethren, and all who gave evidence of loving the Lord Jesus in sincerity, have participated. I have only to say further, that I and mine have this day, at that part of it coinciding with twelve o'clock at noon with you, lifted up our hearts in prayer, agreeably to an engagement with many friends in England so to do, on the first Monday of every month. If the multiplicity of your engagements will permit, dear Sir, think of us at this hour, and let an ejaculation ascend to God for us, his weak and unworthy instruments.

"With respect to our health, I believe we are all at the present moment, without an exception, strong and in good spirits. Brother and sister Render suffered most from sea-sickness. Mrs. Townley was ill for about a month, I only for one day. Our studies have, for the most part, been carried on with vigour. Till we arrived near the Line, we

met every morning, after breakfast, to read Dr. Bogue's Lectures, and comment upon them together; since that period, we have attended to our studies separately, finding that we interfered with other things in the cuddy, and had no private cabin large enough to accommodate us all. Brother Keith and self have turned our attention chiefly to the acquisition of the Bengalee, in which we hope one day to be enabled to preach to not a few of the poor untutored Indians the wonderful works of God. Brother K. is exceedingly close in his application, and very far from slow in his progress, which rejoices my heart much, as I anticipate in him a very valuable fellow-soldier in our arduous conflict. The hearts of us four are much knit together, and, by the grace of God, I humbly hope we shall be great helps to one another.

"There are a few of the Lascars on board who understand Bengalee: this operates as a great stimulus. I found the advantage of having made a commencement in the language before I left England, for on Lord's Day, June 9th, I ventured to go among the sailors to open the Bengallee New Testament, and read the 6th of John, from ver. 16 to 29. I felt much apprehension that they would not understand a single sentence: I found, however, to my inexpressible delight, that they could make out a good half of what I read to them. God does not despise the day of small things, neither, I am persuaded, will you, my dear Sir, nor my other fathers and brethren in Christ, who may read this.

"I must now hasten to conclude, as we are making arrangements for proceeding to-morrow to Cape Town, which is upwards of 20 miles off, a serious distance in Africa, where waggons are the conveyance. I am,

"Your faithful and obliged friend, &c.
"H. TOWNLEY."

Mr. Reeve has favoured us with a pious and nteresting letter, written at sea; part of it on the 17th of May, and the rest on the 4th of June, describing some of the objects he beheld, the manner in which their time was employed, their worship conducted, and their studies pursued.

Another letter has been received from Mr. Knill, dated at *Cape Town*, July 5, expressing, in the most grateful terms, his sense of the goodness of God to them in their voyage, and calling upon us to help him to praise the Lord. They were peculiarly favoured; the weather was so fine, that they were not obliged to omit a single service, and the sea so moderate, that "we might (says Mr. K.) have sailed all the way in our long-boat."

Mr. K. speaks in high terms of Mr. Thom, who hastened, with his accustomed promptitude, to Simon's Bay, to forward the brethren to Cape Town.—"Mr. Thom," he says, "appears to be highly respected by all classes of people. He has gone through a sea of trouble, but it has not damped the flame which glowed with so much ardour when in his native land. His dear boy (George Whitfield) is a very fine child. He is going into the interior next week to preach the gospel to the Hottentots. I have sent to Messrs. Evans and Hamilton all the intelligence I could. Mr. Williams is gone with Mr. Read to the Caffres, with the highest expectations of doing great things among them in the name of the Lord."

By a letter from Mrs. Fyvie to a friend in London, dated Bombay, the latter end of February last, it appears that Mr. Fyvie, who had been dangerously ill, was much recovered, and was regaining strength daily. Mr. Skinner, who accompanied him to Bombay, returned to Surat on the 19th of January.

CHINESE SCRIPTURES.

We mentioned in our Number for August, that some worthy and zealous friends had made a subscription in New York and Philadelphia, for the purpose of aiding Mr. Morrison and Mr. Milne in printing and circulating Chinese Testaments, and that about 500 dollars had been collected. We have now the pleasure to report, that *eleven hundred and twenty dollars* have already been transmitted to China for the above purpose, and that *five hundred* more were expected to be sent shortly—in all, upwards of £400. sterling.

AUXILIARY SOCIETIES.

NORTH WALES.

A Missionary Meeting was held at Llanfyllin, the 21st, 22d, and 23d Aug. On the 21st the service commenced about seven in the evening. Mr. Lewis, of Newport preached in English, from Job, vii. 17. and Mr. Powell, of Mold, in Welsh, from Isaiah, lv. 11. On the 22d, the congregation was so numerous, that it was found necessary to preach out of doors. For this purpose a stage was erected in a field adjoining the town. At 2, Mr. Ryan, of Welsh Pool, introduced the service, and Dr. Waugh preached in English, from John, xii. 20-24. and Mr. Griffith, of Carnarvon, in Welsh, from Zech. ix. 9-10. At 6, a meeting for business was held at the Independent Chapel, John Davies, Esq. in the chair. Dr. Waugh prayed, and gave a very interesting view of the original object, constitution, pro-

ceedings, and success of the Missionary Society. Then the following resolutions were moved and carried unanimously:—1. That the object, constitution, and proceedings of the (London) Missionary Society have the cordial approbation of this meeting.—2. That a Society be now formed, for the purpose of aiding and co-operating with that Society; that this Society shall be called the NORTH WALES MISSIONARY SOCIETY: that this meeting hope that delegates shall be appointed for the purpose of endeavouring to effect a general co-operation of the different bodies of professing Christians in North Wales: and that this Society be re-organized in the event of such co-operation.—3. That every person subscribing half-a-guinea a-year, or more, and every minister making annual collections in behalf of the Society, shall be deemed a member.—4. That the whole of the subscriptions, collections, &c. after deducting expences, shall be remitted to the Treasurer of the Parent Society.—5. That a general meeting shall be held annually, either the week before or after the meeting at Chester.—6. That the annual meeting shall be held at such a place as shall be agreed upon at a preceding meeting.—7. That it be recommended to the members of this Society in general, and to ministers in particular, to endeavour, as far as prudence will permit, to procure new subscribers, and to establish Auxiliary Associations in their respective neighbourhoods.—8. That the Rev. Dr. Lewis be requested to act as Secretary to this Society; and if any other denomination of Christians unite with the Independents, that they shall choose whomsoever they please, from amongst themselves, to be a joint Secretary.—9. That the ministers of every county in North Wales, members of this Society, be requested to appoint one of their own number to correspond with the Secretary; and that the persons so appointed shall, on or before the second Monday in the months of January, April, July, and October, write to the Secretary, giving an account of what has been done in their respective counties, and enquiring for any information which may be thought necessary.—10. That the Secretary shall correspond with the Secretary of the Parent Society, communicate every necessary information to the county Secretaries, remit to the Treasurer of the Parent Society, any sum he may receive from time to time, and procure a Report of the Proceedings of the Society to be prepared and presented to the general Meeting from year to year.—11. That this Meeting, duly sensible of the influence which the presence and exertions of the Rev. Messrs. Waugh, James, and Reynolds must have on the future proceedings of this Society, cheerfully unite in returning them sincere thanks for the assistance on the present occasion.—12. That the thanks of this meeting be given to such Ministers and Congregations as have made collections in favour of the Missionary Society. The chairman having left the chair, it was unanimously resolved, 13. That the thanks of this Meeting be given to the Chairman for his obliging attention to the concerns of the Missionary Society in general, and to the business of this meeting in particular.

Moving and seconding these resolutions afforded several ministers an opportunity of calling the attention of the congregation to the state of the heathen, the necessity of sending the gospel to those that are destitute of it, and the success with which it has pleased God to crown the exertions of the Missionary Society. The speeches of Messrs. Griffith, of Carnarvon; Peters, of Carmarthen, Reynolds, of Chester; James, of Birmingham; Whitridge, of Oswestry; Roberts, of Llanbrynmair; Philips, of Neuaddlwyd, and Jones, of Treleach, made a very favourable impression on the minds of a crowded and attentive audience. But for the sake of such as did not understand the English language, a meeting was held at the same time at the Calvinistic Methodists' Chapel. Mr. Davies, of Allt, preached from Psalm cxix. 105. and Mr. Morgans, of Machynlleth, from Song, viii. 8. By 10, the following morning, a very numerous congregation had assembled in the field; the service was introduced by Mr. Evans, who is shortly to go to Bethelsdorp, in South Africa. Mr. Jones, of Treleach, preached in Welsh, from Isa. xxxv. 1. and Mr. James, of Birmingham, in English, from Matt. x. 8. At 2, Mr. Beynon, of Bishop's Castle, read a chapter, &c. and Dr. Waugh prayed. Mr. Reynolds preached in English from Gal. iv. 8. and Mr. Philips, of Neuaddlwyd, in Welsh, from Matt. vi. 13. At 6, Mr. Thomas, of Ellesmere, introduced the service at the Independent Chapel, and Mr. Peters, of Carmarthen, preached in English from Mark, xvi. 15. For the sake of such as were not acquainted with the English language, Mr. Lewis, of Bala, preached at the same time in the Calvinistic Methodists' Chapel, from Song, vi. 10. and Mr. Powell, of Rhosymeirch, from John, xi. 52. Mr. Williams, of Wern, likewise preached at the same time, at the Wesleyan Chapel, from 1 Chron. xxix. 14. and Mr. Roberts, of Llanbrynmair, from Luke, xxiv. 47. The three chapels were crowded, and many were obliged to go away for want of room. The collections at the meeting, and what had been brought in from different places, amounted to £251. 19s. 9d. This was the first meet-

ing of the kind in North Wales. Hundreds had cause to say, It is good for us to be here. The time will not be soon forgotten; and we cannot forbear indulging the hope, that it will appear hereafter that God has been pleased to make this meeting eminently useful to the souls of many.

CHESTER AUXILIARY MISSIONARY SOCIETY.

The second anniversary of this Institution took place in the City of Chester, on Lord's Day and Monday, the 25th and 26th of August. On the former day, the service commenced with an united prayer-meeting at the Baptist Chapel, after which the Rev. Dr. Waugh, of London, Mr. Fisher (Pastor of the Baptist Church, Byrom Street, Liverpool,) Mr. James, of Birmingham, and Mr. Evans, lately ordained at Bala as a Missionary to Africa, preached twice each at different places of worship. On the Monday a meeting for business was held in Queen Street Chapel, D. F. Jones, Esq. in the chair, when a larger audience than has been assembled on any former occasion, was highly gratified by the statement which was laid before them of the operations and success of the Missionary Society, and by the animated and impressive addresses which were delivered by the numerous ministers of different denominations who were present. The meeting was characterized by a very peculiar seriousness in the manner of the speakers, and the demeanour of the audience, which seemed to bespeak their tender sympathy with the perishing heathen, and their solemn conviction of the duty and privilege of sending them "the glorious gospel of the blessed God." In the evening of the same day, Mr. James, of Birmingham, again kept a crowded congregation in eager attention to a most luminous and impressive discourse; after which, the ordinance of the Lord's Supper was administered to a very large number of communicants belonging to different churches in Chester and its neighbourhood. The devotional parts of the above services were conducted by Rev. Messrs. Lister, (of the Baptist Church, Lime Street, Liverpool,) Payne, of Edinburgh; Weidemann, of Wrexham; Inglis, Bridgman, Parry, and Reynolds, of Chester: and addresses at the Lord's Supper were delivered by Dr. Waugh, Messrs. Payne, and Jones, of Holywell. The collections, upon the whole, amounted to upwards of £110. only £25. less than the last year, and the report of the annual subscriptions and collections, particulars of both which will appear in the next Chronicle, abundantly proved that the difficulties of the times have not destroyed the feeling, nor damped the exertions of the Chester friends in the cause of Missions.

It is worthy of notice, that in one of the collector's plates on Monday night was found a Lady's pearl ring, wrapped up in paper—a delicate proof that the gift was a designed sacrifice of outward ornament, to promote amongst the heathen that which "in the sight of God is of great price."

LANCASHIRE AUXILIARY MISSIONARY SOCIETY.

On Tuesday, Wednesday, and Thursday, the 27th, 28th, and 29th of August, the *second* anniversary of this Society was held at Manchester. The services commenced on Tuesday evening at Lloyd Street Chapel, the Rev. Dr. Jack's, with a prayer-meeting, for the blessing of God on all Missionaries and Missionary Societies, when the spirit of devotion was poured out in a very extraordinary degree on the crowded congregation. On Wednesday morning the Rev. J. Bennett, Theological Tutor of the Rotherham Academy, preached at Mr. Bradley's, Mosley Street Chapel; in the afternoon, Dr. Waugh, of London, at Lloyd Street; and Mr. E. Parsons, of Leeds, in the evening, at Mosley Street. On Thursday morning, Mr. James, of Birmingham, preached at Mr. Roby's, Grosvenor Street Chapel. The meeting for business was held in the afternoon at Mosley Street Chapel; and the whole concluded in the evening at Grosvenor Street with the Missionary Communion. A higher tone of religious feeling was perhaps scarcely ever experienced than on this very delightful occasion. The intelligence communicated by Mr. Bennett, just returned from a missionary tour through the Netherlands, was exceedingly interesting; the sermons uncommonly excellent; the congregations very large; and the interest excited may be, in some measure, conceived, from the amount of the collections, which, even under the present extreme pressure of commercial distress, were, at Lloyd Street Chapel, £60.; at Mosley Street, £162. 3s. 7d.; at Grosvenor Street, £304. 18s.; making a total of £527. 1s. 7d. exclusive of the regular subscriptions collected weekly, monthly, quarterly, or annually, for the Missionary Society, amounting last year, in two congregations alone, to nearly £300.

AUXILIARY MISSIONARY SOCIETY FOR THE WEST RIDING OF YORKSHIRE.

The friends of the Auxiliary Missionary Society in the West Riding of Yorkshire, held their anniversary at

Huddersfield. It commenced with a prayer-meeting on Tuesday evening, Aug. 27, in the Methodist Chapel of the new connection, to implore the divine presence and blessing. An address on the occasion was expected from Mr. J. Jackson, of Green Hammerton, but, on account of his failure, Mr. W. Eccles engaged in the service. Mr. S. Lowell, of Bristol, preached on Wed. morning, in the Independent Chapel; and the meeting for transacting the business of the Society was held in the new Methodist Chapel in the afternoon. On Thursday Mr. J. Cockin, of Halifax, preached in the morning, and Mr. Innes, of Camberwell, in the afternoon, in the Independent Chapel. The services closed the same evening in the new Methodist Chapel, with the Missionary Communion, at which Mr. Lowell presided, and many ministers, Christians of various denominations, and a great company of spectators were present. The attendance was numerous at the first of these meetings, and it increased every time to such a degree, that the places were exceedingly crowded, and many were unable to gain admission. On Thursday evening a multitude assembled long before the commencement of worship; and, when the doors were opened, their eagerness and impatience to enter caused a dangerous rush, which excited some alarm, but, happily, was attended with no serious consequences. The sermons were judicious and animated, catholic and affectionate; the report of the Committee exhibited a luminous view of the Society's extending labours and increasing success; and the speeches were so lively and interesting, that though the heat and pressure were excessive, the audience rejected a motion of adjournment, when the meeting had continued four hours, and voted that the business should go on. The delight of the people, and their attachment to the cause, may be inferred from the collections. In a town where two banks have lately stopped, where trade is stagnated, and where numbers of the labouring class are out of employ, they amounted to £300. This anniversary was one of those meetings which gratify the feelings and animate the souls of good men; it was one of those meetings which exalt the character, multiply the friends, increase the funds, invigorate the strength, and enlarge the usefulness of benevolent Societies.—The receipt of this Auxiliary during the last year amounted to £1673.

DESIGNATION OF TWO MISSIONARIES.

On Thursday evening, Aug. 29, Mr. Pearson and Mr. Medhurst were designated to the work of missions at Silver Street Chapel, London; Mr. Pearson to assist Mr. May, in the superintendance of his numerous schools in Chinsurah, and other places in the neighbourhood of Calcutta; and Mr. Medhurst to assist Mr. Milne in printing and distributing the Chinese scriptures, tracts, &c. at Malacca, and other parts of the East.

Mr. Tracy began the service with prayer; Mr. Collison delivered an introductory discourse; Mr. Pearson and Mr. Medhurst gave very impressive accounts of their faith, experience, and resolutions; a Bible was then presented by the Secretary to each, in the name of the Society. Mr. M'Laurin, of Coldingham, in Scotland, prayed, and Mr. Jones, (Mr. Pearson's pastor) delivered a solemn and affectionate charge. Mr. Lowndes (who is about to embark for the Greek Islands) concluded with prayer. The place was crowded, though there had been no Sabbath notice of the service, and the whole was deeply affecting to the numerous auditory.

Several Accounts of other Missionary Meetings were expected, but did not arrive in time.

MISSIONARY CONTRIBUTIONS.

[*Collections and Anonymous Donations only, from 15th August to 15th September inclusive.*]

Sherborne Auxiliary Society, by Rev. Mr. Weston			£28	12 2
Rev. Mr. Prattman and Congregation, Barnard Castle			6	0 0
W. D. M. per Rev. Dr. Bogue			1	1 0
Bristol Juvenile Missionary Society, Mr. Jos. Talbot, Treasurer			70	16 6
Making, together with former remittances, and including £18. for expences, a total sum contributed in one year by the Bristol Juvenile Missionary Society of £238. 16s. 6d.				
Dumbarton Auxiliary Bible and Missionary Society, per Mr. John Glen, President			25	0 0
Collected by Rev. Mr. Lewis, of Islington, in Kent, &c.				
Tunbridge Chapel, Collected	5 15 6			
Subscriptions	7 0 0			
Carried forward	12 15 6			

Brought forward			£12	15	6
Tunbridge Wells, Countess of Huntingdon's Chapel:					
Rev. Mr. Finley, Collected	16	13	0		
Subscriptions	2	2	0		
			18	15	0
Tunbridge Wells, Mount Sion, Rev. Mr. Gough's			4	0	0
Southborough, Rev. Mr. Gough			1	4	0
Penhurst			2	15	6
Burwash, Sussex, Rev. Mr. Green's			2	2	0
Heathfield, Rev. Mr. Press, Collection not received			—	—	—
					41 12 0
A Friend to the African Mission, for 100 Bibles, per Rev. Mr. Lewis, Islington					33 16 0
A Moiety of the Funds of the Bedford Society for promoting the Gospel, by Rev. Samuel Hillyard			15	0	0
Deduct for expences			1	10	0
					13 10 0
Auxiliary Missionary Society, Oswestry:					
Female Branch			12	2	9
Male Ditto			7	1	9
Collection, 23d Aug.			5	18	1
					25 2 7
From a Friend at Bath, for the Mission in the South Seas					500 0 0
Rev. Messrs. Field and Keynes, and Congregation, Blandford, Dorset					74 12 2
Gloucestershire Auxiliary Missionary Society, by Mr. O. P. Wathen:					
City of Gloucester			50	0	0
Framilode and Frampton			19	1	3
Anniversary Meeting at Gloucester			25	0	10
Sundry Subscriptions			5	17	11
					100 0 0
Preston Auxiliary Missionary Society, Mr. John Hamer, Treasurer:					
Half-a-Year's Contribution			54	18	0
Monthly Missionary Prayer Meeting			1	1	8
Grimshaw Street Sunday School Children			1	14	8
					57 14 4
Hull and East Riding Auxiliary Missionary Society, by Mr. Jas. S. Bowden, Treasurer					192 19 1
Dartford Auxiliary Society. Half-year, by Rev. S. Hawthorn					13 8 2

Collections among the Calvinistic Methodists in Anglesea, by Rev. John Elias.

Aberffraw	3	16	9	Llanfugail	6	0	6	
Amlwch	22	10	3¼	Llangoed	2	1	11	
Beaumaris	3	0	0	Llanallgo	2	10	0	
Bethlehem	6	10	6	Llanddona	1	7	0	
Bodedern	3	0	10	Llanfair	2	16	0	
Bryn Sienyn	4	0	0	Llanfwrog	5	5	6	
Bryndû	2	12	6	Llangefni	10	7	0½	
Caergeiliog	3	4	0	Llangristiolus	4	0	0	
Cemaes	2	19	0	Llanrhyddlad	8	6	2	
Dwyrain	5	5	4	Llangwllog	3	2	1½	
Holyhead	15	6	9	Lledrod	10	10	6	
Gaerwen	6	10	0	Newbrough	6	2	7	
Gorslwyd	3	3	6½	Pen y garnedd	2	16	1½	
Glasinfryn	4	16	7½	Pen y graigwen	1	5	9	
Glan y traeth	1	10	10½	Pentre	1	17	8½	
Gwalchmai	3	15	6	Rhos colyn	2	16	4	
Llanerchymedd	16	5	6	Talwrn	2	1	0	
Llandegfan	0	18	4	Tymawr	4	0	4½	
								186 12 11½

North Wales Auxiliary Missionary Society, by Rev. G. Lewis, D. D.				
Collected at the Meeting, 23d August			33	17 9
Subscriptions at Llanfyllyn			20	0 0
In addition to £10. 16s. remitted in the course of the present year.	Carried forward		53	17 9

		Brought forward			£53 17 9
		ANGLESEA.			
Amlwch,	per Rev.	J. Evans	3 0 0		
Beaumaris,		J. Evans	4 8 0		
Ceirchiog,		R. Roberts	2 17 0		
Llanddeusant		D. Benyon	1 9 8		
Llandrchymedd		Ditto	1 1 6		
Llanfechell		O. Thomas	2 0 0		
Pentraeth		J. Evans	1 18 1½		
Rosymeirch		J. Powell	4 4 4½		
					20 18 8
		CARNARVON.			
Bangor,	per Rev.	D. Roberts	28 3 1		
Capel helig		E. Davies	1 7 6		
Carnarvon		J. Griffith	11 16 6		
New Chapel		B. Jones, in addition to £3. remitted within the year	1 10 10		
Pwlheli		B. Jones	3 1 2		
Nebo		J. Jones	1 10 4		
Salem		W. Jones	1 0 0		
Talsarn		D. Griffith	1 12 0		
					50 1 5
		DENBIGHSHIRE.			
Denbigh,	per Rev.	R. Everitt	10 7 0		
Llandegle		J. Griffith	1 7 0		
Llanrwst		P. Griffith	2 17 0		
Moelfre, &c.		T. Jones	6 0 0		
Rhydlydan		— —	0 15 6		
Ruthin		E. Lewis	1 9 0		
Wern		W. Williams	7 0 0		
Wrexham		G. S. Weidemann	10 5 0		
besides £14. 16s. 11d. remitted within the year.					
					40 0 6
		FLINTSHIRE.			
Bagillt,	per Rev.	B. Evans	1 8 0		
Holywell		D. Jones, besides £10. remitted within the year	13 0 0		
Mold and Buckley		B. Powell	2 8 0		
Newmarket		T. Jones	2 0 0		
Rhosycae		R. Williams	2 2 0		
					20 18 0
		MERIONETHSHIRE.			
Bala,	per Rev.	J. Lewis	7 0 0		
Dolgelly		C. Jones	4 12 0		
Dinasmowddwy		W. Hughes	2 1 9½		
Llanuwchllyn		M. Jones	6 0 0		
Peny Street		W. Jones	2 8 0		
Penny-a-Week Society, per Margaret Owen			0 15 7		
Towyn, per Rev. D. Morgan			1 10 0		
					24 7 4½
		MONTGOMERYSHIRE.			
Aberhafesp,	per Rev.	J. Davies	7 0 0		
Drwsynant		W. Hughes	13 5 0		
Foel		W. Hughes	1 8 9½		
Hirnant		M. Hughes	1 10 0		
Llanbrynmair		J. Roberts	13 1 6		
Machynlleth, &c.		D. Morgan	10 15 0		
Sarney		D. Davies	2 7 0		
Welshpool		Mr. Ryan	2 0 0		
Keel		W. Williams	2 0 0		
Pontddolanog		R. Jones	1 0 4		
					41 16 0½
					251 19 9
Auxiliary Missionary Society for the West Riding of York, per Mr. Rawson, Treasurer					704 9 0



Blood fc.

Rev.d William Eccles
Leeds.

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THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

NOVEMBER, 1816.

THE extraordinary importance of the following Paper, has induced the Conductors of this Magazine to give it a place in the Commencement of the present Number, to the exclusion of the usual matter; and they flatter themselves, that the uncommon incidents it details, and the pleasing prospects it affords, will justify this measure in the opinion of their Readers.

SOUTH AFRICA.

Letter from the Rev. J. Read, written immediately after his return from Caffraria.

Bethelsdorp, May 31, 1816.

Honoured and dear Brethren,

You know how my mind has been affected respecting the Caffre nation, and the reluctance I felt in proceeding to Lattakoo, before something was done for them. This has been effected; and now I am ready to proceed for the interior, as soon as Mr. Williams with his party (intended for Caffraria) is gone; and I have made the necessary arrangements. I forward an account of our undertaking in Caffraria; and doubt not that it will be interesting and encouraging to you. There seems to be 'an effectual door opened;' and I hope there will be found 'men of God' ready to 'come over and help us.' Robert Conga said, in the presence of 7 or 800 Caffres, that he wished to have a Missionary who could tell him and his people the destiny of the soul of man after the death of the body. Now, if we are not able to procure good theologians to supply these stations, — surely, there are pious persons enough able to point out to them the chief doctrines of the truth! and, O how acceptable would be their services to these thirsty souls! — and as to the money necessary, surely, that will not be wanting!

The labours of our late brother Vanderkemp did not then appear to be very useful; but he has made the name of a Missionary so valuable, by his disinterested behaviour, that a Missionary is safer there than perhaps he would be in many parts of England; and the Caffres were no more afraid of us than of one another. They said, 'These are our friends; because they are Jankanna's children *.' — They will not believe but that I am the *real* son of the Doctor; and some even said, I looked very much like him; I suppose, because I am getting rather bald.

I apprehend there would be no difficulty in getting Missionaries to the Tambookies; but besides this, supposing every station to have but one Missionary, there are four wanted for Caffraria, — one for Makanna, one for Conga, one for Tzatzoo, and one for Slambi; and the Caffres say, that Jaloosa and

* *Jankanna* was the new name they gave to Dr. Vanderkemp.

Hinza will be anxious likewise for Missionaries; and then one Missionary ought to go to the Hottentots and Bushmen, behind the mountains of Caffraria.

I am very sorry to say that Mrs. Barker's health is such that it seems not prudent for her to proceed; and the indisposition of Mr. Ullbricht renders it dangerous for him to leave the station; so that I shall proceed alone, with one or two Hottentot assistants, from Bethelsdorp towards Lattakoo; and when I shall return I know not.

Mr. Marquard and Mr. Bartlett have proceeded to Namaqua Land. I hope their services will be as acceptable as those of our late brethren Albrichts' were.

The last accounts from Pella were discouraging. Several of the members had been guilty of acts dishonourable to the cause; but no wonder, the shepherd being away, the wolf soon enters.

I beg very earnestly farther to be remembered in your earnest prayers, while I hope to continue

your willing Servant in the gospel,

J. READ.

June 9.

AFTER long consideration, myself and brother Messer came to a resolution to propose ordaining Mr. Williams. In the first place, he has nine of the members from Bethelsdorp to take with him: thus he has a little church; — and, 2dly, There are several persons in Caffraria, whom, I think, might be baptized immediately; and it would be disadvantageous if he were not able to perform that service. Yesterday was the day appointed. Brother Messer preached from 2 Sam. xviii. 26, last clause, 'He is a good man,' &c. After laying on of hands, I gave a charge, from Christ's words to Peter, 'Feed my sheep.' Our church was very full, and many tears were shed on the occasion. After this, our young chief Tzatzoo was married to sister Sanna Oursom, daughter of Annaatye Ourson, mentioned in our Report for 1814.

The children of our aged sister now in heaven, and respecting whom she had so many fears, are not only added to our church, but comfortably married. After this, two adults and four children were baptized, by Brother Messer; one of the former was a Caffre-woman. Brother Williams preached his farewell-sermon, from 2 Thess. iii. 1, 'Finally, brethren, pray for us,' &c.

J. READ.

To the Directors of the Missionary Society.

Narrative of the Journey of Mr. Read and others to Caffraria.

Bethelsdorp, May 21, 1816.

Honoured and dear Brethren,

I HASTEN to give you an account of our excursion into Caffraria; which, I doubt not, will be interesting, and cause every heart to glow with holy admiration at what the Lord is doing upon the earth. Surely, the time is not far distant when 'all the ends of the earth shall see the salvation of our God.' You must bear with me in my details, and make what abridgements you think proper, before you print them.

We left Bethelsdorp on the 1st of April, and took a new route to Theopolis, by a road which our people were cutting, thro' immense woods, on the banks of the Sunday River, which was to make about six hours difference in the distance to that new station. We arrived at the New Ford at sun-set, and got safely thro', though the water was so high that it came into the waggon; but the road being unbeaten, we spanned out, to stay till the morning.

In the morning we overtook our people, twenty in number, who were making the road; and having spanned out, and breakfasted, we proceeded with them, and assisted to cut through the wood to get the waggons through; but with hard labour we could not accomplish our work until midnight, and were obliged to make large fires, by the light of which to cut down trees and level banks for the waggons. We could have waited till the morrow; but were afraid of the elephants falling

upon us, and there was no way to escape. We saw two of those animals in the afternoon, at some distance from us; but met with no molestation. We were all very tired and hungry when we got through the woods. The young chief Tzatzoo conducted the worship; but when praying for the Caffres, he was so much affected, that another concluded for him. Although it was so very late, and all were much tired, few seemed sleepy; and I heard many before day-light in earnest prayer.

In the morning we examined the woods to be cut through, and thought proper to send the waggons over a mountain, to escape three vallies which were to be cut through. We cut through one, and towards evening another, of upwards of half a mile wide; and night coming on, we were obliged to continue there.

I had selected five persons to accompany Brother Williams, who had a knowledge of the Caffre language; four of whom were members of the church at Bethelsdorp. One of these, Jan Links, appeared at first very reluctant; but he said, the Lord had shewn him his sin in such a manner, that he had been almost lifeless; and now, with great joy, he was willing to follow Christ wherever he should lead him.

On the third day we proceeded a great way; but suffered much for want of water, having had none since we left Sunday River. The pack-oxen and horses were dispatched to a fountain; but the water was so brackish that we could scarcely drink it; and we could not get fresh water till sunset. This place was a resort for numerous wild beasts, especially elephants. A little after dark three soldiers of the 83d regiment met us: — they had heard of our approach, and were sent by the serjeant to conduct us to the post, where we arrived about an hour after. The officer was not at home. The serjeant tried to make us comfortable; but the only thing he had was a little wild mint-tea, and a good fire; but we soon set up our tent, and partook of the first regular meal since we had left Bethelsdorp.— We had service. Brother Williams preached in English to the soldiers, and I to our people in the Dutch language. There were two soldiers who said they had belonged to the Methodists, but had fallen away; and one openly confessed that he had never served God with a whole heart; and finding it impossible to serve both God and Mammon, he concluded it was best to return to the world; yet he said, he loved good people; and spoke highly of a Hottentot woman, a member of Bethelsdorp, who was at the post with her husband, as being so zealous, that she was exhorting sinners, day and night, to come to Christ.

We left the post in the morning after worship, the oxen having been brought back that strayed in the night. We had to cut through a large bush to get down to Bushman's River; and then we were obliged to span out *, to make a new road on the morrow, as the old one, running along the Bushman's River, was too dangerous, — the waggons being every moment in danger of falling from a great height into the river, similar to what is called *The Hell*, at Gout's River.

Saturday morning our people were divided into three parties: — One to cut a new road round a hill, — one to break a road through a rock, with iron crows, — and one to work off aslant with pick-axes. It was noon, therefore, before we could cross the river; and then we had to make a road up a mountain. Crossed the Kareeka River with difficulty, and arrived unexpectedly at Theopolis. Brother Barker had arrived a few days before, to remain there till my return from Caffraria.

After crossing the Bushman's River, one of our people ran among the bushes after a honey-bird; and was attacked by a buffalo, which wounded him in the head with his horn. We were at first alarmed, as it was thought that the blood could not be stopped; but some tinder being applied, this was effected. The man seemed unconcerned, and said he did not regard it, if it might but prove beneficial to his soul; that when the animal was upon him, he cried out to God, who had driven him away.

Sunday. The ordinances of the day fell to my lot; and my mind was peculiarly impressed with these words,

* The phrases *spanning in* and *spanning out*, signify putting their oxen to the waggons, or taking them off.

'Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?' From these words I spake at the Lord's table.

On Monday we thought of proceeding; but the rain kept us back, as our tents needed to be repaired. In fact, the sail of my waggon was torn into many pieces, so that it could not be used any more; and this was so much the worse, as it was borrowed.

On Tuesday, at noon, we got away, accompanied by Valentyn and Kobus Boczak, brother to Hendrick, who was a great shotsman: had much rain, and could not proceed far. Were obliged to span out before dark, and passed an unpleasant night.

We arrived at Graham's Town on Wednesday; and were kindly received by Major Fraser, &c.; all of whom wished us success; but seemed to think we should never return again, but be murdered by the Caffres.

We arrived at the time they were reducing the Cape regiment from 800 to 500 men; and I am sorry to say that there had been an order that none of these men should be permitted to go to the Missionary stations; but be obliged to enter into the service of the Boors. Some of the poor lads, who had been torn from Bethelsdorp by force two years ago, applied to me for help; but I could only pity them, and write on their behalf; but, alas, to no effect!

On Thursday, we left Graham's Town; and spanned out upon the summit of Zuurberg, directly over Blaauw Krans, where we had a full view of Caffraria. From hence we could see a large chain of mountains, stretching from the Winterberg towards the sea-shore, dividing the Caffres from the Bushmen.—The country appeared from hence remarkably hilly; and indeed not a plain could be seen. My mind was deeply affected with the sight of this country. I had longed to see it with a strong desire, and to impart to the Caffres the gospel. The way being open was a wonderful circumstance; but suggestions were sometimes made to my mind, that I should never cross the Fish River. Our journey, however, thus far was prosperous; and every one was eager to see the first Caffre. Brother Jan Links said he would begin to sing the praises of God to the first he saw.

The only horse I had, and which I called a *Missionary Horse*, was dead. I bought him for 60 rix-dollars, 8 years ago, and could afterwards have got 250 for him. He was considered one of the best horses in the district. I intended to have taken him with me to Caffraria; but the morning I left Bethelsdorp, sending for him from the field, found the wolves had killed him. I tried to hire a horse at Graham's Town; and sent off two of our boys to Blaauw Krans to fetch one I had hired; but these not coming soon, we began to be alarmed, and the horses with us disappeared while we were praying; and we could not find them till next day at noon, nor did the boys return earlier. We felt thankful for the return of the boys with the horses, and set off, hoping to be in Caffraria on Lord's Day; but halted at the bottom of the mountain to make signals on the morrow.

On Saturday, two men were dispatched to the end of the mountain to make fires, agreeable to an appointment made with the Caffres, who had been at Graham's Town; but we were in the evening greatly disappointed by their returning without seeing a Caffre. We were rather dejected; and being near the Fish River we were careful to tie the oxen and horses to the waggons by night, for fear of straggling Caffres. Three of the brethren, in the night, agreed to set off to Conga's kraal, to procure a couple of men as guides; and intended to return in the evening. They, therefore, set off early in the morning; and our hearts were lifted up for their protection. We had a prayer-meeting in the morning. I preached in the forenoon from Joshua i. 12: words that had been for several days, at times, strongly on my mind. In the afternoon, we enjoyed together the Lord's Supper in the tent, and committed ourselves to God. Several were much affected. We had twelve persons with us; nine of whom were members of the church at Bethelsdorp, and whose prayers and supplications for the Caffres were incessant. Brother Williams preached in the evening, from Psalm xxv. 8, with much liberty.

On Monday we were in anxiety, because our people did not return; and our patience was nearly exhausted. In the afternoon, several elephants presented themselves in the bushes before

us. Brother Williams rode to the top of the mountain to look out for the people; and the rest of us had a prayer-meeting. Brother Tzatzoo prayed last; and no sooner had he risen from his knees, than we saw the people approaching with Caffres, whom we received with great joy, every one being eager to converse with them. One was an intelligent man, and spoke good Dutch;— the other was astonished at the friendly reception we gave him; and said he was surprized that a white man should shake hands with such a black crow as he was. He said he could not say much that evening, for all was like a dream; but after he had slept, and knew it was reality, he should talk.

16th. We spanned in early; but going down a mountain, my waggon was overset; yet nothing broke, nor was any person hurt. The river was very deep, and the descent to it rocky and steep. The oxen of Brother Williams's waggon going too low, endangered the waggon's being upset, and although our hearts frequently misgave us, it was brought safely through, tho', from the depth of the water, all our things were wet.

I had made a kind of vow, that if I got safely over the Fish River, I would offer public thanks to the Lord, and devote myself afresh to his service. As soon, therefore, as we had hung out our clothes, &c. to dry, we assembled, read a chapter; and three engaged in prayer, to thank God for his great goodness. Just as we were beginning our service, we found ourselves surrounded by about 100 Caffres,— the men armed with assagays; but, as soon as they had heard who we were, they laid down their weapons, and informed us that they were followers of Makanna*, who taught them to abstain from blood-shedding, theft, witchcraft, and adultery. Many begged of us; but one woman sat herself down to hear the word of God. She said she pitied the Caffres; for if they felt what she felt, they would have no desire to ask for beads, buttons, &c. but for the word of God. They followed our waggons a great way, while our people sang; and they seemed delighted. The poor woman left the waggons reluctantly.

We spanned out at a little distance from a kraal of Caffres, many of whom were present at worship; and our brother Tzatzoo prayed, for the first time, in that language, which seemed to have a good effect; and our people were busy till midnight exhorting, &c.

17th. We set off early, and on the road were joined by many Caffres; and at about 10 o'clock the waggons spanned out, near the kraals of the chief Golana, a man noted for courage and fierceness. A few of us had rode to a kraal to get milk. The chief asked whether we were not afraid to come into their country; for, said he, if any of their people did but cross the Fish River to hunt, they were shot dead; and now we could see that they were not so cruel as the English. Their women were much frightened, and ran away, till they knew Jan Tzatzoo, who conversed long with them. One was a woman belonging to his father's kraal.

Returning to the waggons, we found Golana, and a great concourse of people with him. Golana told us, with great pleasure, what he had heard from Makanna; which was nearly the same as what we had heard from the Caffres the day before. Brother Tzatzoo preached to them in the Caffre language.

On our approach to the kraal of Kobus Congo, we were met by numerous Caffres, all of whom seemed delighted. Two women, hearing of the object of our coming, broke out into acclamations of praise, that God had heard their weak prayers; and now they rejoiced that their eyes were permitted to behold such men as we were! They cried out with tears, *Dankje! dankje!* (thanks! thanks!)

On our arrival at the kraal, Kobus Congo, two of his brothers, and about 20 of his chief men, were ready to receive us; and each reached out his right hand, and shook hands with us. We then had a conference; when the chief asked me the object of our coming into the country. I told him, that he knew that Jankanna (Dr. Vanderkemp) had been in their country, but had been obliged to leave it; but now the gospel was sent to them again: that Jankanna had always prayed for

* Of this extraordinary man, frequent mention has been made in our publications.

them, but the door had been shut: that God had now opened the door; and Government had given permission for Mr. Williams and Tzatzoo to come and instruct them; and that we wished to know his mind upon the subject. He said he was but a young captain; and although he was much pleased, he could not give his sentiments till the other chiefs had been consulted; and being asked whom he meant, he answered Geika, Slambi, and Makanna. We asked him if he would accompany us as far as to Makanna. He said he would consult his people, and give an answer next day. Golana urged, that Kobus should use every endeavour to get a Missionary among them. The young chiefs asked for presents; but said they would wait till the other Caffres were gone, otherwise they would insist on having a share; therefore, after service in the evening, I gave them a looking-glass, three knives, three handkerchiefs, and three pieces of copper; for which they were very thankful. They staid with us till after midnight, and then left us, reluctantly, to go to rest.

18th. Early arrived two Caffres from Makanna, saying he was angry that we had not come first to him; and that we must proceed immediately. These two men were displeased at the rude conduct of the Caffres with Congo, saying that better order was observed at their place, and every thing was much cleaner. After the morning-service, I went to the bushes, where I found, first, two Caffres on their knees, and afterwards four.

A great concourse of Caffres having assembled, Brother Jan preached in the Caffre tongue; and was heard with the greatest attention possible, except by one man, who burst into laughter while he was speaking of the impropriety of polygamy; but no sooner was the service over than he was reproved by the Caffres, and was asked how the shoes came to fit him so well; — was it not because he had six wives? They supposed that Jan had some previous knowledge of this man's case. When service was over, almost all of the Caffres retired to the bushes to pray; and Golana was heard to pray thus: — *O Tuay* (Jesus Christ) *give me a heart to understand thy word! I believe thou canst do it; for that man* (T'zatzoo) *who preached it, is likewise a black Caffre.*

The Caffres, in every direction, were speaking in commendation of what they heard. Hakkabana, a Caffre, who formerly visited Bethelsdorp, said, that he had never known the importance of the word; and when he came there, had asked for beads, buttons, copper, &c.; but now he felt the weight of the word of God, and only wished to have such a heart as those that understand it.

We met the three chiefs; one of whom said that his joy, yesterday, at our arrival was so great, that had he not been ashamed of his people, he should have wept. He agreed to accompany us to Makanna, and state his sentiments before the chiefs, who were expected to meet. We resolved to set off on the morrow.

19th. Set off early; and were accompanied by numerous Caffres, besides the two chiefs. We had to make our way through several rivers, and therefore could not reach Makanna that night. Towards evening we passed a plain, where Jan Tzatzoo said he saw our late friend, Dr. Vanderkemp, the first time. He said he was on foot, without a hat, shoes, or stockings.

We spanned out by a kraal; and, in conversation with some persons, speaking of sins common in the world, and coming, perhaps, too close to their consciences, they asked if we could *smell* them. This manner of speaking is taken from their witches; who, when they are to detect a guilty person, go round smelling, till they pitch upon the person they declare to be the cause of the calamity brought before them; upon which such a person is often immediately killed. I told them that *we* could not smell what they were guilty of, but that God could; and we knew them to be sinners.

20th. We rode on; and in about two hours came upon a mountain, from whence we saw about ten large kraals. We were conducted to one of them; on approaching which we saw a fire, and several new circular straw huts, said to be those belonging to Makanna. Rejoiced that I had reached this place, I immediately sprang from my waggon, and ran to his house. He came out and saluted

me in Dutch; and while walking towards the waggons, he looked upward to the sun, muttering something with his mouth, while the tears flowed from his eyes. He first asked me if we had victuals. I answered, Not much. He then said he had got no cattle but what were his father's; and asked me whether I knew his father. I asked who his father was. He said *Taay* is my Father; *you* call him *Jesus Christ*, I call him *Taay*. I replied, I hoped I knew him. He then asked me if I knew him (viz. Makanna). I said, Only from report. He said I should know him to-morrow by noon. He then gave us a fat heifer, and said, That is for you to kill, because you are my Father's children. The Caffres (he added) do not know my Father; they will not listen to his word; but they will have to burn. He then returned home. We had the heifer killed, and placed over our waggon, &c.

In the afternoon, about 300 Caffres being collected, Brother Jan Tzatzoo preached from John iii. 16, "God so loved the world," &c. when the Caffres listened with the greatest attention; and when it was over, went all away to pray; but some not far from the waggons; and many were close together on their knees.

There were many Hottentots; two of whom (females) appeared to know Christ; the one, from hearing our late Brother Vanderkemp at Graaf Reinet; the other had heard the Gospel from the Hottentots of the Cape regiment. Her husband had lately run away to the Caffres. I asked him why he had done so? He said he had for three years successively asked leave to go to Bethelsdorp for instruction; but that he had always been driven from one Boor to the other;—that the Hottentots had the name of a free people, but that many of them were no better than slaves; he had, therefore, chosen to be a slave to the Caffres.

When I was with Makanna, he said that God had revealed to him that he must speak to the Caffres boldly. He said he could not drink wine, brandy, nor milk; for his heart was sore, because wicked men had killed his Taay without cause.

21st. Lord's Day. Had a prayer-meeting; and about 11 o'clock, many Caffres being assembled, Brother Jan preached from Galatians i. When he had finished his discourse, Makanna began. He commenced with the Creation, the Fall of Man, the Deluge, which event he proved from shells being found on the tops of the highest mountains. He upbraided the Caffres for their blindness and hardness of heart; said that they drank water without thinking of the water of life; they go through the thorns without thinking that Taay was crowned with thorns. He said that God would come again, not with water but with fire;—that Dali (God) first sent to them Jankanna (Dr. Vanderkemp) but that they would not listen to him, and he had left them;—that he had gone first to the Boors, and then to the despised nation (the Hottentots) who had received the word;—that Dali now had raised up a raw Caffre to warn them; and, above all, had now sent Jankanna's son, and the child Tzatzoo, to bear witness to the word;—that the Caffres clung to their wives and concubines; but they must know that they had to do with the living God;—that now he should not speak a single word more to them, but leave what he had said to their consideration. After this, I spoke in Dutch.—There were about a thousand present.

Old Slambi arrived just after service, and asked for some brandy; and his people hearing that there was none, seemed dissatisfied; but he pacified them, by saying he never got such things at Jankanna's place.

I had some conversation with Makanna. He seemed to have a general knowledge of the Fall of Adam, the Deluge, the Motion of the Earth, the Crucifixion of Christ, Eternal Punishment, &c. but was deficient in a real knowledge of himself, and of the gospel: he also entertained a most strange notion of his birth, as derived from the same mother as Christ; but I sometimes thought that, when he should gain more light, he would find that this is the new birth, through which he might call Christ his brother. He said that he never made long discourses to the Caffres; for they would forget the first part by listening to the last; he said a little to them at a time, and bade them go and think of it, and come again;—that although the Caffres would not at first listen, he felt it his duty to continue preaching. Taay would one day breathe his wind into their mouths, ears, &c. and then they would be obedient.

Our people observed a Caffre constantly weeping; and speaking to him, found he belonged to Hinza's Caffres, next to the Tambookies. He said that, for a year past, he had felt himself to be a sinner, and was disgusted with all the Caffres did; that he could tell them a great many things of what he experienced, but he was afraid they would say he only wanted to be a captain among them. We observed that when the service was concluded, all the Caffres withdrew to pray.

22d. The Caffres assembled early, to consult about the object of our coming into the country, &c. The meeting was opened by Boklo, one of the uncles of our young chief. The following chiefs were present:—Slambi, his brother, and four sons; Tzatzoo, four brothers, and two sons; Kobus Congo and brother; Caliba and Makanna.

Boklo thanked the chiefs for their attendance at such a meeting, convened for such a purpose. He also thanked Taay (Christ) for sending such men with the word of God; for, notwithstanding Makanna made known to them the word of God, he feared that, through the corruption of their hearts, just as little as they had attended to Jankanna's message, so little would they take heed to his. He hoped, therefore, that the Missionaries would meet with no opposition; that he thought the Caffres had lived long enough in sin and ignorance.

Kobus Congo (after making an apology for his inability to speak in such an assembly) said he had received the Missionaries at his place with joy, because he had long known Jankanna's son (Mr. Read) and thanked God for their arrival; and hoped they would be received in love by the Caffres;—that his late father had always told him, that man has an immortal soul, and when a man dies, only a part of him is dead;—that he was very ignorant, and wishing to become acquainted with these things, he was anxious for a Missionary; and if none of the chiefs would receive Mr. Williams, he would.

Slambi's brother and sons thanked God for the Missionaries; and hoped that there would now be peace in the country.

Old Slambi said that he was thankful for the word; that he was willing that an end should be put to shedding blood, theft, and witchcraft; but that it was impossible for him to put away his young wives.

Our young chief said that the Missionaries had no authority to command in such cases, but only to make known the will of God; that he thought their manner of living was worse than that of the beasts; and he hoped they would feel it, &c.

Makanna then addressed the assembly with great boldness, saying, that what he had said was the truth; and that if they would not leave sin, they might expect the consequences;—that God had first made one man, and from him he had taken a rib;—that he thought if man was to have had more wives than one, God would have made more for Adam; and wished to know what authority the Caffres had to keep more. No one gave an answer, and the meeting broke up;—the above-mentioned chiefs then came and breakfasted with us.

We spread a mat in the tent, and all sat round on the ground; and although their naked appearance was disgusting, yet their company was very agreeable. My new tent, however, soon became as red as the Caffres' bodies and carosscs. After breakfast we conversed again about the mission; and Slambi said that he wished Makanna would point out a proper place. Makanna asked many questions about the King of England, his father, the constitution of England, &c.; likewise many of a religious kind.

We asked Slambi's opinion about going to Geika, but he declined giving any answer; and Makanna seemed to think it was best for Brother Williams to settle in his neighbourhood, and not to go to Geika.

I asked Makanna to tell me about his conversion. He said that a large fire was presented before him, and that there were persons who had got hold of him to throw him into it, but that Taay came and delivered him. He it was who told him that he had once sent Jankanna to the Caffres, but they would not listen; that he must now go and make known his will to them. I asked him to tell me the particulars of what he knew of Christ; but he said he could not do this now, for he should burst into tears.

The Caffres admired the red poles

of my tent above all things, and said that it was a pity that they could not get such red paint to paint their own bodies, as that would serve once for all. I told them that that would be attended with one great inconvenience; for they would be obliged to stand in one posture for several days, that it might dry upon them. This occasioned a laugh.

23d. Slambi, with many of the Caffres, went away. He begged that presents of looking-glasses, &c. might be sent to them. I had a conversation with Shubola, the Caffre from Hinza. He said, about a year ago he had such a view of his sins and of Hell, that he had not known where to flee; but that he had called on the name of the Lord, although he did not otherwise know him, but got a little hope. I asked him what he prayed for. He said for a new heart. About noon we left Makanna for old Tzatzoo's. We rode along a mountain a long time, and then descended it till we came to the Keirkamma River, where we had a great deal to cut and work through; and soon after we crossed it, we had to span out on a cold mountain.

24th. We went forward to the East, passed many kraals and immense gardens, or corn fields, and came to a height, from whence we could see the mountains at Graham's Town. Brother Williams, myself, Valentyn, and a Caffre of Tzatzoo's, took a nearer road on horse-back; saw many hertebeests very tame; about two o'clock we arrived. The old chief and his eldest son were preparing an ox skin for a cloke; and, as their custom is, they took little notice of us; but one fetched us some milk; but Jan's sister having died, they said he could not drink of this milk. They were all in the beast kraal, some working, some smoking, &c.; and after our arrival many more assembled, and the women brought pumpkins, Indian corn, &c. &c. Jan's brother and sister cried and spoke with much feeling of the word of God. Brother Jan preached from Rev. i. 7: there was much attention; and at the conclusion all went to pray.

25th. Conversed with old Tzatzoo about Brother Williams and Jan, where they should settle. "Why," says he, "Here is one of the best rivers in Caffre-land; you are my friends; and thus, from the connection between us, I cannot permit your settling anywhere else. I have the first claim, and especially on my son." I asked him if he would introduce other customs. He said he had not sent his son for an education, and then to return and conform to them: but to teach him, his children, and people, how they were to act. He might build, cultivate, dress, &c. &c. as he pleased. Jan preached again; some were affected; and one man afterwards said that he was not an entire stranger to what was said; for some months he had felt that nothing on earth could satisfy him; that he was a great sinner, and he was rejoiced to hear the word of God.

We rode to the river, which we found running nearly from east to west; but we heard that it soon after turns southward, towards the sea. The water is about four times as strong as that of the Kruman, running from the mountains of the Bushmen behind Caffraria. It is only to lead it out; and there are large plains that might be cultivated. The soil is richer here than in any other part of Caffraria which we had seen; the corn more abundant, and of a finer quality; the grass likewise better, and the mountains a little to the north covered with wood of various kinds to the very tops. From hence it is only a day and a half's journey to the Tambookies. Hinza, a young chief, considered as lawful sovereign of Caffraria, resides between this place and the Tambookies, to the north-east; but is expected to come and reside directly on the east side of Somerset River.

I obtained the following information from an intelligent man, who had lived long with Hinza's people, and speaks very good Dutch. He said that he, and other Caffres, hearing of a large river called Broad River, on the opposite side of which was a town, and that the natives on this side had sometimes an opportunity of bartering different articles with the people living there, had set out on a journey, and passed the following tribes, all belonging to the Tambookies:—Tzatzoo, Voesani, Komboesh, Thokaas, and Oomsevooboo. The last reside at the mouth of the river or bay; that coming here they could see a town at a great distance, on the op-

posite side, with a large wall around it; that opposite this town was an island, by which the ships anchor; and the people going on board, go first from the continent to the island; that they (namely, the party of Caffres) on coming to the Oomsevooboos, turned to the left, and found a large district, of what he called Bogaries, who have their ground well cultivated, and an abundance of poultry, fruit-trees, &c. that they then came to a nation of cannibals; and one of the party being caught and slaughtered, they fled back again. They gained, however, information that this nation of cannibals, called the Seanda, intermarry with a tribe of the Bootshuanas, perhaps the red Caffres, as they are reported to be very savage. His statement of the distance, however, made the narrative doubtful; for he said that it was not more than 10 days journey from where we were. It is pretty well ascertained, however, from other people, that there is a nation of cannibals in that direction.

We met likewise with a Hottentot, who had formerly been at Bethelsdorp, who was come from large kraals of Hottentots living in their ancient way among the Bushmen, behind the mountains north-east of Caffraria. They marry with the Bushmen, who are said to be tame; and he affirmed that a Missionary would be received most gladly. Their chief is a brother to one of the members of our church, and who is going as an assistant with Brother Williams. Their country they say is well wooded and watered, and abounding with game.

We prepared to leave Tzatzoo on the morrow; but the Caffres were displeased; as they said they were just becoming hungry and thirsty for the word, and now we were going to leave them; but the old chief agreed to accompany us to Makanna's, to give in his sentiments about Mr. Williams residing with him.

26th. Spanned in early; the Caffres being assembled, we sung. Jan gave an exhortation, and committed the kraal to God in prayer. One of his brothers wept much. We spanned out at noon, near a wood, and were soon surrounded by many Caffres, whom our people exhorted to prayer, &c. In the afternoon we fell in with a large party of Caffres hunting, perhaps 60, with nearly twice the number of dogs; and the scarcity of game may be judged of by the success of this day;—they had caught only a young blue buck and an ape. We spanned out on the northern side of the Keiskamma River, where was plenty of grass for the oxen, and an agreeable place to spend the evening.

27th. We arrived early at Makanna's kraal, and were disappointed in not finding Geika; there was, however, a message from him, saying, that he could not come immediately, as he had received a message from Colonel Cuyler to collect together the stolen cattle, and send them back, &c. We, therefore, resolved to proceed to Geika as quickly as possible. We found there was a misunderstanding. Makanna had engaged to send a message to Geika, which he seemed not to have done; and we evidently saw that Makanna and Slambi wished to act independently of Geika, first, perhaps, from a principle of superiority; and, secondly, fearing Geika might oppose the coming of Missionaries. On the other hand, we were given to understand that we had the sanction of the greatest part of the nation, and that it would be difficult for him to hinder it. We had a meeting with Makanna and Tzatzoo about the place of Mr. Williams's residence. Tzatzoo pleaded for his coming to him, and pointed out where he could have his station. Makanna said that he thought Hinza would settle at Somerset River; and the question was, whether there would then be room for the Missionary. It was signified that a large extent was not needed; and Tzatzoo said he was sure that Hinza would be satisfied. Makanna seemed not very well pleased at Mr. Williams's not resolving to stay with him; but likewise said that he had no suitable place; said he should ask Government permission to settle on the west side of the Fish River within the colony.

28th. Being Lord's Day, had a prayer-meeting early. I preached, at 11 o'clock, from Hebrews vii. 25. There were several Hottentots in tears. When I had done, Jan preached and prayed in the Caffre language. After service, an old woman had some difficulty in getting away to the Bushes, weeping very much; and after she returned she rolled on the ground, crying out that she was no human being, but a monster of iniquity. We

found she had been considered a witch; that she had a sister who had lately been baptized at Bethelsdorp. I spoke to several who were in tears; amongst others to a young Hottentot, who the evening before was going to fetch water. He said, that on the way a voice came to him, saying,—'How is it you walk so unconcerned?' He resisted the speaker, and went on. The voice said 'Do you know you are a sinner?' He still resisted; when the voice said again, 'Will you pray?' when he cried out, "O God, help me!" He returned, and was in tears ever since. He said his sins were very great. Brother Williams preached in the evening, from 1 Tim. i. 15.

29th. We rode away early to inspect a river, which had been pointed out as a fit place for a mission. We rode by several kraals, all the people of which were very inquisitive to know the object of our journey; and were pleased when it was told them. After two hours ride we came to the place; but found a very scanty supply of water, wood, and grass. This prospect was very bad; and yet a residence, somewhere hereabout, appeared to us at that time very desirable, because there was a great number of Hottentots, Gonas, and Caffres, understanding the Dutch language, residing with Makanna, and who would all join a Missionary immediately. These people had come from every direction to hear the word of God from this man; but the badness of the place afforded a gloomy prospect. On our return we made a report to the chief, who said he should be very happy to have Mr. Williams near him; but that was the best place he had in his district.

30th. Makanna breakfasted with us. When all was ready for departing, we sang, prayed, and then took leave, and departed. We were accompanied a great way by Caffres, Gonas, and Hottentots, some of whom wept very much. We spanned out that evening in a gloomy dale between hills, and were disturbed in the night by a wolf, which drove away our oxen, and ate of the slaughtered ox which we had received from the old chief, Tzatzoo: he did not, however, eat much; but we, having no other meat, were obliged to take his leavings.

May 1st. We were delayed this morning on account of the oxen being away, and after they were brought to the waggon, while we were waiting for the rest of the killed ox, the oxen slipt away again; and we did not find them till 11 o'clock, when we went on till evening; we then saw two kraals, the only ones we had seen since we left Makanna. Indeed the country here is very barren, badly watered and wooded. We considered ourselves in the neighbourhood of the kraals of the Madankean Caffres,—famous thieves; and, therefore, kept our horses and oxen fast the whole night, and the people were on the look-out. Had rain; but having plenty of firewood, the people dried themselves by the fire as fast as they got wet. A Hottentot never minds rain, if he can only get a fire.

2d. Our Caffre guide, from Makanna, dispatched a man to know where Geika was; who returned saying, that he was at the kraal of Botma, collecting the stolen cattle to send to the colony. We passed a kraal where was a Hottentot, formerly belonging to Bethelsdorp, and whose first wife is one of its most ornamental members there now. He said the Caffres were ripe for the word. As we wished to know more minutely where Geika was, passing a fine lake, we spanned out, about nine o'clock, in sight of a number of kraals under the command of the Macrater Antoni, a Caffre, who formerly had visited Bethelsdorp much; and after being affected by the word, joined us from these kraals, and began to speak very feelingly to the Caffres, and interpreted every thing he heard us say. Brother Williams recommended getting the Caffres together; which the chief eagerly did, by sending persons off in every direction; and in about two hours we had a congregation of about 260 Caffres, men, women, and children; and Brother Jan preached to them with much freedom. One of the women said, that the night before, when she went to bed, a voice (as she called it) said to her, 'Have you so much time that you can sleep?—stand up and pray:" that she had risen, and could not get rest the whole night; and she supposed it to be the voice of God; and that it was to forewarn her of what was at hand, namely, the word of God. We trust this meeting was not without a blessing; and we looked back to think of the reason of

our oxen being twice away yesterday morning; for if we had had the oxen, probably we should have passed this place the same evening.

Hearing that Geika was still at Botma's, we went forward, our waggons surrounded by Caffres. At first they had their assagais; but finding who we were, sent away their weapons, as they said we were men of peace.

Approaching the kraal of Botma, we were informed that Geika was gone home; and we then turned our waggons, and proceeded towards his place. Towards evening we came to the Chami River, the banks of which are very high, and it required some labour with pick-axes and shovels, to get the waggons safely through; and just as we were beginning, another messenger came to inform us that Geika was still at the kraal of Botma, and that it was his son who was gone home. We were displeased at this day's proceedings, but could not blame ourselves; and thought that, perhaps, God had some end to answer by bringing us here. A number of Caffres joined us in the evening and morning worship, and heard with great earnestness the word of life; and about 10 o'clock at night Hendrik Nocka, Geika's interpreter, arrived, who had, in Geika's name, applied for Missionaries; and we had much interesting conversation with him till past midnight; and we could not help thinking that it was a wonderful providence that we had seen this man before we saw Geika. He has considerable influence, and is perfectly acquainted with the sentiments of Geika, and of the Caffres in general, and could put words into our mouths. He is considered chief over many Caffres, and intends to join Mr. Williams immediately. We had dispatched two men, at sun-set, to go to enquire where Geika was; and about noon to-day they returned, saying, that they had met him, and that he had pointed out a kraal where he would meet us on the morrow.

5th. Hendrik Nocka gave us a fine slaughtered cow, which we took with us; and about eight o'clock we set off on horseback:—*viz.* I, Brother Williams, Mr. Valentyn, and Kobus Boezak, and accompanied by Hendrik, who may be called Geika's adjutant general, with his two sons on oxen. Coming to a garden of Caffrarian corn, we rode through, to get some stalks to eat, which are like sugar-cane. One of the women taking care of the garden took fright, almost fainted, and was some time before she recovered herself; when she said she was a Tambookie woman, and that we were the first white people she had ever seen; and probably never hearing of any other than the Boors, supposed we were coming to murder her.

About an hour afterwards, we arrived at the kraal where Geika was. We rode towards a number of Caffres, where we supposed the king was; but found he was still in his house. We asked permission to unsaddle our horses; and after waiting about twenty minutes, his Majesty made his appearance, with Captain Botma behind him. He approached us, and stretched out his right hand, as did the chief; and after looking each other in the face, with a sort of smile, he politely begged leave first to settle a little business with his people before he conversed with us. Accordingly, he passed us; and we went to the waggons, having informed him that we would attend him whenever he should be ready.

About an hour afterwards he arrived with a train (his chiefs and counsellors) and halted before the waggons. I asked him if he would walk into the tent. He said that that depended on us. We assured him that it was free for him. He stepped in, and the tent was immediately thronged and surrounded; but the greatest order was observed, more than we had witnessed anywhere else. At the approach of Geika to the waggons, all the Caffres, who had come before, fled with the greatest haste to the bushes, and staid there till he was in the tent. When all was in order, he asked us from whence we came, and what was our object. I asked him if he did not know me. He said he did not know me at first, but now recollected me. We asked him if he had received any information of our arrival. He said not officially; and at which he was surprized. I told him that Jankanna (Dr. Vanderkemp) had always prayed, and used his endeavours to introduce the Gospel to his country;—that, after his death, I also had used my endeavours, and now had obtained permission;—that I had first been to Con-

go's, then to Makanna's; but that we should have come directly to him, had we not heard that he was expected at the last-mentioned place; for that reason we had gone to Tzatzoo; but on our return, hearing he could not come so soon as intended, we had hastened to visit him;—that Slambi had been with us. He desired very earnestly to know what the other chiefs had said. We told him that they had expressed their joy at our arrival; but had said nothing positively as to a place for the residence of the Missionary; that we had looked at two places; but that we did not know where *he* would wish the Missionary to reside. He desired to know what each chief, in particular, had said; which we told him. He then wished to know what was *our* intention, whether to reside at his place, or with the other chiefs. We answered, that we could not decide till we should know his mind. He said that the chiefs had given him no information upon the subject; that he was a child; he did not know how to act. If the Missionaries lived near him, he would make them his counsellors in every thing; but that we must say where Brother Williams wished to remain. It was then left to Brother Williams and Jan Tzatzoo to determine, who begged that they might be allowed time till to-morrow. We perceived that his reason for not declaring his own sentiments was, that the other chiefs might not accuse him of using persuasive arguments to induce Mr. Williams to settle with him.

We then begged that the Caffres might be informed that to-morrow there would be preaching; and messengers were sent off in all directions. When he was going away, he said that his joy at our arrival was so great, that he could cry out aloud. Had conversation with three Caffres, who had come two days journey after us. One of them seemed sickly, but said his sickness was in his heart; that this had began a year ago, when, at a certain time his sins were revealed to him; that he did not know what it was, and tried to drive away the convictions; went to a feast, and when standing up to dance, a fire was presented before him; that he fell, and had been almost dead; that a glorious Person had been presented to him, so glittering, that his eyes were dim at beholding him; that it was told him that this Person could help him. He said that the Caffres could not understand him, but supposed him to be bewitched; that he felt now that we were the people he had been looking for.

4th. It rained hard; and we feared that we should not have many people present. Geika came to breakfast with us. He said that he thought much of Jankanna; that he loved him much; that he could always be free with him; and that, even if he sat close to him with his bedaubed skins, he had never said "Get away with your nasty kaross." He said he wished to know what Mr. Williams intended to do. We still desired to know what was his own wish. He would give no direct answer; but again asked what was our intention. Having previously weighed the matter, we told him that Mr. Williams had no objection to come and reside with him, if it was his wish, and if a proper place could be found. He then answered, that *the whole country was before us where to choose.* We mentioned Cat River as a place that had been proposed; and that we should examine it on our return. We asked whether other Caffres would be permitted to come to Brother Williams. He said, that *the word of God must be free for every one.* We asked if he had any objection to a Missionary being sent to the other chiefs. He said, None; for they needed the word just as much as he did.

He said he was delighted that the house of God was coming to him, and that he should send word to Hinza; and if he came, he would accompany him to the station, and say, "There is the house I informed you of."

We had much conversation with him; and he was astonished to learn that he might pray to God in his own language; and was surprized that no person had ever told him so; for he had always heard Jankanna pray, but it was in Dutch; and he supposed it would be necessary to acquire the Dutch language before any one could pray.

The congregation being assembled, we went out. Geika and his chief men placed themselves together, according to rank, at our left. The women were afraid, according to their custom, to come into the presence of the chiefs;

but asked leave to go into our tent, where they shut themselves in, viz. the wives of the chiefs; but the other women sat behind the men. Jan preached with great boldness; and perhaps never was a more attentive congregation; and when he had finished, every one retired to the bushes to pray, even Geika, who was absent for a considerable time. After their return they seemed astonished; and the whole afternoon were divided into little companies with our people, who, with tears, acquainted them with the way of salvation. Geika remained with us till evening service was over. In conversation, he compared his sins to the stars, to which he pointed, and said, As impossible as it is to tell the stars, so impossible is it to tell my sins. He said that he was ashamed of himself before us, and especially before Jan Tzatzoo, whom, he said, he might consider as his own child, but now looked on him as his father; that he had neglected the word that Jankanna had made known to him; but now God had visited him again, and had not suffered him to die in ignorance; — that we must not be tired of him; — that he had always fixed his heart on his wives, and on his cattle; but now he saw that all, without Taay, was nothing.

5th. Early in the morning we had a prayer-meeting, when many Caffres were present; afterwards we entered again into conversation. Geika hoping that there would be peace in the country, we took the opportunity of telling him that we thought his influence could do much; that we were sorry to hear that the Caffres were constantly going into the colony, and often, to get a flock of cattle, killed the herdsman; that such Caffres were often pursued and killed; so that, sometimes, for stealing and retaking one flock of cattle, several lives were lost; and we conceived that, if he could hinder the stealing, he was responsible for the lives; that the loss of lives appeared to us more than the cattle, because the souls of these people were immortal, and dying in sin, they must go to Hell. This seemed to affect him and others: some went away. He thanked me for the advice; but did not seem altogether pleased. He made an enquiry about Makanna's captainship, if it was proper he should be a captain; to which we made no reply, but that he was worthy of respect on account of the word he preached. Jan preached again to a number of Caffres. After service, the chief, Botma, said to me, "You must not be tired of us because we are perverse, but often visit us. Ma is dead, and you are instead of him." I asked if he could understand the word. He said, "With my ears I understand it; but it must go into my heart." Geika was very zealous in exhorting; and, among other things, said to the chiefs, that if the Lord would give him a little more strength, he would resign his wives, cattle, &c. and give himself wholly to Christ; that he should wish the Caffres to follow him; but if not, he would leave them and cleave to us, God's people, at Cape Town and in England, as his friends. He also begged that his thanks might be given to the Governor, and to the King of England, for having granted permission to the Missionaries to his country.

About nine o'clock at night all our people assembled, and marched up towards Geika's kraal, singing hymns, and now and then praying. Geika, his wives, captains, counsellors, and people, came out and joined them for about an hour; and when he left off, all the Caffres went to pray. We heard them praying for new hearts. We spoke with several Caffres who had known and been familiar with Dr. Vanderkemp, especially his old friend Ganja and his son; the last I met at the kraal of Slambi, about 10 years ago, and who then expressed his high regard for our brother.

6th. Early, we made ready to depart. Geika was early with us. After singing a hymn, and praying, we departed. We received three guides, one of whom was to return as soon as we had fixed on a place. The brother-in-law of Geika, and the son of Ganja, begged a spelling-book, having still retained the Alphabet, which they learned from Dr. Vanderkemp. We were followed by many; all of whom seemed to express their longing for the return of Brother Williams and Jan. On parting, I said *Wenna tandaza o Taay* (You must supplicate Christ). They answered, *Ewe mina tandaza* (Yes, *I* shall supplicate).

We travelled on to Cat River; but saw no probability of leading out the water, the banks being so high, otherwise the situation is delightful. We had to cut the trees down in the river, that the waggons might cross. We spanned out near a kraal, where we got abundance of milk; and one of our guides pointing out where the water of the river could be led out, we rode on, and found a place near where he had mentioned, and where large plains could be laid under water with a little labour; and here we resolved, with God's will, the first station should be. Very near are large forests of fine timber, which for ages cannot be exhausted, and excellent stone for building. We were

obliged to span out early that evening, on account of the oxen being tired, and on account of rain. We were not far from a Caffre kraal; the Caffres of which were making a great noise the whole night; we thought dancing.

7th. One of our people went early to fetch the oxen, but came back in great haste, saying he had seen a lion. Several men went off and found the oxen, but did not see the lion, only his track. One of the guides went away to the kraal to get milk, and we hasted on our road; and descending the mountain not far from the kraal, a fog cleared away, and we saw about 30 elephants, going gently from the kraal; and we then concluded that the noise of the Caffres in the night had been to drive away these formidable creatures.

We came down to the Curumoo River, which had likewise been recommended as suitable for a station; but there being no running water, it was given up. The Caffre who had gone for milk returned, saying, that he had been admonishing the people of the kraal; that they were coming with milk, and would expect to hear more; consequently, on their arrival, Jan commenced, and told them our object; and gave a short sketch of the way of salvation. They were overjoyed, and said they would not believe that the Missionaries were coming till they should see Mr. Williams return. These were the last Caffres we saw.

We rode on to and spanned out near Knouknass River, which is very strong; but the country very barren. Brother Jan Link said, that at this river his father and mother lost their lives. The river had been suddenly overflowed, and they had fled from their kraal in the night; but having forgot something, his mother had gone back, and been carried down the stream; that his father, to rescue her, had ventured in, and lost his life likewise. An old Caffre, who was with us, related a circumstance, of which he, some years ago, had been eye-witness: — a most horrible act of the Boors against the Caffres. After relating the circumstance mentioned by Mr. Campbell (page 530) he said that, after a war had been carried on for a considerable time between the Caffres and Boors, the last proposed peace; and brought a great quantity of beads, and told the Caffres to collect as many Caffres as possible to hear the terms of peace,—which was done; but that after peace was made, the beads were spread out in different directions, and the Caffres were told to choose for themselves; and when in the act, the Boors, lying in ambush, rushed out, and shot all dead, except this man and two or three others. He said the blood ran like a river. He mentioned, that some of the Boors who were present are still living.

After riding on a little in the afternoon, and passing a valley, two large elephants came out before us, within a stone's throw. They seemed to go very slow, on account of their size; but were soon over the hill before us. Our people with guns were all on before. — We spanned out at a place where there were many lions and elephants; but were protected through the night.

8th. Spanned in early; but, like yesterday, had a very unbeaten and rugged road. Going up a hill, we fell in with another elephant. Our people surrounded him, and gave him five balls; but he did not fall. One of our Caffre-guides was a little man, probably of Bushman extraction: he shewed himself very dexterous. Seeing our people rather timid, and, like David, with a stone against Goliah, he ran and attacked this huge animal with his assagays; one of which went in the depth of a foot; the other broke against the shoulder-blade. The elephant, however, escaped, but was expected to die that evening; and the two guides resolved to follow in the track of the blood, and take out the teeth. I asked the little hero on whom he depended on such occasions. He said not on himself, but on God. We had rain and misty weather for two days, and most of our things were wet; and coming upon a mountain where we had a view of the Fish River, and two military posts, we halted; slaughtered our cow, which was very fat (which Hendrik Noeka had given us) and dried our tents, &c. Our guides left us; and after we had dined, we went forward, and arrived at the post of Lieut. Shonveld about dark; and were treated with great attention.

On approaching the Fish River, we were welcomed by a party of the Cape regiment, with their wives, singing hymns, and some weeping for joy. On spanning out, the waggons were surrounded by the people. There were several who had been baptized at Bethelsdorp, — all were very lively.

9th. Brother Williams being anxious to get home, left us in the morning on horseback for Bethelsdorp; and we proceeded, and arrived at Graham's Town in the evening at sun-set. The Deputy Landrost and officers, seemed surprized and pleased at our apparent success, as they had not only doubted of it, but likewise of the safety of our lives.

On the ev[illegible] arrived

at Theopolis; and was sorry to find Mrs. Barker so indisposed, that Brother Barker could find no liberty to proceed to Lattakoo. Brother Ulbricht, although very weak, was much better than he had been.

13th. I left Theopolis early, by the new road, supplied with fresh oxen, and rode to the first military post; and before day-light we proceeded, and arrived in the night at Sunday's River, where we found our cattle from Bethelsdorp. They said the Sunday's River was high; and that two of our members had lost part of a waggon, in attempting to cross it that day, likewise their clothes, and almost their own lives.

I found Brother Sluger here with the cattle belonging to Brother Messer: he was very lively; has, by his own assiduity learned to read the Bible; and gets great support from it. We went on to the river; but found it too deep to pass till near sun-set, when, having considerably sunk, we ventured, and got thro'; but not without some danger. The stream was so strong, that it took down the oxen and the waggons: they did not overturn; but every thing in the waggons was wet. We arrived at Bethelsdorp about one in the morning.

17th. We waited on the Landrost, Col. Cuyler, who was much delighted at our relation, and offered every assistance, &c.

The Mission to the Caffres has at present several advantages, which it never had before: 1st, Their conquest by the English has had a good effect;—2dly, The preaching of Makanna, although very defective, and, in some things, inconsistent, has had a wonderful effect, and prepared the minds of the Caffres; — 3dly, The assistance of our young chief Tzatzoo, and several pious and zealous Hottentots from Bethelsdorp, understanding the Caffre language, one of whom is a smith; — 4thly, On the part of Government. The Caffres having refused to assist the Boors in the late rebellion, Government is anxious to take the advantage of this instance of good-will, and is ready to give every assistance; and has even offered to send a cargo of different articles for bartering.

We were much disappointed with Caffraria, in consequence of the reports that were generally given of its fertility. Except on the mountains behind Geika's residence, there is little timber in the country. The grass, in many places, is scarce; and where it is rather plentiful, on the west side of the Keiskamma River, it is very sour. There is in general a scanty supply of water. The Somerset, Keiskamma, Chumie, and Cat Rivers, are the only streams of any importance. Those who reside on the borders of these rivers are well supplied; but the rest of the Caffres must be dependent on rains to fill their ponds or little lakes. The Somerset and Cat Rivers may be led out with effect; but the Keiskamma and Chumie have high banks, and the ground on the banks of the first very hilly. We were astonished to see so few cattle in Caffraria, and were at a loss to know how a large kraal could subsist; and considering their customs and manner of living, we did not much wonder at their propensity to stealing. They are accustomed to live on animal food; and it would be impossible they could subsist long on their own. Their game they seem to have destroyed. We did not see one elk; a very few spring-bucks, a few other small ones, such as *duikers*; perhaps sixty in the whole, in Caffraria; and a few hartebeests. We supposed that one object of getting cattle from the colony, is for the sake of the skins, for carosses, as many of the Caffres were badly off, and others had them of sheep-skins, which formerly they would not wear. If growing corn and wearing clothes can be introduced, the temptation to stealing may be done away. We took an occasion of telling Geika, that he knew in what a state the Hottentots were before Jankanna and myself joined them, having then had nothing; but now they have waggons, oxen, cattle, horses, &c. in abundance, without stealing.

The climate of Caffraria, or the manner of living of the Caffres, must be very healthy. We saw only one sick person in the whole country. We saw one dwarf; but scarcely another deformed person in all our journey.

Makanna may be very useful or very injurious: it is doubtful whether he is a changed man or not; he seems to have been a peculiar person from a child. — When a boy, he was among the farmers, and speaks a little Dutch. It is evident that he has learned much of what he knows from Mr. Vanderlingen; and seems to have a good memory. He is a stout handsome man, and commands respect: he makes the Caffres believe he is a very great man; and seems under the temptation to be pleased that the Caffres think there is something miraculous in his doings. Hoping, however, for the best, and praying that the Gospel may strike deep-rooted in that country,

I remain

your ready Servant in the Gospel,

J. Read.

Obituary.

RICHARD REYNOLDS, Esq.

Died, on Monday, Sept. 10, 1816, at Cheltenham, in his 81st year, the truly venerable Richard Reynolds, a member of the Society of Friends, who, full of faith, of days, of riches, and of honour, was gathered to his fathers, as a shock of corn fully ripe. His Christian benevolence was not confined to the numerous charitable institutions of Bristol, but was co-extensive with the habitable globe. His influential example has given the tone to the philanthropic exertions of his fellow citizens, who will long retain an emulation of his virtues.

In the spring of this year, his anxious friends thought they saw in his countenance, indications of declining health; he was, indeed, about this time, frequently complaining of weakness, and loss of appetite. In May, he was very unwell from a cold, but had nearly recovered it, when a bilious attack reduced him considerably, and did not permanently yield to medical skill. Seeing this, he was urged to try the waters at Cheltenham, to which he submitted, evidently to satisfy his friends; for his mind was fixed on the probability that the complaint would terminate his earthly pilgrimage, and with this view he frequently expressed himself quite satisfied, having brought his mind to a dependance only on the mercy of God in Christ Jesus. He went to Cheltenham, August 7th, and continued, with but little variation as to his disorder, till Sept. 6th, (walking and riding out every day, and even driving the carriage himself, accompanied by his daughter or cousin only) on which day he walked out before breakfast, but soon after became much weaker, and towards evening declined rapidly. On Sunday, the 8th, however, he revived so much, as to give hopes that it would be possible to remove him to Bristol the next day, the prospect of which had before appeared to be agreeable to him. But these hopes were disappointed; he sunk again in the course of that night, never to revive. For many years, he had not been confined to his bed a whole day; and during this illness, he got up, and sat at table with the family at all their meals, till Monday, his last day, when he was induced by his friends to lie in bed till the afternoon; then he arose, drank tea with them in another room, and went to bed at his usual time. At five o'clock next morning, an alteration for the worse appearing in his breathing, some of his relatives, who had retired for a while, were called to him; but none of them thought his end so near. He had before desired that his daughter would be with him at his close; and now, about six o'clock, raising himself a little, he signified that she should go to the other side of the bed; when, turning on his side, and taking her hand in his, and pressing it, he quietly, and almost imperceptibly, expired!——A silence, which can hardly be described, pervaded the room, no one quitting the awful scene for more than an hour. "*Know ye not that there is a prince and a great man fallen this day in Israel?*"

A few days previously to this event, after something consolatory had been administered by a dear female friend, he said, "My faith and hope are, as they have long been, on the mercy of God, through Jesus Christ, who was the propitiation for my sins, and not for mine only, but for the sins of the whole world."

During his illness, he was exceedingly placid and kind to every body; his countenance and conduct indicating that all within was peace.—No alarm, no regret at leaving a world in which no one perhaps had more of its real blessings to relinquish—the love, the veneration of all around him; but, on the contrary, a willingness to yield up his spirit to him who gave it, and had sanctified it by the blood of the Redeemer.

On Tuesday, the 13th, soon after eight in the morning, about five hundred boys, from the benevolent schools of St. James and St. Paul, and the Royal Lancastrian School, formed in two open columns, extending from each side of the good man's late dwelling, across St. James's Square. On the appearance of the remains of the deceased, the boys pulled off their hats, and stood uncovered till the procession had passed. Their youthful artlessness formed a pleasing contrast to the sorrowful countenances of the surrounding poor, who filled the area of the square, and lined the streets, eager to testify their last tribute of respect to their common benefactor. Most of the shops in the streets through which the procession passed were shut. In the characteristic and primitive simplicity of the funeral of a Friend all is natural, solemn, and impressive. About seventy relatives of the deceased followed in mournful procession, who were joined by many males and females of the Society of Friends, and also by above three hundred of the most respectable of his fellow-citizens, of various religious denominations, in mourning: among whom were noticed, Aldermen Daniel, Fripp, and Birch, Mr. Sheriff Burrow, and other members of the corporation; J. Butterworth, Esq. M. P. several of the resident clergymen, and dissenting

ministers of different persuasions; the gentlemen of the committees of the Bible Society, the Infirmary, the Dispensary, the Samaritan, the Prudent Man's Friend, and the British and Foreign School Societies; the Orphan Asylum, the Blind Asylum, the Benevolent Schools of St. James and St. Paul, the Penitentiary, the Strangers' Friend, the Friend in Need, and of several other charities; of many of which, till within a few months of his decease, Mr. Reynolds was an active member and liberal benefactor. To the credit of the attending thousands, the strictest decorum and silence were maintained. Amidst the tolling of several of the church bells, the procession reached the grave yard of the Friends' Meeting House in the Friars, in Rosemary Street, where, after placing the remains of the deceased over the grave, a solemn stillness, a silence that might be felt, ensued. Several male and female Friends, in orderly and timely succession, addressed the spectators, reminding the survivors of the vanity of all things below; warning them not to put their trust in uncertain riches, but in the living God, after the example of their deceased friend; to evidence their faith by their works, disclaiming all merit in them, considering themselves but as stewards, who must soon render an account of their stewardship, and be accepted by the Father, through the alone merit of the Son, and the sanctifying influences of the Holy Spirit. These services were closed with a very fervent and appropriate prayer.

Wednesday, Oct. 2, a numerous and respectable meeting took place at the Guildhall, Bristol, "for the purpose of forming a charitable institution, to perpetuate the memory of the late distinguished philanthropist, Richard Reynolds," J. Haythorne, Esq. Mayor, in the Chair. On this occasion, the Rev. Mr. Thorp delivered a speech of uncommon eloquence, which was received with enthusiastic approbation. We should have been happy to have inserted the copious statement we have received, but we must make room for one paragraph, referring to his religious character.—

"All this prudence and benevolence was adorned with modesty and humility. So far was he from being inflated with the pride of wealth, that he spoke the genuine sentiments of his heart, when he said to a friend, who applied to him with a case of distress, 'My talent is the meanest of all talents—a little sordid dust; but the man in the parable, who had but one talent, was accountable; and for the talent that I possess, humble as it is, I am also accountable to the great LORD of ALL.' His bounty was not the result of fear, like the obedience of a slave who trembles under the scourge of a haughty tyrant. It was not excited by the prospect of remuneration, nor extorted by the dread of punishment, nor performed with a view to *merit* an inheritance in the kingdom of heaven. All such sentiments he rejected with abhorrence—placed his whole dependance for eternal life upon the Sovereign Mercy of GOD, through the propitiating sacrifice of his Redeemer; and if the gates of heaven had been closed, and the flames of hell extinguished, he would have loved mercy, and delighted in acts of charity! He laid claim to no distinctions, assumed no airs of superiority, and never attempted to catch the public eye, by an ostentatious display of extraordinary excellence. His goodness often descended in secret, and like the Providence of Heaven, concealed the hand that sent the relief.—He was a burning and a shining light, and would have no man know it. But he could not be hid. To hide goodness like his was impossible. How have I seen the good man shrink within himself, and his venerable countenance crimsoned with the blush of modesty, when the mention of his name has been hailed in this place with a thunder of applause!

"His charity was of heavenly origin, and bore the impress of his Maker's image. It was derived from an immediate union with the greatest of all beings, and the fountain of all happiness; and as the mind naturally assimilates itself to those objects with which it is familiarly conversant, by immediate intercourse with his God, he caught the resemblance of his glory. For God is love; and he that dwelleth in love, dwelleth in God, and God in him. His body was the temple of the Holy Ghost; built indeed with a lowly roof, but attended with Cherubim and Seraphim.—There an altar was erected to the living God, whence the flame of devotion, and the incense of praise, ascended, day and night. In that temple, as in the Jewish sanctuary, the Shekinah, the visible symbol of a present Deity, was enshrined above the mercy-seat, and occasionally shone forth, and shed a glory all around. In his measure he was filled with the fulness of God."

Mr. Thorp was followed by J. Butterworth, Esq. M. P. who gave a testimony equally strong to the benevolence and piety of the deceased, adding the following anecdote, as of his own knowledge.

"When the first subscription was opened to relieve the distress in Germany, I took some part in that institution. Being in Bristol soon afterwards, I had some conversation with Mr. Reynolds on the subject. He made many judicious observations and enquiries as to the nature of the distress, and the best mode of distribution, which served as valuable hints to the Committee in London. He then modestly subscribed a moderate sum with his name; but shortly after, the Committee received a blank letter, having the post mark of Bristol, and enclosing a Bank of England bill, for five hundred pounds."

The other speakers were, — Smith, Esq. R. H. Davis, Esq. M.P. Rev. Mess. Biddulph, Day, Maurice, Cowan; Dr. Pole, and Dr. Stock.

The proposed institution was formed, under the patronage of the Mayor and Corporation, the Dean of Bristol, and other respectable gentlemen, to be called, "*The Reynolds Commemoration Society.*" W. Fripp, Esq. Treasurer, and the Secretaries, J. G. Smith, G. Fisher, jun. and J. M. Gritch. Among the Committee, we observed the names of the Rev. Messrs. Biddulph and Day, Drs. Ryland and Estlin, &c. as proofs that it was no concern of any party. Nearly £400. was immediately put down as donation, and above £100. as annual subscriptions.

[*Some further Anecdotes of Mr. Reynolds in our next.*]

Review of Religious Publications.

Essays in Rhyme *on Morals and Manners, by* Jane Taylor, *Author of Display, &c.* 12*mo.* 6*s.*

We have had repeated occasions to pay our respects to this lady, and indeed to the whole family to which she belongs, as having devoted talents of a superior order to the service of evangelical religion. The volume before us makes a nearer approach to the style, the manner, and the sentiments of Cowper, than any thing we have seen since his decease. It has his ease, variety, and simplicity; the archness of his satire, and his decided attachment to truth and piety. We say not this to flatter, but to animate the writer to further exertions, well persuaded she will agree with us, that they who do the most and the best in this cause will never do enough.

The subjects are very miscellaneous. All have a bearing in favour of Christian piety and morals; those which are most decidedly so, and come more properly within our department, are "Piety & Reality;" "the World in the House;" and "in the Heart." At present we must content ourselves with a specimen from the former of these, and shall endeavour to find room occasionally for some farther extracts in our Poetical department.

—Crossing the poet's sacred haunt, behold,
One form'd in other, and in ruder mould.
Rapid his pace—and see, he checks it not,
To gaze or muse on that sequester'd spot:
Perchance, his eye untutor'd, only sees
In that fine shade, *St. Something's* church and trees;
All lost on him its magic, all in vain
The bright reflection on the gothic pane;
Or, should he feel the charm, he will not stay,
But mounts the style, and plods his onward way.
'I wonder, rustic stranger, who thou art!'
—I'll tell thee, gentle bard, with all my heart—
A poor Itinerant—start not at the sound!
To yonder licens'd barn his course is bound;
To christen'd heathens, upon Christian ground,
To preach—or if you will, to rant and roar,
That Gospel news they never heard before.
Two distant hamlets this same day have heard
His warning voice, and now he seeks the third.
No mitred chariot bears him round his See,
Despised and unattended, journeys he;
And want and weariness, from day to day,
Have sown the seeds of premature decay:
There is a flush of hectic on his cheeks,
There is a deadly gasping when he speaks.
—How many a rich one, less diseas'd than he,
Has all that love can do, or doctor's fee;
Nurs'd up and cherish'd with the fondest care,
Screen'd from the slightest blast of ev'ning air;
At noon, well muffled in his ermin'd gown,
Takes his short airing with the glasses down;
Each novel dainty that his taste may suit,—
The quiv'ring jelly, or the costly fruit,
Love racks invention daily to present,
And if he do but taste it, is content.—
But not so he, nor such is his reward,
Who takes his cross and follows Christ the Lord.
—A brief, coarse meal, at some unseemly board,
Snatch'd as the hasty intervals afford,
Fresh from the crowded preaching-house, to meet
The keen, night vapour, or the driving sleet;
And then the low, damp bed, and yet the best
The homely hamlet yields its weary guest;
And more than all, and worse than all to bear,
Trial of cruel mockings every where,—

That persecution, which whoever will
Love Jesus Christ in truth, shall suffer still;
—Not such, indeed, as his fore-fathers saw,
(Thanks to the shelt'ring arm of *civil* law)
But scorn, contempt, and scandal, and disgrace,
Which hunt His followers still, from place to place:
—Such are the hardships that his sickly frame
Endures, and counts it joy to suffer shame.

A Charge *delivered to the Clergy of the Diocese of Gloucester*, 1816, *by* Henry Ryder, D.D. *Bishop of Gloucester*. *2d edit.* 4to. 2*s.*

THIS *primary* charge commences with a high eulogium of the prelate who preceded Dr. Ryder in this diocese, and a modest claim to the good opinion of the clergy. He observes, that the object of a charge consists in *general* exhortation, and in *appropriate* instruction, and admonitions suited to peculiar circumstances. On the first, he presumes to offer to the clergy nothing new; but would stir up their pure minds by way of remembrance, referring them to the directions of St. Paul "to his first bishops, Timothy and Titus," and to that solemn day when every servant of Christ must give an account of himself to his great Master. The bishop then addresses an excellent series of questions to the consciences of his clergy, which are to the following effect:—

"Am I the very messenger, watchman, and steward of my Lord, which I was exhorted, and which I promised to be, in my ordination vows? As a *messenger*, 'instant in season and out of season,' in sounding the message and call of my God in every ear that will hear: as a *watchman* on my post, on the alert, endeavouring to ward off every danger, to seize every opportunity of duty: as a *steward*, wisely and faithfully dispensing the blessed mysteries committed to me, so that, He that gathereth little shall have no lack? Am I the good *shepherd*, guiding, feeding, guarding, rearing when young, directing when at riper years, supporting and cherishing when old, the flock over which I am appointed overseer —regarding their souls, not as worthless or insignificant, but as a treasure of infinite value entrusted to my charge, even 'the purchase of Christ's death, and the price of his blood, his spouse, and his body?"

With much more to the same purpose, well calculated to rouse the ministers of the church to serious examination and diligent exertion.

His lordship proceeds to offer some additional suggestions; and in the first place "on the nature of our public ministrations," in which he shews that the mere "punctual performance of duty will not suffice; upon the nature and spirit of its performance, (says Dr. R.) your ministerial character and success depend."

The worthy prelate then refers to what he terms "the distinguishing privileges of the ministry—the form of prayer, and series of public services; these he not only extols, as might be expected, but extols at the expence of those who do not use them; for he observes, "It has been admirably said, that, if we were to compare the prayers used in the 10,000 churches of the country during each Sabbath of the year, with the contemporary prayers in other places of worship, we should be constrained to fall down upon our knees, and bless God for the Liturgy of the Church of England." To this Dissenters can have no objection, provided they also may be permitted to fall on their knees and thank God (without being prosecuted for it*), that he doth hear the language of a pious heart, however simple and artless it may be: for the only Being, who can make the comparison suggested by his lordship, does not estimate prayers either by the purity or sublimity of their language: He "heareth the desire of the humble," whether it be expressed extemporaneously, or in a written form, produced by the wisdom and talents of a convocation.

His lordship condescends to advert briefly to some ministers who have lately seceded from the church, and adopted erroneous doctrines. "Beware," says he, "of this (Antinomian) error, which, however it may have sprung up upon this occasion, in well intentioned and pious persons, is, we must fear, but a snare of the devil, and an awful wresting of Scripture, to the destruction of those who hear."

His next allusion is to the late con-

* See our last Number, p. 399.

troversy upon the subject of regeneration. "I would wish, generally, to restrict the *term* [Regeneration] to the baptismal privileges; and considering them as comprehending, not only an external admission into the visible church—not only a covenanted title to the pardon and grace of the gospel—but even a degree of spiritual aid, vouchsafed and ready to offer itself to our acceptance or rejection at the dawn of reason—I would recommend a reference to these privileges in our discourses, as talents which the hearer should have so improved as to bear interest, as seed which should have sprung up and produced fruit."

After speaking, however, thus highly (but we humbly conceive *obscurely*) of the privileges of baptismal regeneration, he protests, in the most solemn manner, "against that most serious error, (which [he says] has arisen probably from exalting *too highly the just view* of baptismal regeneration) of contemplating all the individuals of a *baptized* congregation, as *converted*—as *having* all once known the truth, and entered upon the right path, though some may have wandered from it, and others may have made little progress," &c. "This erroneous view," says the bishop, "strikes at the root of all useful and effectual preaching. Ministerial addresses founded upon it, soothe and delude the people into a false peace; they do but half open the wound in the conscience of the sinner; they act as a dull and clouded mirror, and exhibit but a most imperfect representation of what he is, and what he ought to be; of what must be done for him, and in him; they lull to sleep any conscientious misgivings in the man of worldly decency and reputation; they make many a Pharisee, and produce on many a death-bed, a vain, self-righteous case, which must soon be changed into self-condemnation and death eternal."

We certainly rejoice in this faithful testimony to the truth, so far as it goes, and regret that the limits of our Review do not permit us to transcribe the whole passage: but if the Regeneration, of which his lordship speaks, does not imply a conversion of the heart to God, as is evident from the above statement; it cannot be that which our Lord describes as the key to his kingdom; for "that which is born of the Spirit is spirit:" *i. e.* the effect of the Spirit's work is itself spiritual, and implies a new nature: but alas! this regeneration, which is "a being born of water," though it is supposed to offer "a degree of spiritual aid," leaves the subject of it free to refuse and *perish:* for nothing is more dangerous we are told, than to consider "all the individuals of a baptized (or regenerated) congregation as *converted!*"

Upon the following topic, however, we are happy in being able to express a more unqualified approbation of his Lordship's directions: "Exalt the Saviour before those whose consciences must bear a contrary testimony, as the God whom they have hitherto neglected .... Exalt him in all his offices of Prophet, Priest, and King; in all his manifestations of love, in all his exhibitions of power."—"After the model of St. Paul, determine not to know any thing among your people, save Jesus Christ and him crucified." And we perfectly concur with Bishop Ryder, when he says—"It was such preaching which, proceeding from the lips of Cranmer, Latimer, Ridley, &c. dispelled the darkness of popery, and erected our church on its ruins."

His Lordship proceeds to recommend a second sermon in the evening service; the extending the education of the poor; and the support of Societies for religious charity. On the last of these topics, the Society for promoting Christian Knowledge, and the British and Foreign Bible Society, are both introduced; he recommends peace and union between them, so far as their constitutions will permit, as having one common object in view; yet expresses his opinion, that where the contracted means of a parochial minister will enable him to subscribe to one society only, "he should chuse that which would enable him to provide the Liturgy as well as the Bible for *his own* people," i. e. the Society for promoting Christian Knowledge!

On the whole, we think this charge creditable to the piety of its author, and sincerely wish that all the ministers of his diocese, and of every other in England, may preach and live according to the rules he has recommended.

Reflections on the Authorized Version of the Holy Scriptures, *intended to shew its Defects, and the Necessity of*

attempting to improve it, with a Specimen of such an Attempt. By B. Boothroyd, *Editor of the Biblia Hebraica, &c.* 4*to.*

THE Holy Scriptures, in their original languages, were given by inspiration of God, and therefore they must be perfect, like their divine Author. But their translation into any other language being the work of imperfect men, however good and learned, will necessarily partake of that imperfection which belongs to all human performances and things. On the general excellencies of the present Authorized Version of the Holy Scriptures, there can be but one opinion among learned men. When it is recollected that upwards of two centuries have elapsed since it was undertaken, and when all the disadvantages under which the translators laboured are taken into consideration, it must be pronounced to be a work of great merit. But that this translation is as accurate and perfect as it might be rendered, by the accumulated advantages that now present themselves, will not be asserted by any one who is duly qualified to form a judgment on the subject. Many learned men have not scrupled to publish their decided opinions, that the present translation admits of numerous and very important improvements. Upwards of a century ago, a work was published, entitled "An Essay for a New Translation of the Bible; wherein is shewn, from reason, and the authority of the best commentators, interpreters, and critics, that there is a necessity of a new translation." Since that time, many others, equally qualified for an examination of the subject, have expressed the same conviction, and recommended a new translation to the proper authorities. It will be sufficient to mention the names of Lowth, Blayney, Horsley, Newcome, Durell, and Marsh. Many have been the attempts to favour the world with New and Improved Translations of particular Books and Portions of the Old Testament, and several versions of the New Testament have been given. It is, however, rather remarkable, that, as far as we recollect, there have been only two attempts, of late years, towards a new translation of the whole Bible. And it is equally remarkable, that one of these attempts was by a Quaker, and the other by a divine of the Romish communion.* But neither the translation of Anthony Purver, nor that of Dr. Geddes, gave satisfaction to the public. Some excellencies they may possess, but many and great are their defects. Mr. Boothroyd, who has already given a very respectable specimen of his learning and industry, in his new edition of the *Biblia Hebraica*, just completed, presents himself again to the world, as a new labourer in this sacred field. In his present publication, he first gives a short account of the ancient and the English versions of the Holy Scriptures. He next presents us with the sentiments of some distinguished divines and critics on the Authorized Version, who have expressed their conviction of the necessity of a new translation. He then proceeds to assign a variety of 'Reasons' for his own attempt of the work, which are as follow: 1. The common version was made from imperfect and erroneous Hebrew and Greek texts; of this assertion he brings forward several proofs. 2. The authorized version admits of great and essential improvement, in respect to propriety of language and grammatical accuracy; of which a very long list of instances are given. 3. The authorized version admits of the greatest improvement in accuracy of interpretation; many passages being brought forward in confirmation. 4. The authorized version abounds with literal renderings of figurative terms, which it is impossible for a common reader to understand, and which are frequently improper in our language; many instances of which are produced. 5. The authorized version is often ambiguous and obscure, from the translators having either not understood, or not having attended to, that peculiar manner in which the *tenses* and *conjugations* of Hebrew verbs are used; some examples of which make the remark more plain. 6. A good version of the scriptures ought to convey, as much as possible, the spirit and manner of the original, in which Mr. B. considers the authorised version as defective, and proposes some emenda-

* Rev. Julius Bate translated and published the Pentateuch, and, some other parts of the Old Testament, on the Hutchinsonian plan, but was not encouraged to proceed.

tion. While the new translator assigns these reasons for his own attempt, at the same time he proposes to himself a due regard to the common version, and wishes to govern himself by the rules which Archbishop Newcome has proposed, which he considers as proper and important. To the 'Reflections' are annexed, Proposals for publishing, by subscription, an Improved Version of the Holy Scriptures, from corrected texts of the originals, with notes, critical, explanatory, and practical, designed for the use of families. Two specimens of the work are given, from the books of Genesis and Job, intended to shew the author's design. Mr. B. properly observes, that "the public have a right to know what are the theological opinions of the author of this attempt. Though he has learnt to call no man Master, but freely to follow that sense of the sacred scriptures which he conceives the original most naturally suggests, yet he owns, that, in his general views, he most entirely agrees with the theological sentiments of that great and good man, Philip Doddridge."

Having given a general view of the contents of Mr. B.'s publication, we recommend it to the farther examination of our readers, and particularly of the more learned among them. We are, ourselves, pleased with the manner and spirit in which the author writes, and apprehend that he possesses many of the requisite talents for such a work. We consider the attempt, indeed, too great for any single individual, however learned and laborious. The concentrated labours of an host of the most learned biblical scholars of our country might be demanded, to produce such a translation as would be deemed satisfactory. What is now proposed is laudable, and deserves encouragement. We doubt not his labours will shed much light on many passages of the Holy Scriptures, which in our present version are involved in obscurity. The specimens which he has given are creditable to his learning and piety. We sincerely hope that his life and health may be spared for the execution of the work, and that it may meet with due encouragement. We do not think it necessary to subject this prospectus to the ordeal of public criticism, though we are persuaded the author will be gratified by the private observations of his learned readers; yet we cannot help wishing that more attention had been paid to correctness in printing the prospectus.

We have observed also proposals of another New Translation of the Scriptures, by a Mr. *Bellamy*, author of Ophion; but the specimen we have seen is too concise to warrant an opinion, and we believe his plan has been materially altered.

The Errors of the Church of Rome: *a Sermon, before the West York Association, at Sheffield. By* Js. Bennett, *of Rotherham.* 8vo. 1*s.*

THE text, which serves as a very appropriate motto to this discourse, is 2 Thess. ii. 3, 5, 7, 11. in which the apostle forewarns the primitive Christians of the rise of the "man of sin," with his "mystery of iniquity." In harmony with the best commentators, the preacher considers the passage as a prediction of the corrupt principles and practices of the Church of Rome. These corruptions he classes under three general heads---DISCIPLINE---DOCTRINE---and WORSHIP.

Under the article of *Discipline*, it is maintained that the Roman church has erred most seriously, by annihilating the rights of the Christian people, inventing new offices, setting up a human head of the church, demanding submission to human authority in matters of religion, forming an adulterous connexion with the State, and establishing a dreadful tyranny over the souls of men. Her *doctrinal* errors are stated to consist, in adding traditions and human writings to the inspired Scriptures, representing baptism as regeneration, converting the Lord's Supper into the sacrifice of the mass, confounding justification with sanctification, asserting human works to be meritorious of eternal life, teaching the still more presumptuous notion of supererogation, forbidding to marry, and inculcating the fiction of purgatory. To her *worship* it is objected, that it contains many ceremonies of heathen origin, that much of it is offered to creatures, that much of it is mere will-worship, and that it is performed in an unknown tongue. This corrupt system, it is contended, is essentially and awfully opposed to truth, to charity, and to holiness.

These particulars Mr. B. has dis-

cussed with the brevity to which the limits of a single sermon would necessarily confine him. But from the extent of the syllabus, our readers must not conclude the discourse to be a dry skeleton of topics in dispute between Papists and Protestants: they will here find, condensed within a small compass, a considerable portion of scriptural argument and illustration. It resembles not so much the bare outline of a large portrait, as a miniature picture drawn to the life by the hand of a master. That the picture displays no more beauty, is not the fault of the artist, whose business was to delineate a faithful likeness, equally distant from caricature and from flattery. Time was, when we little expected to see a period in which such a discourse would be so seasonable as it seems to be at present. Recent events, in more than one nation of Europe, loudly call upon those who love "the simplicity that is in Christ," to "stand fast in the liberty wherewith Christ hath made them free," and to renew and continue their protest against the reviving absurdities, impieties, and cruelties of anti-christ. Impressions like these appear to have produced the sermon before us, which we trust will obtain the extensive circulation it deserves, especially as it is printed at so moderate a price.

Means of improving the Condition of the Poor in Morals and Happiness, *considered in a Lecture, delivered at the Mixor Institute, &c. By* Thos. Williams. 8*vo.* 2*s.*

THIS is a most seasonable production, for, to adopt the motto of the author in his title-page, "Our duty to the poor is a personal service, enjoined by the highest authority, and cannot be committed; it is a work in which *no man has a right to be idle.*" The present unexampled state of misery among the lower classes of society certainly calls for the most serious and close attention; and we rejoice in that combination of talent and benevolence which has lately appeared in our country in their behalf. The author deserves the thanks of the public for bringing into a *focus* the interesting but distressing intelligence collected from every quarter, and affording us in his pamphlet the condensed information of many volumes, including the various publications of Mr. Colquhoun and other individuals, and the highly important Reports of various Committees of the House of Commons.

The Lecture commences with a view of the population and income of the country, and some remarks on its very unequal distribution among the different classes of Society. But the extreme misery of the lowest classes is ascribed, in great part, to vice, idleness, and want of education. Here a picture of *Mendicity* is drawn, which is truly frightful. London beggars alone are said to amount to 15,000, 9,000 of which are children, the delinquents among whom have of late been alarmingly numerous; and a great proportion of these (mark it, reader, mark it, *parents!*) are ascertained to be *out-door apprentices!!*

The cause of these evils is then traced, and found to originate in ignorance, idleness, and intemperance. The number of females in the kingdom at large, who exist by prostitution, is calculated at 100,000, one-half of whom infest the metropolis: the effect of such a host of female demons let loose upon the public may be more easily conceived than expressed.—Other sources of evil are considered—the extent of credit, perjury, smuggling, gambling, tippling, dram-drinking, &c. The evils of war are pointed out, and a table is given, describing the rise and progress of British wars, and of the national debt, which they have produced, amounting to 943 millions!

The author next proceeds to recommend means for the amelioration of the state of the poor, which are, 1. Their employment and support; and, 2. The enlightening of their minds, and the education of their children, of which the different means are stated. In addition to these, the *Pulpit* and the *Press* are considered as the great engines of national reform. For the efficacy of the former, Missions are appealed to, and the circulation of the Scriptures for the latter. Its farther application to moral purposes is strongly recommended, and many valuable hints are suggested, which deserve consideration; but for these we must refer to the pamphlet itself, which will amply repay the reader's perusal, and we hope answer the benevolent views of the writer.

Prefixed to the Lecture, a brief account is given of the *Minor Institute*, (66, Chiswell Street,) where it was delivered; of which we shall only remark, that if this and some other Lectures which have come under our notice may be considered as fair specimens, we are inclined to think it will merit a more dignified title.

The Advantages of Early Piety displayed, *in a Memoir of Mr.* J. Clement, *Surgeon, &c. By* J. Hooper, *M.A. 2d edit.* 12*mo.* 2*s.* 6*d.*

Of this Memoir a favourable report was given in our number for June 1813, p. 217. We are induced to hope that its *commendable cheapness* will carry it into a far greater number of hands, and that many young men, especially of the medical profession, will be benefited by the perusal.

Unlimited Invitations in the Gospel Ministry *consistent with the Divine Decrees. A Sermon at Greenwich Road Chapel, by* W. Chapman, 8*vo.* 1*s.* 6*d.*

The author having premised, 1. That man is the subject of divine decrees: 2. That we are blessed with a gospel ministry: and, 3. That *that* ministry contains unlimited invitations: endeavours to harmonize the propositions, by shewing that these invitations are given by the divine Author of those decrees, and must therefore be consistent with them. We cannot follow Mr. C. through the process of his argument, which appears to us perfectly satisfactory; indeed, were the divine decrees to interfere with our conduct, we must inspect the book of fate to learn our duty. But it is the revealed will of God alone which we are to consult, and leave the Divine Being to fulfil and justify his own decrees. It is proper to add, that the present is rather a popular than metaphysical discourse, and adapted to be generally useful.

Christian Churches the Hope and Joy of faithful Ministers. *A Discourse before the Association of the Suffolk Independent Churches. By* Js. Sloper, *Beccles.* 8*vo.* 6*d.*

This discourse is founded on 1 Thess. ii. 19, 20, and is printed at a low price, that it may circulate among "the pious poor." We cheerfully add our sanction to that of the respectable Association at whose request it is printed, as we think it calculated to be useful.

We are requested by the Rev. Mr. *Slatterie*, of Chatham, to state, that the Sermon lately published, occasioned by the calamity that took place at Rochester Bridge, was printed, not only without his consent, but contrary to his urgent request.—We believe he is greatly mortified at seeing his name affixed to so very imperfect a publication.

LITERARY NOTICES.

Rev. Mr. Jeary's Sermons will be ready for the Subscribers in the course of the present month.

In the press, and publishing by Subscription, Gurnal and Lina, or the Hist. of two African Children; to make 2 vols. in 12mo, with plates. *(See our Cover.)*

In the press, and will be published this winter, in 2 thick vols. 12mo. "Questions resolved in Divinity, History, and Literature," by the Rev. G.G. Scraggs, A.M. of Buckingham.

In a few days will appear, a Defence of Extempore Prayer and Calvinistic Preaching, by the Rev. G. Redford.

The following gentlemen will convey to New York monthly, any Reports of Religious or Benevolent Societies, Books, Tracts, &c. viz.—Mr. H. Prust, Bristol; Mr. S. Hope, Liverpool: Mr. W. F. Lloyd, Mason's Hall, Basinghall Street, London.

SELECT LIST.

The Power of Faith exemplified in the Life and Writings of the late Isab. Graham, of New York. 8vo. 7s.

Six Essays on Religious Liberty, with an Appendix. By T. Williams. 8vo. 6s.

Memoirs of Major Gen. A. Burn, 2d edit. 12mo. 5s. 6d.

Juvenile Anecdotes, by J. Bruce, 4s.

Sermon at St. Laurence Jewry for the Sunday School Society, by W. Marsh, A.M. with the Report. 8vo. 1s. 6d.

The loss of righteous and merciful Men improved; a Sermon, occasioned by the Death of R. Reynolds, Esq. of Bristol, with a brief Memoir, by S. Lowell.

A Treatise on the Christian Covenants, by F. Deakin. 12mo. 4s.

The Sunday Lecturer, or 52 Sermons addressed to Youth, selected and abridged from Horne, Cooper, Jay, Doddridge, &c. with Quest. for Exam. by A. Lee, 7s.

Sunday School Teacher's Guide, by J. A. James. 18mo. 2d ed. 2s. 6d.

No. 4. (and last) of the Old Lady, or the happy effects resulting from attending the Missionary Meeting, concluding the Series for 1814, 15, and 16.

Religious Intelligence.

AMERICA.

An Account of a Society at Harmony, in Pennsylvania.

[Concluded from p. 397.]

After dinner we visited the soap and candle works--the dye works--the shearing and dressing works--the turners, carpenters, and machine makers;--and, finally, we were conducted through the warehouses, which we found plentifully stored with commodities. From the warehouses we went to the Labyrinth, which is a most elegant flower-garden, with various hedge-rows disposed in such a manner as to puzzle people to get into the little temple, emblematical of Harmony, in the middle. Mr. Rapp abruptly left us as we entered; and we soon observed him over the hedge-rows, taking his seat before the house. I found my way with difficulty; but the doctor, whom I left on purpose, could not find it, and Mr. Rapp had to point it out to him. The garden and temple are emblematical. The Labyrinth represents the difficulty of arriving at Harmony. The temple is rough in the exterior, showing that at a distance it has no allurements; but it is smooth and beautiful within, to show the beauty of Harmony when once attained. From the Labyrinth we went to the botanic garden, which is well stored with valuable plants and herbs; and the two doctors pored over them more than an hour. We afterwards went to the doctor's house, where he showed us an elegant collection of plants, all natives of Harmony, which he had carefully arranged according to the Linnæan system. In the evening the Society assembled for divine service; and we attended, accompanied by our innkeeper, who conducted us to a seat appropriated for strangers. The church was quite full, the number of persons being not less than 500. The women sat all at one end, the men at the other. They were singing a hymn, in which they all joined with one accord; and so simply, yet so sweetly did they sing, that it brought to my recollection the passage in Burns's Cotters' Saturday Night:—

"They chaunt their artless notes in simple guise,
They tune their hearts, by far the noblest aim."

After singing, they all knelt down to prayer. We followed their example, and never did I pray more devoutly. I did not understand one word of the prayer;—but I saw that this interesting Society were under the influence of the Spirit of God, and that they worshipped him with reverence and with godly fear. Tears of joy came into my eyes, as I exclaimed mentally, 'This, indeed, is true Christianity!'--this is worshipping God in spirit and in truth. After prayer, Mr. Rapp delivered a sermon with great animation, to which all the congregation paid the most devout attention; after which, with a short prayer and benediction he dismissed the assembly. Our guide told us to remain a little, as they had, on our account, requested the band of music to attend. They assembled before the pulpit with their various instruments, namely, three violins and a bass, a clarionet, a flute, and two French horns. On these they entertained us with a great variety of airs, the most of them of the solemn kind, and some of them accompanied by vocal music. After our return to the inn, we heard the night watch calling, 'Again a day is past, and a step made nearer to our end--our time runs away, and the joys of Heaven are our reward.' They repeat the latter sentence at eleven, twelve, one, and two o'clock; and at three they call, 'Again a night is past, and the morning is come—our time runs away, and the joys of Heaven are our reward.' The town is watched by two men, and the Society take it by turns.

The basis of the Society is religion, and all their temporal concerns are managed in subserviency to it. The greater part of the people were bred in the Lutheran persuasion, and their views of religion are nearly in conformity to it; but the principles which bind them together as a Society may be shortly thus expressed, Love to God, good-will towards man, purity of life, and a community of goods. The pastor is considered as having the call of God. His prayers and sermons are delivered extempore; and if he be indisposed or absent, the Society meet and confer on religious subjects. He is assisted in the management of the religious concerns by elders and deacons appointed by the Society. The youth of the Society are kept at school till they are 14 years old. The school hours are in the forenoon, and the afternoon is devoted to such labour as they can easily perform, it being a branch of the economy of the Society to teach the youth to labour, as well as to read and write. They are taught both the German and

English languages, with writing and arithmetic; and such as may be destined for the study of medicine will receive a college education. At fourteen the male youths make choice of a profession, and learn it where it is carried on in the Society. The females, at the same age, are occupied in the usual branches of female labour. On Sunday, the Society meet in their religious capacity at nine o'clock, in the school-room, to examine the children, who exhibit different specimens of their performances. This ends about eleven; they meet in the church at twelve, when they go through the same exercises as those before noticed, which last about an hour and a half. They have another meeting at six o'clock in the evening; and besides the meetings on Sunday, they have a sermon two nights in the week. There is no instance of the church being neglected by those who are well, and able to walk. It is their delight to attend it; and the religious and moral deportment of the whole Society is highly praiseworthy. There are no vicious habits amongst them. There is not an instance of swearing or lying, or debauchery of any kind; and as to cheating, so commonly practised in civilized society, they have no temptation to it whatever. As individuals they have no use for money, and they have no fear of want.

*** The Society purchased their land for about 20,000 dollars, which they so much improved, that we are informed in 1814, they disposed of the whole concern for 200,000; and retired farther into the interior to form a new Settlement, with all the improvements which their experience may suggest.

Bible Society.

We have already stated to our readers the formation of "The American Bible Society;" we have since been favoured with the particulars of its constitution. The Delegates from various local Bible Societies met on the 8th day of May last, in the Consistory-Room of the Reformed Dutch Church. The Hon. Elias Boudinot, of New Jersey, was chosen president; twenty-one gentlemen were chosen vice-presidents; Dr. Mason, secretary for foreign correspondence; Dr. Romeyn, secretary for domestic correspondence; and R. Varick, Esq. treasurer.

Every subscriber of three dollars annually is a member; every subscriber of thirty dollars at one time a member for life. The Society will add its endeavours to those employed by the societies for circulating the Scriptures throughout the United States and their territories; and will furnish them with stereotype plates, or such other assistance as circumstances may require—and, according to its ability, extend its influence to other countries whether Christian, Mahometan, or Pagan.

New York Female Auxiliary Bible Society.

As soon as it was generally known that the Convention of Delegates from the Bible Societies in the United States, had resolved to institute "The American Bible Society," a considerable number of the ladies of New York, with a promptitude of benevolence, as honourable to their Christian zeal as characteristic of their sex, took into consideration the expediency of forming a Female Bible Society, to be auxiliary to the National Institution. On Saturday, May 11, a large meeting of ladies of the first respectability was held in the Assembly-room of the City Hotel, when it was determined to form such an association; and a committee of ten ladies was appointed to draft the constitution. On Tuesday the 14th, a crowded assembly of ladies, of every Christian sect in the city, met at the above place, when the draft of a constitution was read and adopted; and thirty-six managers, composed of ladies from the various religious denominations, were chosen to conduct the concerns of the establishment for the ensuing year. *Seven-hundred dollars* (about £175.) were subscribed by the ladies present. Similar institutions are expected in other parts of the country.

Schools for Indian Youth and Children.

Arrangements are making for the establishment of Schools, under Missionary superintendence, in the Indian country, and primarily in the Cherokee tribe. This business is likely to be taken up on an extended scale, and with the aid of government. The managers are looking out for suitable schoolmasters, who are to apply to (Dr. Worcester,) the secretary of the American Board for Missions at Salem.

ACADIAN SCHOOL, NOVA SCOTIA.

July 31.—The third annual inspection of this school took place, attended by many of the most respectable inhabitants of Halifax, who were much gratified by the sight of about 400 children, who are educated in it.

Mr. Bromley stated, that 892 children (exclusive of more than 100 apprentices and others gratuitously taught in the *Sunday* School) have received the benefit of education under his immediate superintendence; and that many who had not known the alphabet at their admission

are now occupying useful situations, as clerks, apprentices, &c.

We are also informed, that there are 150 children in the school lately established by Mr. Osgood, at QUEBEC, who are educated free of all expence to their parents.

IRISH EVANGELICAL SOCIETY.

The remarkable success with which the Head of the Church has condescended to honour the Irish Evangelical Society, will be in some degree learnt from the following extracts:

"TRALEE, COUNTY KERRY.

"With pleasure and gratitude I can now inform you, that our congregations are as large as ever: the Assembly-room on Sabbath days especially, is filled with attentive and respectable hearers. Our congregations present at times a soul-reviving aspect, and one is almost compelled to exclaim, "Surely God is in this place." Last night a Roman Catholic of great respectability was present at the time of preaching, and listened with great attention to some remarks from that appropriate text, "Search the Scriptures." Our Sabbath evening congregations are computed to consist of from 4 to 500 hearers: I could heartily wish we had a place of worship to accommodate the people who are desirous of attending constantly; perhaps there are few places of worship in Ireland or England better attended on the week-day evening than the Assembly-room of Tralee. I preached at Milltown last Lord's-Day morning, and expect to preach at Killarney soon. Our friends are very ready to assist our efforts, by providing horses, cars, and gigs. There is as much need of zealous labourers in Ireland, as in the dark regions of South Africa. I trust while our friends in England are sending the gospel to the most distant countries, they will no longer neglect the sister kingdom."

"MALLOW, COUNTY CORK.

"On the Sabbath I preach regularly in the market-house at Charleville; the congregation has greatly increased, and I am happy to say that the house is quite full. I think this an important station. On the Monday I preach at Kilfennen; the room in which we preach is large, but it is crowded to excess. Many here express an ardent wish that the Society may continue to be mindful of them. Tuesday I ride to Fermoy, where the Sessions-house has been prepared for our use by a kind friend—we have about 300 constant hearers, and this in a town where popery exceedingly prevails. Wednesday I preach at Mallow. The assembly-room is well attended, though the Romish priests parade the streets to watch their own people during our service. Thursday I visit Castle Town Roche: this is quite new, but I am happy to say likely to prove good ground. On Friday I go either to Doneraile or Buttevant. While I was preaching at the latter place the last time, the priest was walking up and down, in order to prevent his flock from coming in. A friend of mine perceiving his object, went out, and told him we had one seat left for him, if he would come in and hear the sermon. This invitation was not accepted, though the poor man went home, and, I hope, ashamed of his conduct. It only remains for the Society to exert its full powers, and I believe the errors of this church will be exposed to the people, and if exposed, it will soon be overthrown. Saturday I return to Charleville, where my respectable and valuable host assembles a party of friends, with whom the evening is spent in religious conversation and worship. Thus every Saturday I close the engagements of the week. I have great reason for thankfulness, and not a little for the kindness I receive. The Irish character only wants the gospel to give it its finish."

"CITY OF LIMERIC.

"The great success which has followed the labours of Dr. Townley, has occasioned the purchase of buildings, which have been converted into a place of worship, where many regularly attend to hear with seriousness the word of the truth of the Gospel, and there is reason to hope that the word preached has profited several individuals, "being mixed with faith in them that have heard."

"CITY OF CORK.

"Your Committee will perceive in what manner the work of the Lord is proceeding in the county of Kerry, and we have further the pleasure to assure you that it has pleased the Great Head of the Church, no less signally to bless it in other counties in this province. Mr. Gordon is constantly and indefatigably engaged in preaching the gospel in the different towns and villages in the N. E. parts of this county and a part of the county of Waterford, and the effects are manifest, not only in the constancy of numbers who hear the proclamation of mercy with satisfaction and delight, but in the particular experience of many, to whom the truth seems to be "revealed not by flesh and blood, but by the Father who is in heaven." Thus our friends of the London Society will see, that their labours are not in vain in this part of the island, where the obstacles seemed

greater than in other quarters. But a great work remains yet to be done. Clonmel and Waterford, extensive and populous places, are still in great darkness; we entreat the Committee to endeavour to do something for them, as we find more than we can do nearer to us; indeed we are distressed that we cannot do more for Kinsale, Bandon, Clonakilty, Skibbereen, Bantry, &c. in the west of this county."

"SLIGO.

"At our last committee meeting, it was, with a melancholy pleasure, that the accounts were listened to of the interest excited in this neighbourhood by the preaching of the gospel. I am instructed to call your attention once more to the sad situation of these parts for want of itinerants to preach the word of life, and to entreat your assistance for the purpose of enabling us to follow up the favourable impressions made by Mr. Urwick in Bellina and other places."

WELCH CIRCULATING SCHOOLS.

Extract of a Letter from the late Rev. T. Charles, of Bala, Merionethshire, North Wales, to a Member of the Society for the Support of Gaelic Schools, dated Jan. 4, 1811.

[Concluded from page 356.]

AT first, the strong prejudice which universally prevailed against teaching them to read Welsh *first*, and the idea assumed, that they could not learn English so well if *previously* instructed in the Welsh language; this, I say, proved a great stumbling-block in the way of parents to send children to the Welsh Schools, together with another conceit they had, that if they could read English, they would soon learn of themselves to read Welsh; but now, these idle and groundless conceits are universally scouted. This change has been produced, not so much by disputing, as by the evident salutary effects of the Schools, the great delight with which the children attended them, and the great progress they made in the acquisition of knowledge. The school continues usually at one time in the same place six or nine months, which depends on local circumstances, the number of children, and the progress which the children make. In some districts they learn with much greater rapidity than in others; the cause of this is various, which I cannot enumerate here. This has been my mode of proceeding, subject to some local variations, for above twenty-three years; and I have had the only satisfaction I could wish—that of seeing the work, by the Lord's blessing, prospering far beyond my most sanguine expectations. The beginning was small, but the little brook became an overflowing river, which has spread widely over the whole country in Sunday Schools, the wholesome effects of these previous institutions, fertilizing the barren soil wherever it flows.

As to the *expediency* of teaching young people, in the *first* place, to read the language they generally speak and best understand, if imparting religious knowledge is our primary object, as it most certainly *ought* to be, in instructing *immortal* beings, it needs no proof, for it is self-evident. However, I beg your attention for a moment to the following particulars; making no apology for the great length of this letter, as you desired me to be particular.—1. The time necessary to teach them to read the Bible in their *vernacular* language is so short, not exceeding six months in general, that it is a great pity not to give them the key immediately which unlocks all the doors, and lays open all the divine treasures before them. Teaching them English requires two or three years' time, during which long period, they are concerned only about dry terms, without receiving one idea for their improvement.—2. Welsh words convey ideas to their infant minds as soon as they can read them, which is not the case when they are taught to read a language they do not understand.—3. When they can read Welsh, scriptural terms become intelligible and familiar to them, so as to enable them to understand the discourses delivered in that language (the language in general preached through the principality); which, of course, must prove more profitable than if they could not read at all, or read only the English language.—4. Previous instruction in their native tongue, helps them to learn English *much sooner*, instead of proving in any degree an inconveniency. This I have had repeated proofs of, and can confidently vouch for the truth of it. I took this method of instructing my own children, with the view of convincing the country of the fallacy of the general notion which prevailed to the contrary; and I have persuaded others to follow my plan, which, without one exception, has proved the truth of what I conceived to be really the case.—5. Having acquired new ideas by reading a language they understand, excitement is naturally produced to seek for knowledge; and as our ancient language is very deficient in the means of instruction, there being few useful books printed in it, a desire to learn English, yea, and other languages also, is excited, for the sake of increasing their stock of ideas, and adding to their fund of knowledge. I can vouch for the truth of it, that there are *twenty* to *one*

who can now read English, to what could when the Welsh was entirely neglected. The knowledge of the English is become necessary, from the treasures contained in it. English books are now generally called for; there are now a hundred books, I am sure, for every one that was in the country when I removed from England, and first became a resident of these parts. English Schools are every where called for, and I have been obliged to send young men to English Schools, to be trained up for English Teachers, that I might be able, in some degree, to answer the general demand for them. In short, the whole country is in a manner emerging from a state of great ignorance and ferocious barbarity to civilization and piety, and that principally by means of the Welsh Schools. Bibles without end are called for, are read diligently, learned out by heart, and searched into with unwearied assiduity and care. Instead of vain amusements, dancing, card playing, interludes, quarrelling, and barbarous and most cruel fightings, we have now prayer-meetings, our congregations are crowded, and public catechising is become pleasant, familiar, and profitable. One great means of this blessed change, has been the Welsh Schools.—6. By teaching the Welsh *first*, we prove to them that we are principally concerned about their souls, and thereby naturally impress their minds with the vast importance of acquiring the knowledge of divine truths, in which the way of salvation, our duty to God and man, is revealed; whereas, that most important point is totally out of sight by teaching them English; for the acquisition of the English is connected *only* with their temporal concerns, and which they may never want, as they may, as the majority do, die in infancy. In my opinion, in the education of children, it is of the utmost importance, in the first place, to impress their minds with a sense that they are candidates for another world, and that the things pertaining to their eternal felicity *there*, are of infinitely greater importance to them, than the little concerns which belong to our short existence. The neglect of this is, I apprehend, a very great defect in the education of children.

What I have put down here, is, I apprehend, equally applicable to the Irish and the Highlanders, as to the Welsh. Praying for your success, I am, yours respectfully, &c.

By other letters from Mr. Charles, it appears, that a short stay and speedy circulation of the Schools has been found most profitable. "In certain instances," he says, "I have been obliged to continue the Teacher in the same place nine or twelve months; but, in general, six months is quite sufficient to teach all the children that are of proper age to receive instruction. I prefer a quicker circulation to a long stay; frequent returns of the School to the same stations are necessary, unless a Sunday School prevents the necessity of it.—Our children will learn their vernacular tongue in *three months*, better than they will learn English in three years.—Numbers of old people have learnt to read their Bible in Welsh within these two years: and, in many instances, the parents have been instructed by the children!"

LETTER FROM REV. MR. LLOYD.

Dear Sir, *Bala, Aug.* 8, 1806.

I was glad to find by a letter, part of which Mrs. C. read to me, that you have the interest of the Merionethshire Circulating Charity Schools so much at heart, and that you are not without some hopes of getting a little assistance in London towards their support. The Schools have been conducted exactly according to your father's plan since his decease, as you can testify, and have been equally flourishing as they were under his management. Your father, latterly, had only three schoolmasters; another has been added since his death, at a salary of £16 a year each, which will require £64 *per annum*. There are, upon an average, from 60 to 80 children in each of the schools: in some instances, from 80 to 100. The masters are removed quarterly or half-yearly, according to circumstances; but in general they remain half a year in the same place. The schools are generally kept in chapels. It has always been a rule, and still continues, never to employ as masters any but such as are deemed pious characters. The business of the school begins and ends with prayer and praise. Besides learning to read their Bible in their mother tongue, the children are carefully instructed in the principles of the Christian religion, according to the catechisms composed by your father. The schools are occasionally visited by those that have their superintendance. They circulate in a tract of country containing about 40,000 inhabitants, comprising Merionethshire, part of Carnarvonshire, and part of Denbighshire. Much good has been done, and is doing by them; but we are apprehensive that they cannot be continued much longer, unless our funds are increased. The pressure of the times has prevented us from receiving even what was promised from the several religious societies in the county. When your father died, there was a balance in his hands of £76, for the schools. The balance at present in the hands of the Treasurer, is £29 15s. 3½*d.* as I found yesterday upon examin-

ing the books. Hoping that the Lord may induce some liberal-minded men to give us a little assistance, I remain, with best respects to your brother and Mr. Jones, your affectionate friend,

S. LLOYD.

PROVINCIAL.

HAMPSTEAD BIBLE SOCIETY.

May 17, 1816. A general meeting of the inhabitants of Hampstead, Highgate, Hendon, Finchley, Kentish Town, Camden Town, and Wilsdon, was held at Chalk Farm, for the formation of an Auxiliary Bible Society; when the R. H. Ld. Teignmouth presided. The resolutions were moved and seconded by the Rev. D. Wilson, of St. John's; F. T. Buxton, Esq. Rev. J. Snelgar; J. Agar, Esq. S. Hoare, jun. Esq. Rev. J. Hughes; S. Price, C. E. Lefroy, J. Bacon, T. G. Babington, W. G. Peyton, and J. T. Mitchel, Esqrs. Rev. T. Mileham, and Major Close. The contributions already raised amount to nearly £400.

ORDINATIONS.

May 15, 1816 The Rev. W. Turner, late student at Rotherham, was ordained over the independent church and congregation assembling in Bethel Chapel, Bury, Lancashire. Mr. Smith, of Manchester, began the service by reading, &c.; Mr. Hacking, of Darwen, described the nature of a gospel church, &c.; Mr. Redmayne, of Horwich, offered the ordination prayer; Mr. Parsons, of Leeds, gave the charge; Mr. Blackburn, of Delph, addressed the people, and Mr. Harris, of Bury, concluded with prayer. In the evening, Mr. Smith, of Manchester, preached.

Sept. 26. Rev. W. Watkins was ordained at Providence Chapel, Newton, Devon. Introductory discourse, &c. Mr. Gleed of Teignmouth; charge, Mr. Windeatt, of Totness, from Nehem. vi. 3. Mr. Stenner, of Dartmouth, addressed the church from Matt. x. 41, and Mr. J. Baker concluded. Mr. Gleed preached in the evening, and Mr. Windeatt on the preceeding evening. Mr. Weeks, of Barton, and Mr. Neck, of Morton, assisted in the devotional services.

CHAPELS OPENED.

Aug 21, was opened, a new chapel, at Appledore, Devon, on which occasion three sermons were preached. In the morn. Mr. Besly, of Ilfracombe, preached from Gal. ii. 20. In the afternoon, Mr. Meek, of South Molton, from Exod. iii. 2, 3. In the evening, Mr Thorp, of Bristol, from Acts, x. 33. The services of the day were commenced with reading and prayer, by Mr. R. Evans, who for upwards of 50 years has been pastor of this Society, and is now assisted by Mr. J. Smith; Messrs. Gardiner, Rooker, Sharpe, Gay, and Jackson, also engaged in the religious services of the day, which were very numerously attended by deeply interested throngs. Towards the erection of this neat and spacious chapel (and which stands on the site of the old one) the people of Appledore have contributed *very liberally*, but a considerable debt still remains, to liquidate which, an early application is intended to be made to the religious public.

Aug. 28, was opened, at Whiteshill, near Bristol, a neat chapel, capable of seating 450 persons. Rev. R. Hill preached in the morning; Mr. Liefchild, of Kensington, in the afternoon; and the Rev. Mr. Thorp, of Bristol, in the evening. Messrs. Tidman and Raban engaged in the devotional parts of the services, the congregations were very numerous and attentive, and liberal collections were made This interest was raised by the exertions of the Bristol Itinerant Society, who have laboured for some time past in two neighbouring villages, between which the chapel is situated, with encouraging success. A considerable part of the expence of erection has been defrayed by the exertions of a respectable individual, but a debt still remains, for the liquidation of which, an appeal will be made to the generosity of the religious public.

Sept. 3, a new chapel was opened, near Nannerch, Flintshire; when, to very crowded and attentive congregations, sermons were preached, by Messrs. R. Everett, of Denbigh; J. Roberts, Capel-Garmon; S. Jones, Pwllhati, (a blind young man, whose sermons abound more in scripture expressions, than, perhaps, those of most preachers who are blessed with sight;) W. Williams, Wern; T. Jones, Newmarket; T. Jones, Pwllheli; and B. Powell, Mold; and W. Williams, the preceding evening.

Sept. 12, a neat and commodious chapel was opened at Monkton, near Margate. Mr. Hogg, of Thrapstone, opened the service; Dr. Collyer preached, from Isa. lv. 13.—Afternoon, Mr. Pinchbeck, of Walham Green, prayed, and Mr. Reed, of London, preached; in the evening, Mr. Sloper, of Chelsea, prayed, and Mr. Collison, of Walthamstow, preached. The attendance was numerous, and the collections amounted to £50. This cause is much indebted to the neighbouring ministers, for their labours in the village for 16 years past.

Sept. 27, a small chapel was opened at Kings-steinton, a populous village in Devonshire. Mr. Windeat, of Totness, preached in the morn. Mr. Sprague, of Bovey, in the afternoon, and Mr. Allen, of Exeter, in the evening.

NOTICE.—Albion Chapel, Moorfields, will be opened on the 7th Instant.—See *the front page of our Cover.*

POETRY.

ON THE LIBERATION OF THE CHRISTIAN CAPTIVES AT ALGIERS.

Too long had savage Rapine's lawless sway
From shore to shore spread havoc and dismay;
Full many a costly prize to Algiers borne,
The plund'rers shar'd, while captive Christians mourn;
Born to be free, they mourn'd the tyrant yoke,
And wail'd beneath the fierce oppressor's stroke:
Till Britain, rous'd at length, prepares to pour
A flood of vengeance on the barbarous shore.
Propitious gales soon waft her navy's pride
To where proud Algiers skirts the briny tide;
In vain, with desperate rage, the Pirates strove,
A match for Britain's thund'ring force to prove;
The deadly rocket, with portentous blaze,
Death and destruction through their fleet conveys—
From ship to ship the conflagrations spread,
And fill each Moslem's recreant heart with dread.
His fortress now unable to defend,
The haughty Dey with humbled pride must bend;
Each injur'd captive to his land restore,
Condemn'd to pine in savage bonds no more.
Hail! Britain, gen'rous foe to thraldom, hail!
May still thy might in Freedom's cause prevail.
The sable sons of Afric can proclaim,
With tears of joy, their liberator's fame:
From age to age thy name shall still descend,
The Christian captive's brave avenging friend!
But, ah! not Afric's slave's severest chain,
Nor those which long the Christians wept in vain,
Such misery cause as those (alas!) which bind
In error black as night the Corsair's mind;
The cruel foe who late thy triumphs swell'd,
Delusion long in fatal bonds has held:
Arise! Britannia, brace that armour on,
In which th' illustrious Saul of Tarsus shone;
Gird on thy thigh the keen effulgent sword,
The two-edg'd blade of God's almighty word,
Salvation's helm, Faith's all-resisting shield,
And bid th' infernal pow'rs of darkness yield;
From the high mosque proud Islam's banner hurl,
And wide the standard of the cross unfurl:
O'er regions long involv'd in blackest night
Pour the mild rays of revelation's light,
Till bright the Sun of Righteousness shall rise,
And chase the crescent from the Turkish skies.

LINES, *occasioned by the late melancholy Accident at Rochester.*

THOUGH the worn Mariner prevail,
When tempest-tost on many a wave;
The stream that ripples through the dale
May be the Cotter's watery grave:
Though age his shatter'd bark upbuoy
Amidst the tempest of disease;
The skiff of youth, and health, and joy,
May sink beneath the softest breeze:
Youth bears no talisman to charm,
Nor Health, the conqueror to disarm.
Though all creation round thee smile,
Wait for thy change in solemn fear;
Lest Satan blind thy soul the while,
And Death, when least in thought, be near.
Happy if ready! then in love
The invitation will be given,
From thorns below to thrones above;
From earthly hymns to harps of heaven:
The rivulet of life past by,
And launch'd upon eternity.

MELANC. LYRICUS.

Missionary Chronicle,

FOR NOVEMBER, 1816.

Our readers will perceive, that we have devoted sixteen pages of the former part of this Number to that interesting Missionary Intelligence which properly belongs to the Chronicle; notwithstanding which, such is the press of Missionary information, that we are obliged to defer several important articles, and to abridge the rest.

The members of the Society will rejoice to learn that Mr. Fyvie has recovered from his dangerous illness, and that there appears to be a great prospect of usefulness in Surat, and the populous regions contiguous. Mr. Lee has been preserved from the ravages of a fatal fever at Ganjam.—Mr. Townley and his companions have proceeded on their voyage from the Cape to India. Mr. Milne is establishing a respectable station at Malacca. Messrs. Osmond and Barff are proceeding fast towards Otaheite, and Mr. Bicknell's letter from thence confirms the good news already detailed. While at home, the Auxiliary Meetings at Bristol, Birmingham, in Wales, &c. evince that the extended efforts of the Society will be liberally supported.

INDIA.

MADRAS.

A LETTER from Mr. Loveless, dated April 26, 1816, is just arrived. Mr. L. was anxious about the arrival of Missionaries from the Society, for Travancore, Mr. Ringeltaube having left that country for the Cape, on account of the state of his health. Mr. Mead and Mr. Render, who are designated to succeed Mr. R. have arrived, we trust, ere this, at Madras, with Mr. Knill, who is to reside at that city.

GANJAM.

LETTERS have been received from Mr. Lee, dated Jan. 1816, giving most distressing accounts of an epidemic fever which had prevailed in Ganjam, and obliged him, for a time, to withdraw to ASKA, a town about 35 miles N.W. of it. Such was the violence of this disease, that at one time between 20 and 30 died in a day. In the course of a month about 700 fell victims to it. His church was deserted, and the school broken up. Mr. and Mrs. Lee were also severely and repeatedly attacked, but mercifully recovered. Their infant, however, died at Aska.

About the close of January, the sickness had abated, and Mr. Lee returned to Ganjam. On the first Sunday after his return he had 30 or 40 hearers, and hoped soon to re-open his school.

BATAVIA.

A letter has been received from Mr. Supper, dated April 2, 1816, who continues his labours in that city, and not without success. He has preached, at different times, *four* missionary sermons, which were so much approved, that he has been requested to print them, and also to form a Batavian Auxiliary Missionary Society.

Mr. Milne has furnished Mr. Supper with Chinese tracts and magazines, which he has distributed among the Chinese people, who read them with great avidity, and say that "the morals contained in them are *nearly* as good as those of Confucius."

Mr. Supper was informed that a minister from Holland might be expected in Batavia, who has engaged himself to the Netherland Missionary Society; he is an old acquaintance of Mr. S.; should this be realized, Mr. S., we trust, will obtain the asssistance of a fellow-labourer after his own heart.

Another letter has been received from Mr. Supper, dated June 18, 1816, from which it appears he had been very ill for two or three months; but he was somewhat recovered when he wrote.

Mr. Supper speaks very highly of his Excellency Baron Capellan, the Dutch Governor of Batavia (who succeeds the English Governor, Col. Raffles). He appears to be a sincere friend to Missionary and Bible Societies. He had behaved in the kindest manner to Mr. S. and offered to send his own physician to assist him.

AMBOYNA.

By a letter from Mr. Kam, dated Amboyna, March 24, 1816, it appears that he is very diligent in visiting the adjacent Molucca Islands, where he preaches to people of various descriptions, many of whom receive the word with joy. He has met with several small societies of professing Christians, who have long been destitute of the means of grace, &

whom he has administered the Lord's Supper, and baptized their children; he also baptized, on his late journey, several adults (16 men and one woman, who had been heathens) on a profession of their faith in Christ.

He reports that the Bible Society at Amboyna is in a flourishing state; the subscriptions amount to *four thousand dollars*. Mr. Kam is chosen one of the vice-presidents. They have received a few Malay New Testaments from Calcutta, but expect a larger supply from England. —Mr. Kam preaches on the Lord's Day to a large congregation, of from 800 to 1000 people. The prayer-meeting is also well attended.

MALACCA.

Mr. Milne informs the Directors, that through the kindness of the government at Penang, he has obtained a grant of land at Malacca, on which to erect a mission house, printing office, schools, &c. and has already been promised assistance for the building, by friends in India, Batavia, &c.

His Chinese scholars have increased to *seventy*. Mr. Thompsen hopes to be able to open a *Malay* school, and is diligently preparing a house for that purpose.

Mr. Milne says, "for the present my time is almost wholly taken up in translating (the scriptures), and will be so (God willing) for three months to come, except as the (Chinese) Magazine and the daily routine of instruction may interfere."

SURAT.

A letter from Mr. Fyvie, dated Surat, June 1, 1816, is just come to hand. We rejoice to hear that, through the goodness of God, he is perfectly recovered; and with Mr. Skinner, returned to Surat from Bombay in April. They are going on well, and have already more than 50 native children in their school.—Particulars in our next.

SOUTH AFRICA.

Extract of a Letter from the Rev. G. Thom, Cape, July 13, 1816.

I am just returned from Simon's Bay, where I bade the brethren Townley, Keith, Knill, Reeve, Render, and Mead, with our female Missionaries—Farewell. They were only six days in Africa, and sailed on the 10th with a fine wind. Since the Duff sailed from England, I believe that no ship has floated on the ocean with so many Missionaries and ministers as the Moira. On board are 13 persons belonging to the Missionary Society, two to the Baptist Society, and two clergymen of the Establishment, one of whom is married, in all, 18 persons.

On their arrival, Mr. Keith, my old friend, wrote me a note, and I hastened to bring them to Cape Town. I found them all assembled in the house of a pious soldier, and worship about to commence. Mr. T. requested me to give an address, which I did, from Acts, xxviii. 15. "Whom when Paul saw, he thanked God, and took courage." On the Lord's Day we communicated together.

I was informed that the Lord's Supper had been dispensed on board the Moira, in which the Clergymen, the Independents, and the Baptists all united. The captain (Kemp) was zealous in promoting the worship of God, and every one used his own forms. Some of our friends told me that they did not hear an oath uttered on board since they left England. They had a fine passage of 10 weeks, and had not experienced what the sailors call a gale of wind.

We have been greatly delighted to hear of the gospel being carried into Caffraria. Mr. and Mrs. Williams had left Bethelsdorp for that country when we had the last letter.

Mr. Bartlett is arrived in Namaqualand, where he met with a new kraal of Namaquas, who would not let him depart till he had instructed them in the way of salvation—some of them lay down in the road before him, when he was about to leave them.

SOUTH SEAS.

Extracts from Mr. Bicknell's Letter to the Rev. Dr. Haweis.

EIMEO, SEPT. 8, 1815.—Dear Sir, in any letter, public or private, the half cannot be told you of the blessed change which divine grace has wrought in the lives and conduct of the natives of these islands. You will be informed of many things in the public letter, which goes with this, respecting the state of the mission, so that I need not say any thing. I lament, and am sorry to say, that we are yet living all together, seven men, five women, and twelve children, for the sake of finishing the vessel, while we are so greatly wanted at Taheite and Raiatea, in both which islands, and in others, many have embraced Christianity but have no teachers. Although our vessel is so much wanted for the use of the mission, yet we regret that our time should be thus taken up, which ought to be devoted to the instruction of the natives. We think, at last, we must dispose of the vessel, for want of time to finish her, and we rejoice it is so: for the desire accomplished is a tree of life. When we began the vessel, there were no

such calls among the natives as there are now. I wrote to you before, my confidence that the cause would yet encrease, and that we should see greater things than these. I hope you will see, while you live, that your labour hath not been in vain in the Lord, with respect to this mission. Please to tell our dear friends at Bath, that the poor natives here fill the place of worship at the monthly prayer-meeting, as well as at all other times. They rejoiced to hear a part of your letter, which I read to them; and the King says he shall send you some of his gods. They have burnt several of them in the fire. Hitherto the Lord hath been very good to us and the natives.

We have got two boats ready in case the present war should reach us, and our people be defeated; as yet we know not the result of the war. Hitherto those have been defeated that intended to destroy the people of God and stop the progress of his word, and they have been destroyed by the very people and instruments which they employed to destroy us. So their wickedness came upon their own heads. Our salvation is of the Lord, and we hope that we and all his people shall be preserved.

Sir, in addition to past favours, I take the liberty to request, a little paper, and a few pencils, and three or four good books, Boston's Fourfold State, and the Pilgrim's Progress, and write my name, if you please, in them, with a letter.

We are often ill, and in great want of medicines. Several have swellings in their legs, and are laid up for many days together.

Sir, if you send out more Missionaries, I hope they will be young men; for to labour and care for a family takes up much time, which should be devoted to the work of the mission.

With Christian love to yourself, and Mrs. Haweis, and your son, I remain,

Your humble servant,

HENRY BICKNELL.

Letters have been received from Messrs. Orsmond and Barff, Missionaries, on board the Surrey, on their way to New South Wales, dated off Madeira, July 29. They have been much delayed by tempestuous weather and contrary winds, have suffered a good deal by sea sickness. We are glad to find that many of the convicts attend regularly to spelling, and to reading the New Testament. Some of them seem to be very attentive to the preaching.

A postscript, dated at Sea (lat. 10°. 3'. long. 29°. 1'.) August 11, states that they were all well and comfortable.

MISSION TO THE CALMUCKS.

From the Journal of the Brethren Schill, Hubner, and Loos.

Mr. Paterson has sent to the Directors, extracts from the journal of the three (Moravian) Missionaries, who have been enabled, by a large donation from this Society, to proceed from Sarepta to the Calmucks. These good men pursued their long journey through great difficulties, some of which they could not have surmounted, had they not received the countenance of Government, and been recommended by Prince Galitzin.

They left Sarepta, May 20, 1815, and travelled along the banks of the Wolga. Calling on Mr. Wesselow, at Jenatajewka, he obtained letters of recommendation to the Prince, and to Gregori Alexiewitsch. Having passed through various Cossack villages, they arrived on the 29th at the residence of the Prince, 35 wersts from Astrachan. They were introduced to him in his kibitke, where they found him sitting on a rough skin on the ground, barefooted, clad in black horse-fur, and a black silk cap on his head. He called for chairs for them to sit upon, but they declined that honour in his presence. He ordered several dishes of food for them, which were served up on white plates, with silver knives, forks, and spoons, much in the European manner. On Sunday they breakfasted with him, and had much conversation. Shortly after, they removed to the place where the Prince resides in winter, where also he entertained them in a friendly manner. They had an opportunity of witnessing the worship of the people: 20 Gellungs were seated in two rows, each having a small bell in his hands; they used a variety of ceremonies during their prayers, and their dresses were of rich silk and coloured stuffs. "We afterwards," say they, "paid a visit to the Lama in his kibitke; he was friendly, but spoke little."

They were then introduced to another Prince, an acquaintance of the former, who had lost the greater part of his subjects. He was appointed to teach them the language of the country, to which they immediately applied themselves, but found it very difficult. Many enquiries were made by the Prince and others concerning the Christian religion, which they were surprized to learn was so widely spread. In this place they continued till the latter end of July, when the horde broke up, and removed to another spot, where there was plenty of grass; but the place being wet and damp, proved very unhealthy. Here they set up their kibitke, which was soon full of toads, frogs, and other ver-

min; but, say the Missionaries, "we soon became accustomed to them."—"Provisions were very scarce and dear; milk and butter could hardly be procured for money; our coffee is at an end, and the water is hardly drinkable."

Extracts from their Journal, from August to the end of 1815, *will appear in a future Number.*

BAPTIST MISSIONS.

[Concluded from p. 371.]

THE BURMAN EMPIRE.

19. RANGOON.—At this southern port, Mr. and Mrs. Judson have taken up their residence, while Mr. Felix Carey has been called to Ava, the capital of the Burman empire, where it is probable he will in future reside. Mr. Judson is patiently but diligently pursuing his studies in the language of the country, earnestly longing for the season when he shall be able to declare to the Burmans, in their own tongue, the wonderful works of God; which we have reason to suppose is a period not very distant. The Palee also seems to have attracted his attention, as being, in some measure, necessary to a thorough knowledge of the Burman language.

20. AVA.—At this capital, should Mr. F.Carey be permitted to bring the press into use, as he hopes, a greater opportunity will be afforded for promoting the circulation of the Scriptures than could have been obtained had it remained at Rangoon.

IN THE ISLANDS.

21. THE ISLE OF FRANCE.—On this island still remain the 22d regiment, in which was a church of 30 members on their leaving Fort William.

22. COLUMBO.—In this place, the capital of Ceylon, Mr. Chater is still labouring. He has nearly finished a Grammar of the Cingalese language; and is now able to preach in Portugueze, a language which gives him access to a large body of people, scarcely, if at all, differing from the heathen around them. He has a young friend, who wishes to unite with him in Missionary labours, and of whom he says, that his assistance would enable him nearly to double his own exertions. Three have been added to the church at Columbo.

23. JAVA.—In this island Mr. Robinson is labouring in hope. He has begun to preach in Malay, and seems to find great acceptance in that language, In aid of this mission, Mr. and Mrs. Trowt have arrived from England. Mr. Trowt is applying himself to the Javanese language.

24. AMBOYNA.—At this station Mr. Jabez Carey has arrived, with his partner in life, and has taken the charge of the native schools there, to the amount of 42, for which he receives a regular salary. He is applying to the Malay language, which he will probably soon acquire. The number and state of the Chinese there we have not as yet been able to learn; but it is probable, that his acquaintance with the Chinese language will not be wholly useless.

JAMAICA, WEST INDIES.

25, 26.—The Society has sent two Missionaries to the West India Islands, Mr. John Rowe and Mr. Lee Compeer; from the last accounts received, there appears a prospect of great usefulness resulting from their labours.

AUXILIARY SOCIETIES.

SOUTH-EAST WELSH AUXILIARY MISSIONARY SOCIETY.

According to appointment, meetings, in aid of the Missionary Society, were held at Bridgend, Glamorganshire, Sept. 3d, 4th, and 5th. The services commenced on the afternoon of the 3d, in Welsh, at the Tabernacle. In the evening, the Rev. John Burder, of Stroud, preached. On the morning of the 4th, the services were renewed, at an early hour, in the same place; after which, a most animated Welsh sermon was delivered in Old Castle Church; and in the afternoon, a meeting took place in the Town-hall (the Rev. John Burder in the chair), at which many animated speeches were delivered, both in Welsh and English, and a society formed in aid of the parent institution, and denominated, *The South-East Welsh Auxiliary Missionary Society.* Here all was interest, the eye sparkled with pleasure, the countenance beamed with satisfaction, and whilst the miseries of the heathen were deplored, the anticipated triumphs of the cross diffused unutterable delight. The Rev. J. Burder preached at the Tabernacle in the evening. The morning of the 5th opened with preaching in Welsh; after which, the Rev. J. Williams, of Stroud, delivered a most impressive sermon at New Castle Church. In the afternoon, the sacrament of the Lord's Supper was administered in the open air, to a considerable number of communicants, when it was expected that the exercises would close: but missionary fire having warmed the bosoms of the Welsh, they desired another service in the evening. With this the ministers complied, and although darkness had spread its mantle over the face of nature before the ministers concluded, the people appeared rivetted to the place, and continued there for a long

time, singing the praises of the Lord, as if unwilling to quit a spot where they had heard such glorious and animating truths. Thus closed a meeting which will long be remembered at Bridgend, and which, we trust, has been the means of kindling a fire in that neighbourhood which will never be extinguished.

MISSIONARY MEETING AT BIRMINGHAM.

THE second anniversary of the Auxiliary Missionary Society for the counties of Warwick, Stafford, and Worcester, was held in Birmingham, Sept. 10 and 11. On Tuesday even. the Rev. S. Lowell, of Bristol, preached in the chapel belonging to Lady Huntingdon's connexion, to a very crowded congregation. At this introductory service a feeling of ardent zeal, mingled with the solemnity and spirituality of true religion, was happily produced, which lasted through all the engagements of the meeting, and it is presumed remained long after these were closed. On Wednesday morn. at seven o'clock, a prayer meeting was holden in Carr's Lane Meeting-house, to implore the blessing of God on all Christian missions and missionaries. From the number which attended at this early hour and the deep seriousness which marked the deportment of those who were present, it was delightfully evident that the friends of missions in this part of the kingdom are entirely convinced, that the cause amidst its growing popularity and support, depends upon the blessing of God for all its success; and that no plenitude of means can ensure its triumphs without the energy of his power.

At eleven o'clock, a very crowded congregation assembled in Carr's Lane Meeting-house, to receive the report and pass the usual resolutions. The vast accumulation of pleasing intelligence, which has been received since the last anniversary, and especially the recent accounts from the South Sea Islands, which arrived in Birmingham the day before the meeting, gave a deep interest to the proceedings of this memorable morning. Amongst several other resolutions which were passed with peculiar approbation, the following united Christian candour, with the piety and zeal already excited, and gave the bond of perfectness to the whole.

Resolved, That as every effort to extend the knowledge of Christ, by whomsoever made, is matter of delight to all true Christians, this meeting cordially rejoices in the existence of other missionary societies than that which it is assembled to support, recognizes them as co-workers in the same great cause, congratulates them upon their success, and most fervently prays for their increasing prosperity.

This resolution, moved by the Rev. J. Fletcher, of Blackburn, in a most elegant and effective speech, and supported by the hearts as well as hands of all present, drew forth the acknowledgment of grateful, joyful tears from the supporters of other societies, and elevated the cause of missions, where its true friends love to behold it, and where only it can be seen in all its glory, uncontaminated by the mists of sectarian prejudices, unobscured by the clouds of party zeal, and shining bright amidst the radiance of the Sun of righteousness.

In the evening Mr. Fletcher preached in Livery Street Meeting-house, to a congregation literally packed; hundreds retired with disappointment at not being able to press within the doors.

If we forbear to speak of the sermons, it is not because there is no ground for eulogium, but because any terms in which we should do justice to our sentiments would be condemned as flattery. Their best praise is, that they endeared both the cause, and the Lord of missions to our hearts, and drew forth our prayers and our property together for their support. The collections at the three meetings amounted to about £250. in addition to £700. more from the society at large.

BRISTOL AUXILIARY MISSIONARY SOCIETY.

The fourth anniversary of the "Bristol Missionary Society in aid of the Missionary Society founded in London in 1795," was celebrated on Tuesday the 24th Sept. last, and the two following days. The Rev. W. Nunn M. A., of Foleshill, Warwickshire, preached at St. Mary Redcliffe, and St. Philip's churches; and the Rev. J. Campbell, M. A. of Nailsworth, Gloucestershire, at St. Mary-le-port church. Sermons were also preached at the various dissenting churches in connection with the society, by the Rev. Messrs. R. Hill of London, Fletcher of Blackburn, East of Frome, Adkins of Southampton, Burder of Stroud, and Hopkins of Tisbury. The sacramental service took place at the Tabernacle, at which the Rev. R. Hill presided; and the meeting for business was holden at the Assembly Room in Princes Street. The unexampled pressure of the times had excited a general feeling that the collections would fall short of their usual amount. But the silver and the gold are the Lord's; and the event put every unbelieving fear completely to the blush. The glorious cause for which the Redeemer bled and died, and "ever lives" to intercede, appeared to animate every breast; and it would indeed have been a reproach on the multitudes assembled, had the eloquent and affecting appeals made on be-

half of 800 millions of perishing heathens, been productive of any other result. By their liberal contributions the Christians of Bristol seem to declare that whatever privations they may be called to endure, the sacred cause of Missions shall not suffer thereby. This is as it ought to be—for surely whilst the eternal hopes of believers are founded *solely* on the "sufferings of Christ," their minds should be deeply interested in promoting the "glory that shall follow;"—and whilst they "eat the fat and drink the sweet," they should ever on wings of benevolence and love, convey "portions unto them for whom nothing is prepared." The following sums were poured into the Missionary treasury; may the great Head of the Church accept the offerings, and employ them for his own glory!

	£	s.	d.
Redcliffe Church - -	60	2	0
St. Philips do. - - -	29	13	6
St. Mary-le-port do. including a donation of £10 10 0 by the Rev. J. Campbell -	22	3	6
Bridge Street Chapel -	42	17	0
Castle Green do. - -	197	0	0
Tabernacle after the sacrament	54	0	0
Do. after the sermon -	125	0	0
Hope Chapel, Hotwells -	24	0	0
Lady Huntingdon's, including £5. from the Sunday School Teachers - - -	25	0	0
Providence Chapel - -	7	11	3
After Public Meeting, including £20. from P. S. Esq.	63	12	0
Collection from the Pay Table of Mess. John Hare and Sons	8	4	6
Domestic subscription from Mess. Dando, Heaven & Co.	14	4	11
Rev. Mr. Kent and friends, Tabernacle, Trowbridge, including £4. 18s. subscriptions of Juvenile Society -	56	8	0
Congregation at Ross, per Rev. Mr. King - -	4	0	0
Friends at Shepton Mallett and Oakhill - - -	4	0	0
Missionary boxes at Chelwood and Clutton - - -	5	5	0
Friends at Kingswood, per Rev. Mr. Daniel - -	4	15	0
Friends at Oldland Tabernacle, per Mr. Henderson -	2	6	2
Friends at Swindon, per Rev. Mr. Mantell - - -	2	0	0
	£792	2	10

NORTH DEVON AUXILIARY MISSIONARY SOCIETY.

The annual meeting of this society was held at Ilfracombe, on Wednesday, Oct. 2. Rev. S. Rooker, of Bideford, preached in the morning, from Psalm lxxiv. 20. "The dark places of the earth," &c. In the afternoon, Rev. R. Meek of South Molton, from Rev. xvii. 14. "These shall make war with the Lamb," &c. In the evening, Rev. Tho. Luke of Swansea, from Numb. xiv. 21. "As truly as I live, all the earth shall be filled with the glory of the Lord." Messrs. Rooker, Smith, and Gay engaged in the devotional parts of the service. The Rev. Mr. Gay of Braunton, preached on the preceding evening from Isa. li. 12. The next meeting of this society was appointed to take place at South Molton on the last Wednesday in May 1817."

DESIGNATION OF NINE MISSIONARIES.

At Surry Chapel, on Monday evening, Sept. 30, 1816, nine Missionaries were set apart to their important work, viz. Messrs. John Taylor, James Kitchingman, Evan Evans, John Brownlee, and Robert Moffat. These five brethren are designed to strengthen the various stations in Africa, which are continually increasing in number. Mr. Taylor and Mr. Evans had been previously ordained, the former at Chichester, the latter at Bala.

The following are intended for the South Sea Islands, to strengthen the hands of our worthy brethren there, who are almost overwhelmed with the labours of their station, viz. Messrs. David Darling, George Platt, Robert Bourne, and John Williams.

All the brethren are acquainted with agricultural or mechanical arts, and will be able to promote the civilization of the natives in Africa and Otaheite, while they diffuse among them the invaluable knowledge of the gospel.

Mr. Rayson, of Wakefield, commenced the service by prayer; Mr. Leifchild, of Kensington, delivered an appropriate discourse, of an introductory nature, and proposed to each of the Missionaries suitable questions, which were answered in a very satisfactory manner. The numerous audience appeared to be deeply affected, when nine young men publicly declared what God had done for their souls, their belief of the great doctrines of the scripture, and their devotedness to the cause of Christ among the heathen. A Bible was then put into the hand of each, by Mr. Burder and Mr. James, in the name of the Society; Dr. Waugh offered up to God the united petitions of the great congregation in behalf of the Missionaries and their wives, who were present; after which, Dr. Winter and Mr. Campbell addressed the Missionaries in an affectionate and impressive manner.

The brethren destined to Africa have just embarked at Gravesend in the ALACRITY, for the Cape of Good Hope.

The Missionaries for Otaheite were expected to embark at the close of October in the Harriet.

MISSIONARY CONTRIBUTIONS.

[*Collections and Anonymous Donations only, from 15th September to 15th October inclusive.*]

Juvenile Missionary Society Dublin, £12. - English Money			10 18 3
Bristol Auxiliary Missionary Society, Mr. W. Skinner, Treasurer -			75 11 3
A few Friends at Wotton Under-edge - - - - -			5 13 6
The Bible and Missionary Society, Galston, Ayrshire, Scotland, (including Christians of all Denominations,) Rev. W. Blackwood, Treasurer - - - - - - - -			10 0 0
Cornwall Auxiliary Missionary Society, by Mr. J. M'Dowall -			75 1 6
Rev. J. Woodward and Congregation, Pinchback, Lincolnshire			8 2 2
Independent Church, Morgan's Hill, Bradford, Wilts - -			10 0 0
G. C. and Wife, by J. Eagle - - - - - - -			0 8 6
A Friend in the Country, by Mr. Jos. Garland - - -			3 0 0
A few Friends at Plymouth Dock, by Ditto—per Rev. R. Stodhart -			5 0 0
Annual Subscription of the Jewin Street Auxiliary Society, by the Rev. Thos. Wood - - - - - - -			16 4 2
Newport, Salop, by Rev. David Lewis:			
The Sunday School, by Misses Silvesters and Mr. Croucher	6 15 4		
Penny Society, by Mr. Markland - - -	5 3 0		
Young Ladies of Miss Bullock's Seminary - -	2 2 0		
			14 0 4

Collections and Subscriptions in aid of the Missionary Society, in the East Riding of YORKSHIRE, from 31st March, 1815, to 31st March 1816:

Barton, in Lincolnshire	12	12	7	Brought forward	134	1	3
Beverley	49	8	4	Pattrington	3	0	0
Bridlington	18	1	0	Paul	0	18	4
Cottingham	24	9	0	Pocklington	20	14	4
Driffield	12	3	0	South Cave & River Bridge	9	12	0
Ellerby	4	8	0	Swanland	18	0	2
Hornsea	2	6	4	Welton	2	2	0
Howden	8	11	0	Wintringham, Lincolnsh.	2	17	0
Market Weighton	2	2	0	Hull	268	3	8
				Do. Juvenile Society	144	10	6
Carried forward	134	1	3				603 19 3
M. O. - - - - - - - - - -							2 0 0
Rev. Mr. Miles and Congregation, Brigg:							
Collection - - - - - -					16	4	0
Penny Subscriptions, collected by young Ladies -					21	18	6
Sundry School Children - - - - -					0	5	4
							43 6 6

CHESTER Auxiliary Missionary Society, by Mr. J. Williamson, Treas.

Collections at the Annual Meeting.

Welch Methodist Chapel - - -	6	5	4½	
Baptist Ditto - - -	7	0	0	
Boughton Ditto - - -	10	0	0	
Octagon Ditto - - -	24	5	0	
Queen Street Ditto - - -	63	8	1½	
			110	18 6
Additional Donations - - - - -			1	4 0
Ladies Penny-a-Week Association, Queen Street Chapel, Two Quarters - - - - -			36	10 6
Queen Street Sunday School Juvenile Society, Do.			1	5 8½
Male Penny-a-Week Association, Do.			9	1 7½
Ladies Do. Do. Octagon Chapel, Do.			5	2 10
Missionary Box in a Shop in this City, by J. R. -			2	0 0
Missionary Box at Mrs. Lewis's, Draper, Budge Street -			2	6 7
Missionary Box at Haslington, by Rev. W. Silvester -			8	10 2
Young Gentlemen at Messrs. Wood and Pullen's Seminary, by Master Jas. Smith - - - - -			0	14 0
Collection at Nantwich, by Rev. R. Smith - -			8	5 0
Ditto Kelsall, Rev. J. Bridgman - -			0	12 7
Ditto Turven, Ditto - - -			2	14 6
				189 6 0

Congregational Collections by the Calvinistic Methodists in the West part of Denbighshire, two places in Carmarthenshire, and one in Flintshire, North Wales, by Rev. T. Jones, Syrior, near Abergele, Denbighshire:

Ruthin -	3	8	7	Brought forward	£43	3	8	
Clawddnewydd	0	18	7	Mochdre - -	0	13	7	
Bont Uchel	1	13	6	Llandudno - -	0	14	0	
Preion	2	4	4	Llansantffraid	1	12	4	
Denbigh	19	0	0	Cefn Coch	1	8	6	
Henllan	3	4	7	Pandy	0	11	0	
Nantglyn	1	7	4	Gwytherin	0	15	5	
Tan y fron	1	4	2	Llanrwst	7	0	0	
Llansarran	1	6	0	Pwll terfyn	1	1	0	
Llanefydd	1	0	0	Conway } Carnarvonshire	1	10	3	
Cefn	0	13	1	Ro }	3	4	0	
Abergele	6	9	4	Rhuddlan, Flintshire	1	19	3	
Bettws	0	14	2	Donation	2	0	0	
Carried forward	43	3	8					65 13 0

Lancashire Auxiliary Missionary Society, at the Anniversary held at Manchester, Aug. 27, 28, and 29.

Lloyd Street Chapel, after a Sermon by Rev. Dr. Waugh -				60	0 0
Mosley Street Chapel, after Sermons by Rev. Mr. Bennett, and Rev. Mr. Parsons, and at the Meeting for Business - - - - - -				162	3 7
Grosvenor Street Chapel, after the Sermon by Rev. Mr. James - - - -	248	11	0		
At the Missionary Communion - -	56	7	0		
				304	18 0
Liverpool Branch Society, by Mr. Job, Treasurer -				40	0 0
North Meols Branch Society, by Mr. Liniker, Treasurer -				8	13 0
Rufford, by Mr. Greatbatch - - - -				0	10 6
A few Friends at Simondley - - - -				11	0 0
A Penny per Week Subscriptions at the Factories of Messrs. James Brown and Sons, Stockport, Old Factory - -	5	10	9		
Sheepwash, Ditto - - - - - -	7	2	9		
				12	13 6
A few young People at Hatherton, by Mr. Potter -				2	0 0
The Branch Society at Stand, by Rev. Mr. Slate:					
Collected at Monthly Prayer Meetings -	6	3	5		
Sundry Donations - - - - -	7	5	6		
				13	8 11
Branch Society at Wigan, by Rev. Mr. Steill:					
Penny-a-Week Subscriptions - - -	8	9	3		
Annual Collection - - - -	18	3	9		
				26	13 0
Rev. H. Townsend and Friends, Darwen - -				3	10 0
Individual Contributions:					
Rev. T. Whitcley and Friends, Tockholes	2	0	0		
Rev. Mr. Edwards Ditto Elswick -	1	0	0		
				3	0 0
					648 10 6



Blood ſc

Rev.d William Chaplin,
Bishop Stortford, Herts.

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THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

DECEMBER, 1816.

MEMOIR

OF

THE LATE REV. WILLIAM FIELD,

PASTOR OF THE DISSENTING CONGREGATION AT MORTLAKE, SURRY.

THE Christian who acquits himself well, in an humble place in the church, is as deservedly held up to our view as he who possesses the most honourable station and the most splendid talents; and in such representation the hope of usefulness may as reasonably be cherished; because such representation is suitable to a considerable number of persons of the same rank, to whose usefulness we look with anxiety. Even of Barnabas, the humble assistant of Paul, it must be recorded, that 'he was a good man, full of the Holy Ghost, and of faith.'

Such an one was the subject of this Memoir. We shall trace his way no farther back than to the beginning of his spiritual life:—from that point and forward we can do this in the words of the concluding paragraphs of the printed sermon, preached on the occasion of his much-lamented death, at Hope Chapel, Feb. 4, 1816.

The preacher's text was Heb. xiii. 7; and after treating the subject generally, he says, I shall easily obtain your permission, my dear brethren, to apply what I have said of the whole number of departed ministers whom you have known, to our very dear friend, the Rev. William Field, whose decease now calls us together. My intimacy with him, and knowledge of him, will, I trust, preserve me from error in making this application; and your own knowledge of him will justify an appeal to yourselves. I can appeal to you if he did not honour the Christian ministry meekly; and, like a Christian, easy of access to all the Lord's people, and affable to every one with whom he conversed; and this was not casual or accidental affability, but uniform and constant. His intercourse with us was not smooth at one time and rough at another,—loquacious at one time and sullen at another; but was the same *at all times*.

If this part of his character was not so generally known, I shall make a more successful appeal to you, as to his ministry, or the manner in which he has so often addressed you in this chapel, and in which he ministered to you the memorials of Jesus's death and sufferings. Here he was your *servan* for Christ's sake. No one ever addressed you in this place more

lowly in his own esteem; nor indeed did he address you with the wisdom of this world; yet was his speech seasoned with grace and heavenly wisdom. He did not tire your patience with laboured discussions; yet he always maintained an agreeable and edifying train of thought, well suited to his text, and very often surprized us with a beautiful turn of sentiment or truth where we did not expect it. In this excellence I think he more resembled the late Rev. Mr. Newton than any other at present in my recollection.

The poorest and the smallest congregation received from him the same respectful behaviour as the richest and most numerous. Never would it be suspected of him, that he thought any thing which the moment might suggest would serve well enough for *such a congregation*; but he always seemed prepared to meet every engagement in a suitable manner, and not like those who measure out their attention and skill in a degree commensurate with the supposed importance of the congregation.

He possessed, as you know, very respectable skill in exposition, and which was manifested at our Scripture readings. I shall never forget the striking manner in which he explained and amplified the seventh chapter of Genesis, which records the general flood upon the earth. He fully felt the awful scene, and made his hearers feel, as several of you well remember.

But we are not called upon to scan his talents as a preacher so much as revive your attention to his doctrine. He preached to you the word of God, and nothing but the word of God. According to my view of things, this he did honestly and faithfully: but your acknowledgment of this is but of small value, unless you rightly believe what he taught, and correctly imitate his example; and here I observe, that they who best knew him, will bear the fullest testimony that this example was as *unexceptionable* as any that is purely human can well be. There have been but few who obtained so generally, as he did, the approbation of his fellow-Christians; while, therefore, you remember his talents, and acknowledge his doctrine, be not wanting in this evidence of your best regard, — your imitation of him in all things.

To the honour of divine grace, he was called under the ministry of that great and good man, the late Rev. Mr. Romaine, under whose ministry, and that of other evangelical ministers of the establishment, he continued for the space of four years. The date of this call was about the year 1776. He attended afterwards at the Tabernacle; of which he was a member 36 years. Mr. Hill, Mr. Berridge, Dr. Peckwell, and others, drew the multitude to the Tabernacle in those days, — or rather the Holy Spirit witnessed to their preaching in those days, to the great comfort of our dear friend and that multitude. He was not very soon called to be a preacher, or he did not soon obey that call; for until the year 1797, he continued a private member of the Tabernacle; yet this lapse of 21 years could not be considered lost; for he was ripening in knowledge and experience for his future work, that when he entered upon it, he was not a *novice*. In this time he acquired also a solid reputation as a sincere and valuable Christian, which very much facilitated the acceptance of his labours in the ministry. Acceptance, it is true, will, in many cases, be established on the very germ of talent, and the very tender buds of opening character; but, surely, our best satisfaction rests in the maturity of both. Whether at last he cheerfully or

reluctantly entered the Lord's vineyard, I cannot tell; but, about the year 1797, he joined a Society, now called *The London Itinerancy*; the object of which Society was to establish Sunday Schools within ten miles distance; and to preach in those schools as opportunity and circumstances permitted*; and in which this Society has been eminently useful, as well as in being (I will not say a college) a nursery for gospel ministers. In this sphere Mr. Field began to speak for Christ; and, we think, for the first time, at Enfield Highway. It was soon evident that he was a chosen vessel to bear the precious treasure of the gospel; and he became one of their most acceptable and useful preachers. He was, therefore, in 1804, selected for ordination; an active part in which was taken by the Rev. Matthew Wilks, who, in his own excellent style of observation, commended him to the people as 'such an one as Paul the aged;' and certainly Mr. Field lived fully to justify the choice that was made of him. From this time many respectable congregations were happy in his occasional services; but these flattering receptions by no means drew away his heart from the itinerant service; for he continued in it so long as his strength was equal to the labours which that service required; nor was he less useful to the Committees of that Society, which he regularly attended, and in which he constantly performed a most active and zealous part.

We now draw towards the closing scene of his life, which presents him to us as the regular pastor of a congregation. He was chosen (by permission of the Society) to take the charge of their station at Mortlake, in Surry. This seemed like the necessary retreat of a veteran. The appointment appeared entirely providential. Circumstances were very flattering, and gave a hope that there might be yet reserved for him at Mortlake many years of usefulness. He therefore quitted London, and all worldly concerns, and, with his most valuable wife, settled at Mortlake in November 1813.

This autumn day, however, was a short one, and that a *cloudy day*; not from the non-acceptance of his ministry, for God bare testimony to his word, and the interest prospered in his hands†; but diseases soon began to invade his constitution, before shaken by hard service; and in the short space of two years and two months this church lost its pastor, and we our common friend, at the age of 60 years. His diseases were of the most trying nature; but he bore them with exemplary patience and resignation. During the ravages of these diseases he was not filled with joy unspeakable, and full of glory, yet he had no desponding moments; he possessed a settled hope, and in this hope he quietly waited for the kingdom of God; but lest his survivors should construe this want of joy unfavourably, God was pleased, at length, to give him reason to express himself in such language of faith, as put the all-important question beyond a doubt: 'Fear nothing,' said he, 'on my account; all is right.' At another time he said, 'God has been with me in six troubles, and in seven he will not forsake me.' Again he said, 'I am going where I shall be

* This Society has now above 12 regular chapels and schools attached to it, supported by voluntary contributions.

† He was also the founder of a new religious interest at Richmond, which now is under the ministry of the Rev. Mr. Thomas; and at Mortlake he established an auxiliary Missionary Society, June 1814, which has made its regular payments to the Missionary Society, and which, I trust, will be continued with the same honourable feelings with which it was commenced.

a king and a priest to God;' alluding to scripture language respecting the honours and privileges of believers, in Rev. i. 6.

His pain being excessive, from an almost expiring respiration, continued without intermission, night and day, he said, 'Pray that the Lord would cut short his work;—pray with me for that.' That prayer was answered, and he soon resigned himself into the hands of his Redeemer. He has now entered into peace,—he rests from his labours,—he has clean escaped the perils of the way—and we thank the Lord for all his mercy and goodness to him, and for all the services which he graciously enabled him to render to a guilty world, to his family and friends, and to the church, which Christ has purchased with his own blood.

If any might be permitted to deplore his departure, I should put in my claim; for we had taken sweet counsel together, and were never divided by sentiment, or any other cause whatever, except latterly by the ten miles' distance to which he removed, which was a grief to me. There seemed to me something gloomy hanging over his departure from London, notwithstanding that appearances to others were more bright. I said to him, 'I do not like the name of that place, Mortlake.' "Ah!" said he, "it signifies Death Lake." Whatever were our contemplations afterwards, neither of us seemed disposed to utter another word in continuation of the subject.

'Let us pray the Lord of the harvest, that he would send forth labourers into his harvest, that every breach may be made up and every want supplied, throughout the extensive region of the earth, until it shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.'

SLAYING OF THE WITNESSES.

Mr. Editor,

You know it is an opinion which has much prevailed, and in a measure prevails still among Protestants, that, before the latter-day-glory of the church, there must come a time of extreme suffering, wherein Antichrist shall obtain a great victory over her, and she be brought lower than ever *. This opinion, Sir, as far as it prevails, must damp the zeal of Christians in their pious exertions, for the advancement of the kingdom of the Messiah. The opinion seems to be founded entirely on what is said in Rev. xi. respecting *the slaying of the witnesses*; but is there not reason to hope, that the calamity intended by the slaying of the witnesses is already past? I think it must be

* Some Divines are of opinion, that the death and resurrection of the witnesses are events yet to come; and the Rev. Dr. Romeyne, of New York, who has lately published two volumes of excellent sermons, in a note appended to his discourses on the Millennium, assigns his reasons for believing that the witnesses are not yet slain; for,

1. No calamity has yet befallen the true church by the hands of The Man of Sin, the Son of Perdition, which answers, in a satisfactory manner, to the symbolical representation of slaying the two witnesses.

2. The witnesses still prophecy in sackcloth; that is, the true church is still in a suffering depressed state.

3. The witnesses, it is expressly said, will be slain, not when they shall have finished their testimony, but when they shall draw near the close of it. As they commenced their testimony with the grand apostacy, so they run parallel to it in time (1260 days); and will be brought to a violent end, three prophetic days and a half before its termination.

4. I add the opinion of the great Archbishop Usher, and other eminent and godly men of an early day, who, on many occasions, displayed a spirit not unlike that of prophecy.

confessed, that the time wherein the witnesses lie dead in the streets of the great city, must signify the time in which the true church is *lowest* of all, — most prevailed against by her Antichristian enemies, and nearest to utter destruction. *Before this*, she prophesied in sackcloth; but *now* she is dead; — before this, she was very low indeed; yet she possessed life, and she had power to bring plagues on her enemies, so as to vex and torment them; but now she seems to be dead, completely overcome, and vanquished; therefore, her enemies rejoice and make merry, send gifts of congratulation to each other, as having a general and public triumph.

Can any one, who is acquainted with the present state of mankind, suppose it probable, or indeed scarcely possible, that, before the commencement of the latter-day-glory (which all agree cannot be at a very great distance) the true church of God should be brought so low as it was just before the Reformation? Have we not reason to hope, and indeed to be very confident, that the glorious light, which is now bursting forth on the world by the wonderful circulation of the word of God, the preaching of the everlasting gospel, &c. shall never be extinguished, but increase more and more, 'till the earth be full of the knowledge of the Lord as the waters cover the sea.' 'What was fulfilled at the Reformation,' says the great President Edwards, 'well answers the representation made concerning the witnesses. A little before the Reformation, the state of the church of God and true religion was lowest of all, and nearest to utter extinction. Antichrist had, after great and long struggles, prevailed against the Waldenses, Albigenses, and Bohemians. The war with the Albigenses seems especially to be intended by the war of the beast with the witnesses, spoken of in Rev. xi. 7. These witnesses to the truth, were the most numerous and considerable; and were those that most tormented the church of Rome; and the war that was maintained against them, was by far the greatest that ever Antichrist had against any of the professors of the truth before the Reformation; and was properly *the war of th beast.* It was the Pope that proclaimed the war, — that raised the soldiers by his emissaries, priests, &c. It was the Pope who paid the soldiers with pardons, indulgences, and such like trumpery. When Antichrist had gradually prevailed against these witnesses, the church of God, in the time of Luther and other reformers, revives on a sudden, in a wonderful manner, when such an event was least expected, to the surprize and amazement of their Antichristian enemies; and appears in such strength, that the Reformed are able to stand on their feet, and to withstand all the power and rage of the church of Rome.

'Presently after this revival, the people of God are set on high, having the civil magistrate, in many countries, on their side, and henceforward have the power of many potent princes engaged for their protection; and this, in the sight of their enemies, and greatly to their grief and vexation, who, tho' from time to time they exert their utmost, never are able to prevail against them any more, as they had done in former wars *.'

If more light were cast on the subject (which the present times loudly call for) by some of your learned Correspondents, many of your readers would be much gratified, and especially J. R.

Llanbrynmair.

* See President Edwards's Works, by the Rev. Messrs. Williams and Parsons, vol. ii. p. 505.

UNIVERSAL EDUCATION OF THE POOR RECOMMENDED.

Sir, *To the Editor.*

When you can spare a corner in your valuable Magazine, I trust it may be usefully devoted to the cause of education; and in that presumption venture to address to you a few lines. The exertions of the present day are such as do honour to the age in which we live, and to our country in particular. The Christian beholds, in every measure tending to the instruction of mankind, a means whereby the kingdom of Christ may be advanced, and the salvation of souls promoted; yet the exertions made, while they appear to us of great magnitude, are only as a drop in the ocean, when compared with the moral condition of the world.

Had the invention of the art of printing been duly appreciated, probably the first object of general aim would have been to secure its advantages, by instructing all to read the Scriptures. It would have been perceived what a vast opening was thereby afforded to meliorate the condition of mankind, and lay a foundation for the reception of the other means of religious improvement. To enumerate the objections or obstacles which have stood in the way, would be tedious, and extend to a greater length than might be convenient for your insertion.

If in this country, which has enjoyed the art of printing and the freedom of the press in their fullest extent, after a lapse of 300 years, one half of the population cannot read at all; and of the remainder, a great proportion may be said to spell, rather than read, what a melancholy picture is presented by the world at large!

With the exception of Scotland, Holland, and some parts of Germany, where instruction is better provided for than in England, the inhabitants of this globe are in a state of comparative ignorance, varying in degree from some approach to our advantages to the lowest state of savage barbarism.

Do we enquire into the causes of criminal delinquency, which have involved so many in ruin, that probably 5000 boys are brought up to depend on dishonest means, and a much greater number more advanced in life, we shall find ignorance the most prominent source! Mendicity is in a great degree traced to the same cause. Of 6000 cases of non-parochial beggars, which were investigated, 5300 were Irish, a few Scots, and the remainder foreigners. The moral advantages of Scotland are so often referred to, and so generally admitted, that it seems difficult to account for the neglect of such exertions as would place this country on an equal footing. Are we not guilty, concerning our brethren, to leave them in darkness while the light shines around them?

It is true, much has been done by means of the existing schools. There are charity-schools for daily instruction in great numbers; yet so limited by their funds, and so great a proportion laid out in clothing, that they do not provide for more than one-tenth of the population. In many places not so much. The Sunday-Schools do not provide for fully half the children; and great indeed would be their success in forming the youthful mind, were their religious instruction facilitated by daily education. The benefits to the rising generation, by thus initiating them in habits of economy, virtue, and piety, with the aid of saving banks, might reasonably be expected to produce the greatest improvement in the condition of the industrious and poor classes of society.

It appears to me, that the most effectual and expeditious way of

evangelizing the world, is by instruction. It prepares the mind for the reception of truth, and is a most powerful auxiliary to every other institution, whose object is the advancement of religion and morality.

The facility which is afforded by the new system of education, both as it regards time and expence, is so great, that it is evidently in the power of the benevolent, by a moderate and general exertion, to provide the means of education for all. A child may be taught to read, write, and cypher for one penny per week, which every labouring man, while in employ, could pay without missing; and those parents who are too poor to pay such a small sum, cannot fail, when the matter is understood, to find benevolent friends to subscribe for them. At the same time, it is of the greatest importance that the parents should be made sensible of their duty and interest being connected, with every exertion they can make to avoid a state of dependance on charity.

The poor, when visited with kindness and feeling, have exceeded the expectations formed by the Committees of Bible Associations; they have done much; and it ought to be acknowledged with commendation, that they at this present time pay more than the affluent or the rich; and there is not the smallest doubt, if due pains be taken to enable them to understand the matter clearly, that they will make a still stronger exertion for their childrens' instruction.

Southwark, when the British system commenced its operations, has led the way, by the formation of an Auxiliary Society, whose object is, by the establishment of Association Schools, to carry into effect a general and extensive plan, which comprises the whole of the metropolis; and, if duly supported, will, at a very small expence, provide for the education of 100,000 children. In the neighbourhood of Spitalfields another Auxiliary Society is about to be formed; and in that house, where immense numbers, who were in want of common food, have been nourished with good and wholesome soup, the plan is forming to provide them with that instruction which may lead them to the due estimation of the bread of life.

These schools will receive the children of every religious denomination, without distinction; yet duly appreciating the value of religious instruction, and the importance of worshipping the Almighty Creator and Benefactor of all, the children will be expected to attend such place of religious worship as their parents or guardians may choose; thus guarding against the two extremes of undue influence in matters of conscience, and indifference or neglect of religious duties. It is also intended to confirm and strengthen the aid of religious instruction, as carried on in Sunday-Schools.

When the parents perceive (as they certainly will in a short time) how great are the advantages of such a cheap and efficient plan, there can be no doubt of their support, according to their circumstances; and a very moderate exertion on the part of the benevolent, will secure the accomplishment of this great object. Thus, in a very few years, this country will reap the fruits of the greatest blessing man has it in his power to communicate to his neighbour.

By occasionally devoting a page or two to this cause, you will circulate intelligence of its progress, and others may be excited to similar endeavours, in the various parts of the united kingdom, within the extensive range of your Miscellany; while you, with the other Conductors of the Magazine, will feel the high gratification of promoting both the

temporal and eternal welfare of thousands.

I am, Rev. Sir,
With sincere respect,
your most obedient servant,
M.

*** Viewing the condition of the Heathen world, can a Missionary better employ a few weeks before he quits his native country, than by learning the British system of instruction? †

† *The Missionary Society has, for some time past, paid much attention to this important object.* — ED.

ON THE UTILITY OF *BIBLE ASSOCIATIONS.*

Sir, *To the Editor.*

CONTEMPLATING the subject of Bible Associations, I permitted my thoughts to realize the pictures of two families: — One, in its ignorance, through want of instruction, and under the influence of that depravity which pervades the fallen race of Adam; — the other, blessed with the advantages of information derived from acquaintance with the Scriptures.

Methought I saw the first, consisting of a labouring man, his wife, and four or five children. The wages of the husband barely enough to supply the family wants, even with the steadiest industry and the utmost economy; but *these* were wanting. The husband murmured at having such constant calls on his wages, — thought himself a slave; and at length, determining that he had a right to live for himself, and knowing no higher enjoyment than to get away from his home, to associate with others like himself, he passed his evenings at the public-house; spent there what should have gone to his family; became, by reason of conscience, discontented with himself, and vented his displeasure in tyranny over those who depended upon him. He returned home late, and the worse for liquor; and found every thing but comfort in his dwelling. The Sabbaths were always profaned. Knowing nothing himself, he could not impart instruction; and himself hated it. — The wife, ignorant and violent in her passions, — vexed with the children, crying through want, which she could not supply, was prepared with loud reproaches, which she vented with acrimony whenever she could get her husband within the reach of her tongue. The children, under such examples, gave scope to the depravity to which their natures were subject. Ragged, sick, and hungry, — rage, strife, misery, and dirt, were fast destroying their life, and laying up stores for deep repentance, even if the course did not end in death eternal.

The second family appeared alike as to numbers and earnings, and had *once* been alike in misery of every kind; but, in God's good providence, the active members of a Bible Association had called upon the wife, and had conversed with her. In answer to the fervent prayers, that God would be pleased to bless the object of their undertaking, he had been pleased to incline her heart to listen, while they assured her that they sought the good of her family, its peace, and eternal welfare. She consented to give the penny a week, not from what had been the *supply* of the children, but from that which had hitherto gone in what had injured herself and them. From the very moment when she gave her first penny towards obtaining the word of God, she felt a new impulse of affection to her family. Hope arose, which stimulated to action; and *as a subscriber to a possession of God's revelation,* she found that she could not do as she had done. Although her conduct no longer evinced the

violence which her husband once dreaded; and cleanliness began to appear in lieu of filth, and the dwelling looked gradually something more like a home, — yet for a time she did not venture to inform her husband of her new engagement. A copy of the Testament of our Lord Jesus Christ at length became her property. The husband wondered when he saw it; and could not deny but that already an excellent alteration had appeared. Happily the kindness and prudence of the wife prevailed with the husband to permit the miracles of the Redeemer of men to be read to him when he should return in the evening; and that he would take his supper at home. He soon felt a pleasure which he had never known before; and words of kindness took the place of bitter invectives. Their mutual regard found new exercise as they respected the children; and they prayed, — prayed from the heart to God, before themselves suspected that they knew how to offer prayer. They learned that the Sabbath was the Lord's Day; and with hesitation and fear, but with hope of somehow gaining good, they went to public worship, and took the eldest children with them. 'The Lord is faithful to reward those who diligently seek Him.' 'Godliness is profitable to all things,' &c. The father felt the duties now made known to him by divine revelation, and he became a parent indeed! — The wife found a husband; and secured his affection by that subordination which becometh a woman professing godliness. Peace! that great family blessing, presided in this cleansed abode. The children, no longer ragged and half-starved (but fed even on what before was wasted on destructive extravagance) were now sent to the Sunday-school; and when sickness or affliction of any sort alighted upon them, they murmured not, because they believed in a divine Providence allotting to all their portion in unerring wisdom. Once indeed the sight of superior enjoyments in the possession of others, filled them with envy and murmuring discontent; but now, unenvious of the *five* for which others were responsible, their earnest but cheerful diligence was to improve the *one* talent committed to them.

These thoughts, Sir, were excited by reading a notice of a public meeting, for the formation of a Bible Association, in the parish in which I reside. I felt thankful to those who had so far prepared matters as to be ripe for a public meeting. It was, I thought, Christianity in zealous exercise, seeking out, and even making opportunities to do good to all, and longing to bring many into the household of Faith. — The excellent Chalmers has shewn that religious charity will go beyond mere worldly benevolence: it will care principally for the souls of men, but not to the exclusion of charities which concern the bodies. It is one of the privileges of wisdom to devise good for the poor, which they cannot themselves mature; and Christian zeal will not stop short of carrying into effect the plans which counsel asked of God shall cautiously devise. Christians, blessed with wisdom and affluence, are honoured when they condescend to men of low estate. Force of any kind they will abhor; but, with gentleness and persuasion, they will strive to *win* souls to God. They will identify themselves, as it were, with the suffering classes of humanity; they will seek to lift up, not to depress; to illume, not to darken and enslave; to cheer and encourage, and not to cast down the poor. By Bible Associations, properly conducted, the poor are taught rightly to respect themselves: they are honoured by being enabled, according to their means, to be co-operators with the rich, — they are lifted up to a capacity of enlarged thoughts; and the book they possess becomes the more valuable from

the very mode of its becoming their own. With such thoughts as these I attended the Meeting; and I assure you, that my heart bounded with pleasure at seeing a very large company; and the speeches were such as became men well instructed, who had the fear of God before their eyes.

Yours, &c.

ON KNOWING

How much we can afford to give IN CHARITABLE CONTRIBUTIONS.

Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee.
Prov. iii. 28.

MANY well-disposed persons are often heard to say, 'I would give to your case, but really I cannot afford it;' — whereas the truth is, they merely conjecture so; and, being ignorant of their own circumstances and ability, wish to act cautiously, lest they should be generous before they are just.

In some cases, however, this prudential motive may be only a self-deceptive pretext, for excusing a natural closeness of heart, bordering on avarice. Such a disposition seeks, and will always find, a pretext of some kind. A person of this description, therefore, will feel a secret satisfaction in being ignorant of his circumstances, and will feel a temptation to avoid taking an account of his stock in trade, or ascertaining his profits in business; and then he can avoid also the literal lie, which the covetous too often utter. He thinks he can safely say, 'I don't *know* that I can *afford* to give.' But this satisfactory ignorance will not avail, when the Searcher of hearts scrutinizes the motives of giving or withholding. This dexterity of escape from the plea of poverty, or ignorance, or distress, and from the sense of duty within, will not extricate the deceived casuist from the snare of the devil, — covetousness.

Here are two classes of persons then who, in many cases, withhold their bounty, apparently from the same motive, — prudence. In the first it may be real; in the second it is only affected. Now the question which Justice and Mercy ask of each is, 'If you *knew* your circumstances, *i. e.* your real wants for your own rank of life, and your real clear income, weekly, monthly, or yearly, would you have any thing to spare, beyond what you have already given? Have you given the whole, which the great Giver of all hath put into your hands to give? Have you fed, clothed, and comforted all the poor and needy, — provided means of instruction for all the wicked and and ignorant, which you might have done, had you known your affairs better?'

Some, if not all, will feel rather uneasy under this examination; but this uneasiness manifests its propriety. Besides, are we certain that a lower standard will be established at the great judgment of the world? If not, then it were *prudent* to be prepared for it.

Caution and foresight, therefore, are not to be abandoned; but they must take in both worlds; and then, possibly, it may be found to be a *duty* devolving on all who have the capacity of ascertaining their ability, to be able to say, without any evasion, when the fact is so, 'I *know* that I *cannot afford* to give *any thing* in this case.'

To this end, however, it is absolutely needful that some method should be adopted for regulating our charity. Some, who have 'put on bowels and mercies,' are liable to be carried away by their feelings, and may perhaps be imprudent in their generosity. A plan, therefore, would not be useless to them, tho' it ought not to be such a one as shall damp the ardour of their Christian zeal, or contract the expanded

liberality and compassion of their heart; but the classes of persons now more particularly referred to, will find such a plan useful for fixing their benevolence, and securing it against the increachments of selfishness. It is necessary they should do that which will place them beyond the reach of temptation. They must be decided, for the sake of their good principles, that they may not be at the mercy of their bad ones.

As to the plan itself, it may be very simple; and will require only a knowledge of the common rules of arithmetic, decision, punctuality, and perseverance. An apostle has given us the clue to it; nay, it appears in the form of a *precept*, as well as a plan.

A collection was needed for the poor saints at Jerusalem; and he thus writes to the Corinthians, in Eph. xvi. 1, 2: — 'Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye: — Upon the first day of the week, let every one of you lay by him in store, *as God hath prospered him*, that there be no gatherings when I come.'

Now, as occasions of charity are ever occurring, there seems no reason for departing from the apostolic plan and precept in like cases. The apostle had no time for their *pros* and *cons*, — whether they should give or not, or what they should give, when he came for their bounty: their mind must be made up; and that too upon some evidence of the state of their affairs, — that if they had any thing, he might receive it; and, if not, that they might be able to give a conscientious answer, satisfactory both to him and them.

Let all concerned then have a separate purse, into which nothing is to be put but money devoted to charitable purposes. This is to be sacred for God: — it is no longer their own. 'Every devoted thing is holy unto the Lord.' It belongs, therefore, to the poor, the ignorant, and the wretched. In this purse let a certain proportion of gain, according 'as God hath prospered every one,' be deposited, either weekly, monthly, quarterly, half-yearly, or yearly, — though the oftener the better, according to the Scripture rule. Weekly appropriations are preferable to monthly, and monthly to quarterly.

But one will say, 'It is impossible for me to ascertain my income at any time.' There may be such a case. Let that person then give the same rough guess as that whereby he regulates his household expences. Every one, except him who is willingly ignorant, has some idea of his affairs, and believes them to be either prosperous or the contrary. The most, however, can tell their income; and hence there can be no obstacle, except the want of a resolution.

Another objects, — 'I do not like to be tied down to these rules. I dislike measuring out my liberality with such exactness: I shall degenerate into such formality in my charity, that I shall feel no more in giving a charitable contribution than when I pay a debt of trade. Let me enjoy the satisfaction of giving whenever my feelings prompt me, and according to the exigence of the case.'

Surely, all the generous feelings of the heart are worth preserving; but the question is, Whether these feelings are more likely to be damped, by having the purse in question with something always in, and thereby an assurance that what is given can be afforded; or by having the officious enquiry perpetually thrust in, 'Can I *afford* to gratify my feelings? I must be just and prudent, as well as liberal.' Will any one be less satisfied and happy when he meets with a case of charity, and wishes to assist it, because he has taken care before-

hand to provide the means of assistance, and is left without any anxiety to divide his heart?

In truth, there is no solid objection to this plan, 'if there be first a willing mind.' It is practicable, and is actually, in many instances, done. The principal difficulty with some will be, *the proportion of gain* which should thus be devoted to holy purposes. Let it be remembered, 'the liberal man deviseth liberal things; and by liberal things shall he stand.' Whatever we give we must add, 'Of thine own have we given thee!' 'What hast thou which thou hast not received!' On this subject we are reminded by an apostle of 'the grace of our Lord Jesus Christ, &c. who, though he was rich, yet, for our sakes, became poor, that we, through his poverty, might be rich.' We are 'not our own, but bought with a price;' and, therefore, bound to 'glorify God, in our body and our spirit, which are God's.' 'He gives us all things richly to enjoy;' nay, he hath not withheld that unspeakable gift, his only-begotten Son! What dearer treasure could he bestow on us! Must not every Christian say, 'All I have is thine?' 'Freely we have received, freely let us give;' 'not grudgingly or of necessity; for the Lord loveth a cheerful giver:'—'with such sacrifices he is well pleased.' In these dark and uncertain times, let us 'lay up treasure in heaven.' Let us 'bring all God's tithes into the storehouse, that there may be meat in his house, saith the Lord of hosts.' — To whom does he say this, but to those whose hearts are contracted by selfishness and unbelief? 'Prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' Mal. iii. 10. Will a man rob God? Yet many of us have 'robbed him in his tithes and offerings.' *A tenth of what we have is the Lord's.* How many of us have kept back his tithe! What arrears! Abraham, our father in the faith, gave Melchizedek *a tenth of all*, in the way of homage; and, it is the opinion of the learned Cotton Mather, that the Father of the faithful hath herein set his children in the faith an example, that they should follow in his steps. We owe our own souls to our Melchizedek. Strange, that a tenth of such corruptible things as silver and gold should be denied 'the Lord that bought us!' — at such a price too! His own precious, precious, blood! Ah! that adamantine heart which can repel such an argument! *A tenth is the Lord's!* Let us now give *willingly*, to promote the universal kingdom of Peace and Love, what, but lately, we were *obliged* to pay, to support the cruel trade of war and bloodshed. Were this recommendation generally adopted, by the blessing of God, the world would soon rise, Phœnix-like, from its ashes; and it would be said of succeeding generations of Christians, 'Other men laboured, and ye have entered into their labours.' — Happy is the noble heart that is never weary in well-doing!—May we put the truth of that saying of our Lord's to the test, 'It is more blessed to give than to receive!' To *receive* is human; but to *give* is divine! TURNEBUS.

JOSHUA X. 24. ILLUSTRATED.

IN the late expedition to Algiers, 'After the close of the negociations had been protracted, by the Dey refusing to give up two Spaniards, he at length consented, observing to his Divan, "His foot is upon my neck, — and what can I do?" Compare with this Joshua x. 24, 'And it came to pass, when they brought out those kings unto Joshua, that Johua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.' T. M.

Obituary.

MRS. STYLES

Was, by education and principle, a Dissenter; and, in early life, she was connected with that class of Dissenters who love to denominate themselves Unitarians; but who are not so properly distinguished by what they *believe* of divine revelation, as by what they *reject*, and who pride themselves in denying the divinity and atonement of the great God, even our Saviour Jesus Christ. At the age of 17, however, she was happily placed in a seminary, in which, with the usual branches of instruction, the genuine doctrines of Christianity were taught, and its moral beauty exhibited in the character of the lady by whom it was conducted. That lady soon perceived in her amiable pupil all that could attract and reward affection; and a friendship commenced between them, warm and disinterested, pure and permanent, which knew no change, but an increase of its power; and which was never interrupted for a moment, till Death exercised his prerogative, and for a season dissolved their union. Converse with this excellent friend, and an intimate k owledge of her principles, sentiments, and spirit, powerfully operated on the mind of Mrs. Styles in favour of evangelical religion. She felt that th s system was distinguished by its spirituality and power; that it could not be identified with the spirit of the world; and that while it honoured the Saviour, it prompted those who truly embraced it to deny all ungodliness and worldly lusts. She always acknowl dged with gratitude the peculiar advantages which she derived from an habitual attendance on the ministry of the late Rev. James Bowden, of Tooting. In due time she was proposed, and became a member of the church under his pastoral care; and to his instructions she listened with holy satisfaction till his removal. By her mental endowments, which were of a very superior order, Mrs. Styles was eminently qualified, when her own education was completed, to become the assistant of her friend; and they accordingly united in conducting a seminary for several years; in which many amiable and interesting individuals were trained for stations in life which they now occupy, with honour to themselves and advantage to their respective connections. Soon after the marriage of Mrs. S. this amiable friend, who had been the guide of her youth, and who, during numerous, long, and distressing illnesses, had watched over her with the tenderest care, was constrained, from rapidly declining health, to relinquish her charge; and being cordially invited to spend the remainder of her days with the companion she most loved, she removed her residence to Brighton; and in a few months terminated her bright and exemplary course of exertion and suffering. Mrs. Styles's constitution, which was always delicate, received from this painful event a violent shock. Almost immediately after this, and before her spirits could recover their tone, followed the alarming indisposition of her first, and then only child, whose death appeared to be inevitable. This was more than she could sustain; and a serious and alarming illness was the consequence. The birth of another infant, and the lingering disease which at last carried it to the tomb, exhausted and overwhelmed her. These appear to have been the immediate links in the mysterious chain of Providence which conducted to her own dissolution. — From that time her health visibly declined; but being in a state of pregnancy, it was hoped that the greater part of her indisposition arose from that circumstance, and that after her delivery she would recover. This hope was not to be realized. She removed to the neighbourhood of London for a month, in order to try the effect of milder air. From this change, however, she derived little or no advantage; but returned home with dejected spirits and an enfeebled frame. She no sooner entered her own dwelling than the message of the prophet to Hezekiah seemed to be continually sounding in her ears, — 'Set thy house in order, for thou shalt die and

not live.' This she did not at the time communicate to any one; but seriously obeyed the solemn injunction, as if it had been directed to her. She *did* set her house in order. She arranged every thing with her own hand, and placed inventories of their contents in every drawer and chest in the house. This task she had scarcely accomplished before she was attacked by a violent inflammation in her chest and lungs. Copious and repeated venesection was resorted to. The inflammation subsided; but left great languor and weakness.

In a few weeks, in this state of extreme lassitude, her accouchement took place, and a rapid consumption was the effect of this combination of causes. When unequivocal evidence of the fatal issue of her illness pressed itself upon her, she was undismayed and tranquil. Then she mentioned, for the first time, the presentiment of her mind, and the preparation she had made.

Mrs. S. was never forward to express her own feelings with regard to religion. Her devotedness to God was visible in its effects. Diffidence and holy fear would not suffer her to speak of herself. Her care for others was incessant, — her kindness unbounded; but the period having arrived when, for the satisfaction of her friends and the glory of God, she thought it to be her duty to keep silence no longer, she availed herself of the first opportunity; and one evening, affectionately conversing with her husband, she directed his attention to the event of her dying. She observed that she was strangely and painfully affected with attachment to life; — she was surrounded with cares; yet she still longed to live in the midst of them; she thought this arose from a natural fear of *dying*, *not of death*, which distressed her beyond description. The preceding night she thought she felt something like death; and the perturbation of her spirit was very great; not that she feared for the future, — her inheritance, she believed, was secure. She did not trust in herself, — her trust was only in *one*. She begged that her husband would pray for her, that the fear of dying might be removed. This was her only anxiety. Being asked what was her view of her own state, she lamented that she was so lukewarm and indifferent. This might arise from her bodily weakness; but she thought that it also sprung from a want of faith: — she could once pray and enjoy it; — now she could not fix her thoughts. She said she derived her greatest comfort from those hymns of Dr. Watts, which she had committed to memory many years ago; — the sentiments were now most refreshing and delightful. She intreated her husband to impress upon Sarah (his eldest daughter, about 12 years of age) the importance of learning as many as she could, that she might have them ready. On being asked what she thought as to the termination of her present illness, she promptly replied, she did not think she could recover. Her husband then said, he prayed, if it were the divine will, that she might be restored. She said, he had better pray that the Lord's will might be done. He then asked her if she wished him to pray with her; — she replied, 'Yes; but not now; to-morrow morning, when your mind is more composed. Intreat Mr. Penfold to pray for me, that I may be delivered from the fear of dying.' She said, she hoped she should so far recover as to be able to satisfy her husband and all her friends as to her state of acceptance with God. He replied, that he wanted no satisfaction; at least to remove any doubt, — that he had long known her character, and felt the consistency of her whole deportment in every relation in life. He added, "I pray that the Lord may support me!" She rejoined, 'I doubt not, but that we shall both have strength according to our day.' Her husband mentioned, in the course of conversation, that he had preached in the evening on Peter's sinking in the waves, and praying, "Lord, save me." She remarked, it was a suitable prayer for all; for none could save themselves, — they must be saved by the Lord.

With a female relative and dear friend she conversed, on the same evening, to the same effect. Looking towards the window, she said, she wished she could see a fine prospect, as she thought it would put

her in mind of heaven *; and then repeated these lines of Dr. Watts:—

'There, on a green and flow'ry mount,
'Our weary souls shall sit,' &c.

She then added, 'I shall join a large company there,—we shall all know one another,—we shall talk over the troubles we have met with by the way, and understand how they have worked together for our good.'

She presented her brother with an elegant copy of the New Testament, which she highly prized, as the gift of her husband; and after addressing him in language the most solemn and affectionate, on the intrinsic value of the book, and the consolation which she derived from it, she exacted from him a promise, that he would always carry it about with him, and habitually read it. When she was told, on one occasion, that her friends desired to know if she had any wish ungratified,—she replied, 'No; I am quite happy! I cannot be happier than I am!' At a period subsequent to this, she said, 'The promises frequently come over my mind, just sufficient to support me;' and added, 'That is enough.' During a considerable portion of her illness, which confined her to her bed for nearly 18 weeks, her sufferings were very great; but they were borne with exemplary patience,—not a murmur, not a repining word, escaped her!

Frequently, when her husband arose from prayer, she discovered the happiness which she enjoyed in the holy exercise by an ineffable smile,—a smile of heaven. Her life was instructive; but the scene of her death was most impressive, and unfolded excellencies which pain and disease could alone elicit:—

'Yet, as the mortal frame decay'd,
Her beauties brighten'd thro' the shade;
Charms which her lowly heart conceal'd,
In Nature's weakness were reveal'd;
And still the unrobing spirit cast
Diviner glories to the last;
Dissolv'd its bonds, and clear'd its flight,
Emerging into perfect light.'

* Rousseau, in his last hours, expressed a similar wish; but it was not to anticipate the glories of another and a better world,—but to take his last lingering farewell of this.

MISS JOHANNA COWLAND

Was an eminent example of the power of divine grace, triumphing over the prejudices of corrupt nature, and a decided aversion to the ordinances and people of God,—being dazzled by the gaieties of the world, and desirous of finding satisfaction in the creature rather than the Creator.

In the providence of God, the family having removed to Islington, this young person sat under the ministry of the Rev. Mr. Lewis, when she heard a funeral-sermon on those words:—'Return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee.' Then it was that the heart of stone was softened: her enmity subdued; and she became convinced that she had been wandering from the true ark in pursuit of that rest which is to be found alone in Christ.

For several weeks she was much distressed, and felt that godly sorrow which worketh repentance unto salvation; but it pleased him who wounded, also to heal, and to turn her sorrow into joy. Her beloved parent and pious sisters beheld the change with admiration. They were astonished to perceive the transition from a decided aversion to the ordinances and people of God, to a cordial attachment to the former, and a desire to be introduced to the latter. 'What shall I render to the Lord for all his benefits?' was the language of her heart; and a desire to make some suitable return was immediately evident. She soon began to render herself useful in promoting the education of poor children, and in procuring contributions to aid the cause of Missions. Nor could she long delay to unite herself with the people of God in their stated recollections of the Saviour's death.

At the commencement of that affliction which terminated in her death, she was desirous of knowing what opinion the physicians entertained of her disorder; and learning that it was feared a consumption would ensue, she calmly replied, unruffled by the intimation, that she had long expected that would prove to be the case.

'On Sunday, December 16, while at chapel' (so she writes)' I was strongly impressed that it would be the last

time I should ever hear my honoured pastor preach; but I am not afraid of death, because I know whom I have believed,' &c. That promise (Isa. xli. 10.) 'Fear not, for I am with thee,' &c. which was recommended to her by her minister, proved a constant support to her soul.

At one time she said, 'I have felt more of the power of religion since my affliction than before. O what should I do were I now a stranger to it? I never before felt so much of the value of the promises.'

She lived much in heaven during her sickness. Her affections were fixed on things above; and she took no pleasure in hearing of worldly affairs. To the good news from Africa and other parts, of the success of the gospel and the enlargement of the Redeemer's kingdom, she would listen with eagerness and delight; but when any thing which had not a spiritual tendency was introduced, she would beg that it might be waved; her only objects appearing to be a growing conformity to Christ, and an increasing meetness for her heavenly home.

On one occasion, observing her mother much distressed, she said, 'Weep not for me, my dearest mother; you have abundant reason to rejoice. My sufferings will soon end in eternal praises, and I shall enter on the happy state which eye hath not seen. O what bliss to know the fulness of redeeming love! Bless God that we ever came to Islington!'

Through the whole of her affliction, her confidence in God remained unshaken. There were, indeed, some few seasons in which clouds overcast her mind; but they were like clouds in a summer's day, soon dispersed by the bright shining of the Sun of Righteousness.

As she approached the closing scene, she continued to express her willingness and desire to depart, and to be with Christ, saying, 'Because he lives, I shall live also! Boundless love!—boundless love!'

'I saw her,' says Mr. L. 'a few hours before her death, and, among other things, remarked, that every real follower of Jesus Christ might cherish the same confidence in the view of death as the apostle Paul, who said, 'I am ready to be offered, and the time of my departure is at hand,' &c. and when I added "Is this the prospect which revives your heart in your present circumstances?"—she replied, with a sweet smile, 'O yes, it is!—that is indeed my support!'—The last words she uttered were, 'Blessed Jesus, blessed Jesus! my dear Redeemer, this over, and I shall soon be with thee!'—Thus she fell asleep in Him, whose precious name was last upon her lips, and was conveyed, we doubt not, by angelic bands to the mansions of eternal bliss.

In summing up her character, it may be said, She was diffident, modest, humble, and zealous; and in affliction meek and resigned:—a more illustrious instance of Christian patience and thankfulness under affliction is seldom seen. All this we ascribe to grace; to this she owed it, and to this alone she was always disposed to give the praise.—She departed June 18, 1816, in her 22d year.

RECENT DEATHS.

Aug. 22d, died the Rev. *J. Tissier*, of Chatteris, aged 55 years. A truly pious man, and a faithful preacher of the gospel, who laboured upwards of 30 years in the Countess of Huntingdon's connection.

Oct. 5, died, aged 42, the Rev. *J. Carter*, minister of the Baptist church at St. Alban's during the last five years.

Oct. 10, died, in his 21st year, Mr. *J. H. Fawcett*, the grandson of Dr. Fawcett, of Ewood Hall. During the whole of his affliction he exhibited a patient resignation to the divine will, and a confident dependance on the divine mercy.

Oct. 26, died at Swansea, Mrs. *Jane Davies*, wife of the Rev. Mr. Davies. Her mind was unruffled amidst the severest bodily pains. She bore all with enviable composure, and at length triumphantly departed in the faith of the Redeemer. The loss sustained by the family, in the removal of this excellent woman, is very great.

FARTHER ANECDOTES of the late Mr. R. REYNOLDS, of Bristol.

THE following letter was written by him about 12 years ago:

"Dear ——, *Bridgw.* 11*th of* 6*th Mo.* 1814.

"The sentiment to which thy brother —— alludes, though I know not that I expressed it to him, was in consequence of a reference to some *post-mortuary* charities, if thou will allow of the expression, when, adverting to the saying of the Apostle, that we were to receive hereafter according to the things done *in the body*, I contended that *these* were not deeds done in the body; and I do not think the assertion need be qualified by the alteration thou suggests, of being best done while we are in the body; for in the case under consideration, we keep what we have as long as we are in the body, and would keep it longer, if we could. All that we do is to prevent our heirs from doing as we have done, by obliging them to do that which we should have done; and the deed is not done, either by them or by us, while *we* are in the body. If we *should admit* there is any merit in the deed, it certainly cannot belong to us who do it not; and that which we do, by enjoining what others shall do, is lessening as much as we can, every thing like merit in them, by depriving them of free agency; especially if they are not the persons to whom the money would have gone if we had died intestate: these, if any, have a right to take credit on account of the act. Perhaps those, if any such there be, who prevent others from having that which the law would give them, would do well to consider, whether the account is properly adjusted by their obliging those to whom they do give it, to apply it to charitable purposes which can do them no credit—the testator certainly can claim none as for a deed done in the body, which, as I said before, neither was then done, nor would have been done had he continued in the body. I am pleased to find the reflexion warmed thy heart. I hope it will move thy hands also upon an occasion of which the same post, that brought me thy letter, brought me an account, styled, *a Case of Distress*, relating that ——, of ——, was drowned near ——, leaving a wife and nine children, without any provision for their support—that contributions would be received at the Banks there till the 5th Inst. after which time the inhabitants would be applied to personally. I suppose thou art not a stranger to the case—most likely not to the individuals; and as a neighbour—still more as a Parent of a numerous offspring—I conclude thy assistance will be proportionably liberal, nor the less for its being a deed done in the body. I know not what to send me the case, which I did not receive till the time was expired for public contributions—nevertheless, if thou wilt inform me what thou and others have done, and you have left room for more, though a stranger to the persons and remote from the place, my mite shall not be withdrawn by "Thy affectionate Friend,

"RICHARD REYNOLDS."

It is not, however, to be concluded from this hypothetical strain of reasoning that Mr. R. was a believer in human merit, or acted upon any such mercenary principle.

A lady applied to him on behalf of an orphan, after he had given liberally, she said, "When he is old enough I will teach him to name and thank his benefactor." 'Stop,' says the good man, 'you mistake, we do not thank the clouds for the rain; teach him to look higher, and thank Him who giveth both the clouds and the rain.'

His maxim was, "I am only a STEWARD, must soon render up my account; therefore I will make my own hands my executors." Yet he laid out £10,000. in estates, the rents to be divided *for ever* between seven of the public charities in Bristol to supply the wants of the poor.

In the year of scarcity, 1795, after relieving the wants of his immediate neighbourhood, he transmitted, at different times, £20,000. under cover to the London Committee, with only these words, "To relieve the wants of the poor of the metropolis!"

Applying to a gentleman he thought rich, to stimulate him to give he made use of this argument, "When gold *encircles* the heart, it *contracts* it to that degree that *no good* can issue from it, but when the pure gold of faith and love gets *into* the heart, it *expands* it, so that the last drop of life-blood will flow into any channel of benevolence."

Being importuned by a friend to sit for his portrait, he at length consented. "How would you like to be painted?—Sitting among books. Any book in particular?---The BIBLE. Open at any part?---At the fifth chapter of Romans, the first verse to be legible, 'Therefore being justified by FAITH we have peace with GOD through our LORD JESUS CHRIST." Blessed testimony of *such a man!* who wore no phylacteries, blew no trumpet, nor made long prayers in the corner of the streets to be seen of men. Our Father who saw in secret has, ere now, rewarded him openly. He spent the last ten years of his life in *active* benevolence; *seeking out* cases of distress: occupying nearly the *whole of his time*; besides employing almoners in most of the active benevolent characters of that city.

Review of Religious Publications.

Farewell Sermons *of some of the most eminent of the Non-conformist Ministers, delivered at the Period of their Ejectment by the Act of Uniformity, in the Year* 1662. *To which is prefixed, a Historical and Biographical Preface.* 11*s. boards.*

Amongst the well-informed and liberal, of whatever denomination, no doubt can remain as to the pre-eminent character of the ejected ministers. Their learning and ministerial endowments their fidelity and usefulness, their incomparable integrity and self-denial, their unmerited sufferings and astonishing patience, have long endeared their memories to the christian world. Who does not say, when adverting to these worthies, that "*The righteous shall be in everlasting remembrance?*"

With a view, we trust, of perpetuating their memory and their usefulness, and not of exciting any party feeling, the present editor has ushered this selection into public notice. Very brief notices of the ministers are given in the preface. There are twenty-four sermons in the volume; and when we mention the names of such men as Calamy, Manton, Caryl, Baxter, Bates, and others scarcely inferior, the practical worth of the volume may be fairly appreciated. Some of the sermons are of uncommon merit; and what appears a little remarkable, some of the preachers of inferior notoriety seem to have excelled men of greater fame. The fact probably is this, that the leading men, and especially the London preachers, did not, we think, anticipate a final separation from their people. They thought the storm would subside, and they should be restored to their livings. Hence appears that reserve about themselves, and that want of fidelity and feeling, especially towards the unconverted, at the close of many of the sermons. But others, aware of the consequences that ensued, displayed a fidelity and a pathos that must have touched and melted every heart!

In a volume of such sterling worth, we need not advert to particular excellencies, nor to partial failures. We will only say, that we hope both ministers and Christian societies will promote the perusal of these discourses, and we think the benefit will be long and extensively felt.

If perchance *any* of our readers should want a hint on the uprightness and consistency of nonconformity, we may cite the concluding paragraph of Dr. Bates's sermon:

"I shall only say thus much: it is neither fancy, faction, or humour, that makes me not comply, but merely fear of offending God: and if after the best means used for my illumination, as prayer to God, discourse, study, I am not able to be satisfied concerning the lawfulness of what is required; if it be my unhappiness to be in an error, surely men will have no reason to be angry with me in this world, and I hope God will pardon me in the next."

Sermons, on Interesting Subjects. *By* George Campbell, *Minister of the Gospel, Stockbridge, near Dunbar.* 12*mo.* 5*s.*—8*vo* 9*s.*

We have not often taken up a volume of sermons, which have appeared to us more deserving of commendation than the one before us. They are not, indeed, distinguished by originality of conception, profound reasonings, new and surprising turns of thought, or rich and eloquent expression. Not that the author appears incapable of producing what would be excellent in such kinds of composition; but because, with the taste and judgment becoming a minister of Jesus Christ, he has been intent on higher things. With scriptural fulness, evangelical simplicity, and rational earnestness, he has united, according to the apostolic direction, "great plainness of speech." If some of our young preachers would study such models as this, though they might possibly please less, they would edify more. If a carnal and fastidious taste should disapprove, the truly spiritual mind would find its appropriate food; and poor people, servants, and children would understand what they hear.

The sermons are in number seventeen, and the subjects are disposed so as to form a kind of body of experi-

mental divinity: they are the following; God's Expostulation with Sinners, Salvation freely offered, Reconciliation by Christ, the End of Reconciliation, the Complaint of Christ, Invitation to Communion, the nature of Communion, the Success of Christ in his Work, the Solemn Engagement, Fruitfulness, Progressive Improvement, the Fulness of the Promise, the Security of the Promise, Heavenly Mindedness, Heavenly Conversation, Victory over Death, the Consummation of Bliss.

We have noticed a few Scotticisms and colloquial phrases, which are indeed very small failings, but which we hope the pious author will have the opportunity of altering in a second edition.

Asiel; *or the Young Convert described. By the Rev.* Thomas Young, *of Margate.* 8vo. *7s. 6d.*

EVERY volume, whose object is to instruct the young, and to warn the unwary, possesses peculiar claims to our regard: for, as Mr. Y. justly remarks, serious young people "are the materials of which the Christian temples of the next generation are to be built." The artisan, then, who attempts to prepare and polish such materials, that they may become "lively stones, to be built up a spiritual house," makes a successful appeal to our judgment and affection.

Mr. Y. has adopted the form of dialogue, and delineated characters, drawn with little variation, from real life. The work therefore assumes a biographical form, with occasional digressions. The outline of personal religion, in the conversion and character of Asiel, is faithfully traced from the gospel of the grace of God. His early character and connections—his conversion under the ministry of Boanerges—his subsequent dialogues, chiefly with Barnabus, on all the great topics of the gospel that tend to cheer the heart and form the character, constitute the prominent features of this truly useful work.

We find that this is a revised and enlarged edition, which the kind encouragement of friends has emboldened the worthy author to publish; and as a work in which a judicious statement of truth, faithful admonitions, excellent advice, devotional feeling, and lively remark, are happily united, it has our sincere recommendation. The construction of the sentences savours too much of the *oral* instructor; but this may be an advantage among serious and youthful readers, who read, and *should* read such a work, not for the beauties of style, but for an easy and characteristic display of evangelical sentiment.

The Sick Man's Pious Assistant; *or Aids to Devotion in the Time of Affliction. By* John Renals, *Minister of the Gospel at Wellingborough.* 8vo. *3s.*

THIS book consists of a series of devotional essays, or meditations, much after the plan of Dr. Doddridge's Rise and Progress of Religion. The titles of the respective chapters are expressed in the form of queries: for example, "Why should I not stop one moment to reflect?—Have I done all I could in the concern of salvation?—Do I renounce all my vain pleas before God?—Have I considered God as the Sovereign Disposer of his own favours?—Do I yield my soul to the Saviour?—Is it the bent of my heart to be conformed to the spirit and practice of the gospel?—In my afflictions do I address myself to God?—Is the frame of my mind suited to the condition of a dying believer in the Son of God?" These and many other topics are treated in the way of a devout soliloquy, intermingled with ejaculations and prayers. The whole appears to be highly calculated for usefulness. It may be a very acceptable present to afflicted relatives and friends; and it deserves to be recommended to persons, in health as well as in sickness, as a valuable help to closet exercises of self-examination and prayer.

The Sunday School Teacher's Guide. *By* J. A. James, *of Birmingham. 2d Edit.* 2*s.* 6*d.*

IN his preface the author justly observes, that "we have arrived at that important era of the moral history of this country, when by an unconstrained election, the lower classes of the community have chosen their better instructed neighbours as the guardians of their childrens' minds and manners. It is an interesting fact, that the entire generation of those who are to work in our manufactories, to labour in our fields, to minister about our per-

sons, to defend our liberties—are voluntarily placed in our hands for the culture of their hearts and the formation of their manners." Such being the real state of things Mr. James's inference is most just—"Any effort, therefore, to guide the benevolence of those who have gratuitously undertaken the active duties of instruction deserves, at least, the acknowledgment which is due to good intentions, and which (he modestly adds) is probably the only debt that the author can claim of the public for this unostentatious little volume." We, however, who have perused it with delight, are persuaded that the religious public will feel themselves under an obligation to him, which will not easily be discharged.

Mr. James's plan is copious and comprehensive. In the first place we have an *Introduction*, extending to 38 pages, containing a brief account of the Origin, Progress, and Improvement of the Sunday School System of Education. At the close of this section, referring to the multitude of the objects included in this benevolent scheme, he says, "Perhaps, if we were to state them at nearly a MILLION, we should not at all exceed the aggregate. What a wide and lovely scene for an enlightened and generous imagination to range over. A million of scholars, collected by many thousand teachers in mighty circles round the fountain of celestial truth, to cleanse from the eyes of their understanding the scales of ignorance and vice!" We are afraid that Mr. J. over-rates the multitude taught; but if it be only half that number—half a million—the object cannot be noticed without an extasy of delight.

We shall now briefly detail the contents of the several chapters of the work.

1. The object which Sunday School Teachers should ever keep in view as the ultimate end of all their labours—and this is "to impart that religious knowledge; to produce those religious impressions; and to form those religious habits in the minds of the children which shall be crowned with the salvation of their immortal souls:"—this object includes every other in itself, and without this, even all the refinements of life have not the weight of a feather. On this point the author dwells with becoming force, being well aware that many who are engaged in the work of Sunday Schools are but imperfectly acquainted with its ultimate design.

Chap. 2, Describes the qualifications which every teacher should seek to possess. A teacher should be a partaker of real religion—should possess an accurate and tolerably extensive acquaintance with divine truth—gravity of deportment is indispensably necessary (avoiding a showy and expensive mode of dress)—a teacher should be acquainted with all the general proprieties of human conduct which arise out of the distinctions of society—should be able to communicate knowledge in a simple and familiar manner—must have a heart deeply interested in the work—and, a patient temper.

Chap. 3, Contains directions, concerning the manner of discharging the duties of the office, including a regard to the capacities and tempers of the children, the judicious application of rewards and punishments—a conciliatory and affectionate mode of conduct—a dignified manner—unwearied perseverance (including a hint about forsaking the work when married) punctuality, with animadversions on the causes preventing it—and, above all, fervent and habitual prayer.

Chap. 4, Treats upon the duties of teachers to each other, all which are important; together with some hints respecting the intercourse of the sexes employed in the same school.

The temptations to which Sunday School Teachers are peculiarly liable are disclosed in Chap. 5.

Chap. 6, Gives a judicious view of their discouragements. Chap. 7, The most effectual means of keeping up the spirit of the office. Chap. 8, Motives to diligence in the work—and these are animating indeed.

Such a book as this was wanted. Sunday Schools have greatly multiplied. They are fashionable; and thousands of young people have come forward in the capacity of teachers; but Charity herself will admit, that they are not all duly qualified for the work. This production of Mr. James will detect their deficiences, while it will direct them to the means of improvement; will point out their important duties, guard them against their temptations, and become, we trust, an effectual stimulus to the most ardent, patient, persevering, and successful labours. The author has our best thanks for his excellent publication, and we

express the desire of our hearts when we say—we wish it may be read by every Sunday School Teacher in the United Kingdom. We subjoin the following passage as a specimen of the author's ardent impassioned language.

"My fancy has sometimes presented me with this picture of a faithful teacher's entrance to the state of her everlasting rest. The agony of dissolution is closed, the triumph of faith compleated, and the conquering spirit hastens to her crown. Upon the confines of the heavenly world, a form divinely fair, awaits her arrival. Rapt in astonishment at the dazzling glory of this celestial inhabitant, and as yet a stranger in the world of spirits, she enquires, 'Is this Gabriel, chief of all the heavenly hosts, and am I honoured with *his* aid to guide me to the throne of God?' With a smile of ineffable delight, such as gives fresh beauty to an angel's countenance, the mystic form replies—'Dost thou remember little Elizabeth, who was in yonder world a Sunday scholar in thy class? Dost thou recollect the child who wept as thou talkedst to her of sin, and directed her to the cross of the dying Redeemer? God smiled with approbation upon thy effort, and by his own Spirit sealed the impression upon her heart in characters never to be effaced. Providence removed her from beneath thy care, before the fruit of thy labour was visible. The seed, however, had taken root, and it was the business of another to water what thou didst sow. Cherished by the influence of heaven, the plant of religion flourished in her heart, and shed its fragrance upon her character. Piety, after guarding her from the snares of youth, cheered her amidst the accumulated trials of an afflicted life, supported her amidst the agonies of her last conflict, and elevated her to the mansions of immortality: and now behold before thee the glorified spirit of that poor child, who under God owes the eternal life on which she has lately entered, to thy faithful labours in the Sunday School; and who is now sent by our Redeemer to introduce thee to the world of glory, as thy first and least reward for guiding the once thoughtless, ignorant, wicked Elizabeth to the world of grace. Hail, happy spirit! Hail, favoured of the Lord! Hail, deliverer of my soul! Hail to the world of eternal glory!'

"I can trace the scene no farther. I cannot paint the raptures produced in the honoured teacher's bosom by this unexpected interview. I cannot depict the mutual gratitude and love of two such spirits meeting on the confines of heaven, much less can I follow them to their everlasting mansion, and disclose the bliss which they shall enjoy before the throne of God.

"All this, and a thousand times more, is attendant upon the salvation of one single soul. Teachers, what a motive to diligence!"

The Sunday School Teacher's Monitor, *together with Hints for Self-Examination, addressed to persons of various classes in connexion with Sunday Schools. By* Thomas Raffles, *of Liverpool.* 1*s.*

We rejoice to present to our readers another able and laudable effort to assist young people in the profitable discharge of one of the most important duties of life. The two addresses contained in this pamphlet were delivered by the author to the teachers of the Sunday School in Great George Street Liverpool; and published in compliance with their earnest solicitation.

In the first of these addresses Mr. Raffles considers, 1. *The Work*, and 2. *The Qualificatioms* of a Teacher. The *Work* is briefly stated, but in a manner that shows its great importance. The *Qualifications* are, 1. *Preparatory*, 2. *Immediate*. In the former are included, the establishment and maintenance of correct and wholesome discipline—securing the affections of the scholars—studying their dispositions and capacities. The latter are *Instruction*, *Example*, and *Prayer*; each of which is suitably explained and enforced.

The Second Address, which appears to have been delivered, not to a mixed assembly, as the first was, but to the body of teachers only, enters more minutely into the business, as it respects their personal piety.

Here we have Hints for *Self-Examination*, addressed to persons of various descriptions. 1. To the Teachers themselves, who are exhorted to put the following questions to their own hearts. "What is the prevailing motive by which I am influenced in this business?"—"What is the general spirit in which I discharge the duties of my office?"—"Is there any thing in my conduct, in connexion with the school, which I am compelled to censure?"—"Do I derive from my connexion with the school, and my labours in it, all, or any of those advantages to myself, which I was led to expect?" and

lastly, "Do I faint and despair, from the little success that seems to accompany my exertions?" The serious reader will readily perceive how well these questions are adapted to promote the usefulness of a Teacher, and if duly regarded will, we trust, be found eminently serviceable to his own spiritual interest.

Mr. Raffles next addresses himself to those who *have been* Teachers, but who have resigned their office; if any such persons should read this address, and we hope they will, it may occasion some salutary, though painful searchings of heart.

The author next adverts to those who *never have been Teachers*, and reasons with those whose timidity or love of indulgence keeps them at a distance from the work.

In the conclusion an exhortation is addressed to those who possess property and influence, and have not yet employed them in favour of Sunday Schools.

This pamphlet as well as the former well deserves the attention not only of those who are actually employed in teaching, but of the ministers of the gospel who encourage, or ought to encourage, and to all who support, or ought to support, these benevolent institutions. Both are admirably adapted to promote this great national cause.

Brief Memoirs of Four Christian Hindoos, lately deceased; *published by the Serampore Missionaries*. 3*s*. 6*d*.

THESE memoirs, first printed in India, are reprinted in London, with a preface by Dr. Ryland and Dr. Hinton, the secretaries of the Baptist Missionary Society. The gospel appears to have been made "the power of God" to the persons whose conversion and death are here recorded, affording indisputable evidence of the utility of missions to the heathen—and yet, according to the late assertions of Dr. Mant and others, such conversions are made by "illegitimate teachers," and their converts must be "left to the uncovenanted mercies of God." But we believe that real Christians, of all denominations, will rejoice in the satisfactory evidence which these pages present, that poor idolatrous Pagans and deluded Mahometans have, by the labours of the Missionaries, been "turned from idols to serve the living and true God." We consider this as the broad-seal of heaven affixed to the ministry of men, whom their lofty brethren deem "illegitimate, self-constituted, and unauthorised teachers."

Some particulars of the Life and Death of the late John Kay. *By* James Macarthur. *Second Edition.*

WE cordially recommend to the attention of our readers this plain but interesting narrative. The subject of it was by an alarming accident, deprived of sight at an early period of his life; but God, who commanded the light to shine out of darkness, shined into his heart to give him the light of the knowledge of the glory of God in the face of Christ. His religious attainments were eminent; his usefulness, especially in the instruction of youth was exemplary, and the termination of his mortal career was triumphant.

Verses, *to the Memory of the late Richard Reynolds, of Bristol. By* Js. Montgomery. 8*vo*. 2*s*.

"THE memory of the just is blessed," and while their eulogies neither flatter by undeserved praise, nor detract from the glory of the Supreme Good, they may be defended, because they excite others to the same virtues. "Let us," says the son of Sirach, "Praise famous men, and our fathers that begat us," and who were "the glory of their times." Ecclus. xliv. 1—7.

It is the misfortune, however, of some good men to be "be-praised" in miserable rhymes, that rather excite our disgust than emulation. But the name of *Montgomery* is sufficient security against such a danger, and will always engage respect both to the verse and to the theme. Of the three little pieces here presented to the public, each has its respective and peculiar beauties; but we were particularly pleased with the delicate image of the sun's gilding the morning and evening skies with beams from below the horizon, as an emblem of concealed benevolence.

"Thus beneath the horizon dim,
He would hide his radiant head;
And, on eyes that saw not him,
Light and consolation shed."

The last piece, entitled *The Good Man's Monument*, opens thus:

"The pyre that burns the aged Brahmin's bones,
"Runs cold in blood, and issues living groans,
"When the whole Haram with the husband dies,
"And demons dance around the sacrifice."

The death of the despot and of the hero then follow, in language equally poetical and grand, and introduce the death of Reynolds by way of contrast.

"Reynolds expires, a nobler chief than these;
"No blood of widows stains his obsequies;
"But widows' tears, in sad bereavement, fall,
"And foundling voices on their father call:
"No slaves, no hecatombs, his relics crave,
"To gorge the worm, and crowd his quiet grave;
"But sweet repose his slumbering ashes find,
"As if in Salem's sepulchre enshrin'd;
"And watching angels waited for the day,
"When Christ should bid them roll the stone away."

The present Prospects of The Latter-day Glory, *by Means of the Circulation of the Scriptures: a Poem. By* James Geddes, *Teacher, Elgin.*

"EVERY bird is known by his feathers." We shall, therefore, permit this worthy versifier to recommend himself by a quotation:

"Then Zion's King shall mount his conq'ring car,
And ride triumphant in the glorious war;
His heavenly banners shall be all unfurl'd,
And grace shall triumph o'er a conquer'd world.
From Indian mountains to the farthest west,
The power of truth the church shall manifest;
From pole to pole shall Zion's cords extend,
And loud hosannas to free grace ascend."

Qualifications for the Christian Ministry: *a Sermon, preached at the Meeting-house, New Broad Street, on the Anniversary of the Protestant Dissenting Academy at Homerton, May* 14, 1816. *By* John Winter. 8*vo*. 1*s*. 6*d*.

FROM 2 Cor. iii. 6. "Who also hath made us able ministers of the New Testament," the venerable and judicious preacher enlarges on these topics: '1. That which is at once the subject, the title, and the glory of the gospel; the New Testament.—2. The nature of that ministry by which it is displayed and made useful to mankind.—3. In what respects God qualifies persons for this great work.—4. The spirit of that avowal which faithful ministers may make of this honour conferred upon them.'—As an example of the sound sentiments and the terse style of this sermon, we extract one passage:

"The Lord [further] adapts ministers to their work, by giving a desire and a disposition to study, in order to learn the word of God. A man of a weak mind can neither gain knowledge, which is to be found only by close study, nor distinguish the matter which that knowledge contains, to the advantage of those who hear him. What can convey a meaner idea of a minister, than to perceive that he knows nothing of the works, and sometimes even of the names, of the most eminent ministers who have preceded him? A man of good parts and sense will use those parts, and shew that sense, by reading diligently the works of Perkins, and Bolton, and Sibbs, and Owen, and Charnock; not to copy their style, but to fill his mind with the rich treasures of knowledge which they contain. Here learning will find its proper place, in enabling him to search the scriptures, and read and profit by the writings of foreign divines. How much better this is, than for a young man, who is but of yesterday, and knows nothing, to think himself wiser than Daniel; and who, when he preaches, preaches others' sermons as well as his own! This was not the way of those great men who preceded us, and who were the glory of their times. They laboured in the mines of the gospel, and thence drew abundance of precious ore. Their learning was profound, and their scriptural knowledge astonishing. Their piety and their erudition went hand in hand. They enquired of the lively oracles, and thence they derived that amazing intelligence whereby they shone as lights in the world, and by which, though now dead, they yet speak."

The Loss of Righteous and Merciful Men lamented and improved. *A Sermon, occasioned by the Death of that eminent Philanthropist, Richard Reynolds, Esq. With a brief Memoir of his Life. By* Samuel Lowell. 1s.6d.

Mr. Lowell has rendered a valuable and highly acceptable service to the benevolent and pious reader, by the publication of this sermon, as it not only exhibits truths of primary importance, but also displays a singularly interesting and admirable example of Christian philanthropy. The text, Isaiah, lvii. 1. is very appropriate and furnishes the excellent author with these two propositions—First, that the people of God are righteous and merciful men.—And, Secondly, that the removal of such men from our world, is not to be disregarded, but on the contrary, ought to be seriously laid to heart. The copious and pertinent illustration of these remarks is interwoven with some interesting sketches of the character of Mr. Reynolds, and a brief memoir is subjoined, from which we transcribe the following extract, wishing it may excite many to a holy emulation.

"To attempt any thing like accuracy in the account of his benefactions would be in vain. We have witnessed more than once, 500 guineas to this charity, 1000 to that; here and there the same repeated under the modest name of 'a Friend,' and various other disguised signatures. Indeed, we are assured, that in one year, he bestowed in various charities, upwards of £20,000. He purchased two estates in Monmouthshire which he settled on trustees, for the benefit of certain charities in this city (Bristol); and it appears, that during his valuable life, he bestowed in acts of charity, upwards of £200,000."

Both the sermon and the memoir will be perused, we doubt not, by many of our readers, with peculiar interest and advantage.

The Missionary Week; *giving an interesting Account of the Visit of little Henry Serious to London, to see the Missionary Meetings, in which is included the History of Ned Lazy, and the affecting Story of Idle Ned.* 6d.

The design of this little Tract is to inspire pity for the poor Heathen in the juvenile breast, and to excite in it a spirit of Christian benevolence. It is adapted to the capacity of young children in a very familiar style.

LITERARY NOTICES.

Dr. J. M. Mason, of New York, now in this country, is about to republish his masterly Plea for Catholic Communion, in one vol. 8vo.

In the Press—Memoirs of the late Rev. S. Bradburn.—Mr. Allen's Translation of Outram on Sacrifices.—An Appeal to Men of Candour, in four Discourses before the University of Cambridge, by Rev. C. Simeon, M. A. Also a new edit. in 8vo. of his "Four Discourses on the Liturgy, &c.—Victim of Pleasure, or Scenes in Humble Life, by the Author of the Legend of Stutchbury.

In the Press, and will be published in January, Memoirs and Remains of the late Rev. C. Buck, collected from his papers, and interspersed with observations illustrative of his Character. To which is added, a Brief Review of his various Publications, by Dr. Styles.

Proposals are issued for an Exposition of the Bible, in Welch, by Rev. J. Jenkins; to make 60 or 70 shilling Numbers.

SELECT LIST.

A Rational of the Ritual of the Hebrew Worship. By the late Rev. M. Lowman. New edit. 8vo. 10s. 6d.

Lectures, explanatory and practical, on the Epistle to the Romans. By the Rev. J. Fry, A. B. 8vo. 12s.

Bp. Beveridge's Thesaurus Theologicus, new edit. 2 vols. 8vo. £1. 4s.

A Defence of Extempore Prayer, and the Mode of Preaching adopted by Calvinistic Dissenters, in Reply to a Sermon by the Dean of Chester. By G. Redford, M. A. 8vo. 2s.

The Sunday School, a Poem (with Frontispiece), by S. Whitchurch, 12mo. 2s. 6d.

On the Education of Roman Catholic Children, and the Rejection of the Bible by their Priests, &c. 8vo. 1s. 6d.

Voluntary Subjection to God the Liberty of a rational Creature; a Sermon, by Js. Knight, 1s. 6d.

The present Distresses of the Country, and suitable Remedies, by W. Harris, Author of Hints on Toleration, 3s. 6d.

Impartial Reflections on Revivals of Religion, 12mo. 6d.

Dr. Owen on Justification, new ed. 7s.

The Efficacy of Divine Grace; an Association Sermon at Bath. By J. Ryland, D. D. 1s.

The Abode of Wisdom, by the Author of the Shepherd and his Flock. 12mo. 3s. 6d.

Anniversary Oration before the London Philosophical Society, by W. B. Collyer, D. D. 8vo. 2s.

Sufficiency of Scripture, or the Life of W. Churchman, 2d edit. 18mo. 6d.

Religious Intelligence.

FOREIGN.

CATHOLIC MISSIONARIES TO CHINA.

(From a Foreign Paper.)

ROME, OCT. 1.—The allocution of the Pope at the late election of Cardinals contains some curious facts respecting the state of the Christian religion in China. It seems that the Jesuit Missionaries to that empire have recently undergone grievous persecution. Gabriel Dufresse, a French Missionary, and Bishop of Tabraca and Vicar Apostolic of the province of See-Tchuen for 39 years, has been put to death. Having been banished by the Chinese Government, impelled by religious fervour, he returned, but was soon discovered, and put in irons. The Mandarins then suddenly affected much kindness, ordering his chains to be broken, and overwhelmed him with caresses; but they had honey in their mouths, and poison in their hearts. They boldly desired him to abjure his religion: on his side he spoke of the futility of the Chinese rites, and extolled the Christian dogmas. The perfidious Mandarins had concealed two persons behind the partition, who wrote down the Bishop's words. An accusation was consequently drawn up, and the Bishop was taken before the Viceroy, who being a sworn enemy to all Christians, condemned him immediately to die. In an instant this respectable old man was stripped of his robes, and led forth to the place of execution, where an immense crowd was assembled.—Thirty-three Christians, whom no torments could divert from the true faith, were led out at the same time, surrounded by executioners and instruments of torture. All of them were then told, that they must abjure the Christian religion, or undergo the punishment of the cord.

With heroic fortitude all refused to renounce their Saviour, and beseeched the Bishop to give them absolution and his last benediction. The Bishop granted their request, and after urging them to follow his example, with firmness laid his head on the block, and the executioner at one blow then severed it from his body.

The Christians, who had been only brought out to frighten them, were reconducted to prison, and afterwards banished. The head of the Bishop of Tabraca was affixed to a gibbet, with this inscription—"Apostle of the Christian Religion, and Bishop of Europe." The same words were seen on the box, which was adorned with a figure of the Bishop, and contained his head, and which was paraded for some days in all the places where the Christians lived who had been converted by him. His blood was preserved by the Christians, and distributed among the inhabitants of various towns and villages. The body, after lying three days on the scaffold watched by Christians, was interred with pious devotion.

Another Missionary, Augustine Fohar, aged 73, was beaten so unmercifully, that he died in a few days. The judge who condemned him admonished him to consider his great age, and the punishment which would follow upon his refusing to renounce Christianity; and when he was undergoing the punishment, the judge said, "Now your God has deserted you."—"Oh, no," said Augustine, "he has given me strength to endure all this, and much more!" The judge, mad with rage, then ordered him to be struck in the face, which killed him.

ROME, SEPT. 4.—A journal published here contains the following extract of a letter from the province of Su Tcheu, in China, dated Sept. 25, 1815:

"Religion is preached in China by Missionaries of different corps and different nations; the Chief of the French Missions in the province of Su Tcheu has made, within some months, 30 native priests and 4 European. Not long ago persecution deprived us of the Vicar Apostolic, sacrificed to the rage of the Governor of this province, an enemy equally to the European and Christian name. The Bishop Coadjutor has been compelled to fly, and I believe has taken refuge in Tonquin. Three native priests and a number of the faithful of both sexes, have finished their mortal career by a glorious martyrdom. There is still, in almost all the prisons, a numerous body of generous confessors, who suffer for the cause; and I, who have not yet merited the grace of shedding my blood, am charged with the spiritual and temporal cares of this mission, which before the persecution numbered 60,000 Christians. (Signed)

"J. E. ESCODECA BOISSONADE,
"Missionary Bishop."

(From the Times.)

The infant son of the Count de Blacas, French Ambassador, was baptized at Rome on the 16th ult. The Cardinal Gonsalvi, who stood proxy for the Pope as godfather, after the ceremony, put round the neck of the infant a collar of lapis-lazuli, to which was attached a medal, set in brilliants, and inclosing a relic of the *real* cross.—*Paris Paper.*

Father G., a Jesuit, expresses himself as follows respecting the treasures of art, &c. which have been brought back from Paris to the monastery of St. Peter, at Erfurt:—"Among the relics are many highly valuable, which may be regarded as diamonds of the finest water; as for example, nine of the sculls of the 11,000 virgins, a piece of a gown of the Virgin Mary, the tuning-hammer belonging to David's harp, and many other similar treasures, in comparison of which the French contributions appear as nothing!"

WEST INDIES.

JAMAICA.

The spirit and temper of those who oppose the ministry of the gospel in this populous island, may be judged of by the following magisterial charge.

PORTLAND (JAMAICA).

On Thursday, July 11, the General Court of Quarter Sessions was held in Titchfield. The Grand Jury having been impanelled and sworn, the following charge was delivered to them:—

"Mr. Foreman and Gentlemen,—An evil of much magnitude has for some time existed in this parish, and which appears to be daily gaining ground to the prejudice of good order, and subversive of the subordination, and injurious to the morals of the slave population. I need scarcely inform you that I allude to the nocturnal visitation of idle, itinerant, and *pretended preachers* of the Gospel on estates, who, by fraud and stratagem, under the cloak of religion, seduce from those hours consigned by nature to repose, the weak and infatuated dupes of their *fraudful designs*, impose upon their uninformed and credulous understandings by impiously pretending to preach the Holy Gospel. To this evil, gentlemen, it is my duty to direct your attention; but mistake me not. Far be it from me, indeed, to offer any obstacle to the *true exercise of religious worship*. Quite the contrary—for if there be one function more important than another, I am of opinion it is that of training the mind to truth, and of inculcating the knowledge of a future state, thereby to rescue it from the shame, the degradation, and the misery of vice, as well as to promote its temporal and eternal welfare, by impressing it with the knowledge of a merciful God, with the hope of future reward, and with the fear of future punishment. I would ask you, gentlemen, can the genuine knowledge of the doctrine of salvation be taught by these *illiterate fanatics*, who *profanely pretend* to teach the Holy Scriptures? I think not; and it becomes the duty of every magistrate, and it is incumbent on every member of the community, to endeavour to put down such a *monstrous and unlawful assumption* of the functions belonging to the Reverend Ministers of our religion; an evil which threatens much danger, whereby the minds of the hearers are perverted with *false, mistaken*, and *fanatical* notions, and an opportunity afforded them of concerting *private and public mischief*. Who, gentlemen, can know—who can define the characters, or testify the *qualifications* and *real intentions*, of those *unlicensed itinerants?* May they not be (I do not say they are) the most *contemptible hypocrites* of the lowest class, with religion and piety upon their lips, and the basest passions rankling in their hearts? May they not be *wretched ill-disposed enthusiasts*, inflaming and alienating the minds of their hearers from their duties and employments, destructive of their health, and creating a discontent (before unknown) to that state of life in which it has pleased God to place them? Who, gentlemen, can tell where evils like these may stop, unless checked by the arm of justice; who can calculate, in a community like this, where the mass of the black population is credulous and superstitious, who can calculate the baneful influence which may be obtained over their minds by those *designing hypocritical impostors*, if we look calmly on, and heedlessly permit the uninterrupted exercise of their pernicious arts? These arts, must indeed, be checked; but with temperance, moderation, and firmness. Theory and experience convince us fully of the impolicy of their continuance: they must, therefore, be discouraged. And I trust, gentlemen, by your wise interference in your public capacity here, and in your private capacity at your respective homes, you will laudably and prudently contribute your share to the extinction of those vicious pursuits which threaten the peace and safety of this and the sister parishes."

ST. KITTS.

A pious proprietor of extensive estates in St. Kitts, in his preparation for a voyage from England, to settle in the midst of his possessions, accompanied by a serious and active wife, did not forget to furnish himself with a golden package of Bibles and religious books and tracts; nor did he content himself with these—he made an attempt to obtain ordination in the Church of England, thinking that, thus prepared, he might be his own steward, and, at the same time, a steward of the mysteries of God to the poor negroes: in this he failed; but his purpose of doing good to the souls of his slaves, was not altered; he has been a father as well as a master to them; and to hear him explain the Scriptures to the sable race, bending with grateful attention to the sound of that Gospel which was to them before unknown, would be

a treat to every Christian who can feel for the lost state of millions in the same condition: upwards of three hundred negroes are regular attendants, and many of these have, we trust, become, from slaves to sin, the Lord's freedmen. The lady is not idle: she instructs the females; and while, with benevolent care, she clothes the naked, feeds the hungry, and attends the sick, she does not withhold the word of exhortation, instruction, and consolation. O ye British females, let your hearts rejoice, and your hands be strengthened by such intelligence, to press forward in your work with renewed alacrity, and to be fervent in prayer for prosperity and success to all your fellow-labourers in the same work of charity and love.

RUSSIA.

His Imperial Majesty has sent four persons to London, to make themselves acquainted with the Lancasterian system of education, with a view to its introduction into Russia. This may prove, in subserviency to the printing and dispersion of the scriptures, an incalculable blessing to that vast and extensive empire.

FRANCE.

The newspapers state, that a few of the inhabitants in a parish *where there was no minister of religion*, having assembled in the church to pray, the Prefect thought fit to prohibit their assembling. It has been ascertained, that there are no less than 4,000 parishes in France in a similar situation; and the consequences of such a want of religious instruction may be easily conceived.

ITALY.

Distribution of Bibles, Tracts, &c at Leghorn, Florence, Bologna, and Venice.

Dear Sir,--The following letter was written by a dear relative of mine, in the civil service of his country, to Mr. Yeoland of Malta. The duties of his station calling him from Malta to Trieste, he made it his object, on his way, to disseminate the truth. Very shortly after his arrival at the latter place, his useful career terminated by a short and severe illness. He experienced, in an eminent degree, in his last hours, the consolations of that gospel which it was his ardent wish all mankind should know; and with the fullest confidence of faith, committed to the care of his almighty Saviour, his affectionate widow, and three infants, whom he left behind in that distant land. From the advantages which his situation afforded him, and the wisdom and zeal he possessed, he would probably have been an extensive blessing in a benighted part of Europe, had he been longer spared. Yours, very sincerely,

NATH. ROWTON.

Coventry, Aug. 31, 1816.

Trieste, Nov. 26, 1815.

"My Dear Friend,—I have had opportunity of observing the sentiments of a people once favoured with gospel light, but which has been hid from them through the dark ages of superstition, from which they are now emerging; and am thankful I have been the unworthy instrument of putting into the hands of many, both Jews and nominal Christians, the extracts of the scriptures and tracts with which you was so kind as to favour me. My short stay in the lazaretto* (at Leghorn) afforded me an opportunity of doing this in a limited way; for it so happened, that we were placed with persons of both denominations. To the Jews, of whom there were eight or ten, I gave each an Hebrew tract; and upon finding they approved of the contents, I gave each of them a copy of St. Paul's Epistle to the Romans, and the Gospel of St. John. They expressed their sincere thanks for the gift, and even offered to pay me for them; and you cannot conceive their astonishment when I declined receiving any money for them, stating, that they were the gift of a Society of Christians, whose end was answered by the good they hoped would result from their endeavours to convince them of the truth of our religion. They had been taught to believe far otherwise; but remarked, that they had always understood the English Christians were the best. To the Romanists, who were by far the greater number, I gave, to some, a Testament, (in Italian) to others Doddridge's Rise, a tract, and an Epistle and Gospel; and explained to them all, in the best manner I was able, the intention of the Societies who distribute the Scriptures, &c. They all expressed their surprise at our solicitude; and I trust that some beneficial effects may be produced. In this way I disposed of nearly one third of what you entrusted to my care; and I cannot help regretting that the Societies have not published translations of their Reports: I am sure it would be attended with the greatest utility; for all whom I have conversed with seemed to be perfectly ignorant of the existence and objects of such Societies.

"As soon as I was admitted to pratique,† and had adjusted my concerns, I

* Where all persons without distinction are put under quarantine on their landing.

† Liberated from quarantine.

thought it might be beneficial to go to the Jews' synagogue. I accordingly went there on their sabbath, and obtained an interview with some of their learned men. Here, however, I did not meet with such good success. I was told that they were quite satisfied with their own religion, so much so, that they did not wish to see any books that might tend to shake their present belief. Seeing them so blinded by prejudice, I enquired if I might see the Rabbi; they replied that I might see him, but that it was of no use to give him any of the tracts, for he was a very learned man, and had by his arguments, convinced one Christian that the Messiah is yet to come. I could not help pitying their extreme obstinacy, and parted with them, stating the purity of my intentions, and that it was the hope of every sincere Christian that the time is near at hand when they would be brought into Christ's fold: to this they replied, that they thought we might be friends without introducing the subject of religion. After this, I waited upon the Chaplain to the English Factory at Leghorn, a man of extensive knowledge. I was much pleased with the solemn manner in which he read the church service, and with his sermon on the Lord's day, which induced me to make myself known to him; I accordingiy did so after the service. I left some tracts with him, and with a friend, who promised to distribute them faithfully.

"Upon our arrival at Florence, I also distributed a great many of the Epistles, Gospels, and Doddridge's Rise; and was happy to find they were received with gratitude. A Priest sent to me to purchase one; I sent him one, and he returned three shillings for it. On going out in the evening, I was accosted by a Priest, who, in a very low tone, asked charity; I expressed my surprise that a person of his profession should be driven to such a mode of subsistence; he stated that the church was poor, and that there were four masses to be said on acount of the increasing infidelity of the people. I had no small money about me, but having a Doddridge in my pocket, I immediately gave it to him; after obtaining his promise that he would read it carefully; I told him, that if he was so needy as he professed to be, I was convinced that those at whose instance it was published, would have no objection to his putting it into the hands of another, even for a pecuniary consideration. He took the book, and seemed to be more thankful than if I had given him money.

On the road to Bologna, and on our arrival there, I distributed a great number; but the general desire was to see the Reports of the Societies translated into their own language, that they might be the better enabled to judge of the intention and object in view. Here was a general murmur against the Pope, and the government of the Cardinals and Priests.

From Bologna we proceeded to Venice, where I distributed many more; and having, when at Malta, heard there was a Protestant church there, I immediately endeavoured to find it out, which I succeeded in doing, and made myself known to the Pastor, a young man about twenty five, of the Lutheran persuasion. I felt much pleased to find that a greater degree of toleration exists here than in any other part I had visited. The Pope has remonstrated against it to the Emperor; but instead of hearkening to his remonstrances, he has caused it to be legally established. I thought I could not do better than give this Minister the German Tracts; he read them with pleasure and promised to distribute them. I asked him if he thought there would be any objection to an English Missionary preaching at Venice; he replied that he thought the sanction of government might be easily obtained; and that in that case, the church was very much at his service.

"Thus, my dear friend, I have detailed to you my proceedings as far as Venice. I have not yet done any thing at Trieste, but you will hear further from me shortly.

AFRICA.

Extract of a Letter from Mr. John Evans, Missionary in Africa, to Rev. D. Peter of Carmarthen.

Nov. 27, 1815, arrived at the drosdy of Witenhage, where, during my stay at Bethelsdorp, I went to preach occasionally. Colonel Cuyler, who is the landrost of that district, treated me with all possible civility. He said, that as he had experienced great kindness when in Wales, I, as a Welshman, had a claim upon him. He gave me many judicious cautions, with respect to travelling in this country; and he, with the gentlemen of the court of justice who were there from Cape Town, came to our out span-place to take leave of us, on the morning of the 28th. It was extremely hot on the 30th, and had the heat continued long, the consequences might have been serious to man and beast. The effect was evident, and I felt it myself in getting fainter. Therm. 110°. But the promise was fulfilled on our behalf, Psalm cxxi. 6.

Dec. 6, arrived at Graaf Reynet, where we met with many Christian friends. The landrost expressed his readiness to serve us to the utmost of his power. I

had an opportunity to preach there several times in the Dutch language. Dec. 10, being sabbath-day, many were present, and some that were never seen at a place of worship before seemed to pay great attention to what was said. Took for my text, Isaiah, ii. 21. The following day many of the friends came to take leave of us, and appeared much affected. My mind was now variously exercised, thinking that we were about to be deprived of all civil and christian society, and to travel in the land of wild Bushmen. Our journey was now in Sneuberg, or Snowy Mountain. It answers to the name, for we had very cold nights; but I enjoyed the cold much, as it reminded me of my native country.

Dec. 18, beyond the boundaries of the colony, in the land of the wild Bushmen. How many in our country enjoy the privilege of protection, and bear but few marks of gratitude for the same; but we were now deprived of this also, and exposed to savages and wild beasts. At eleven in the evening, came to the Bushmen's settlement. The poor Bushman is a perfect picture of misery in every respect, for he is destitute of every thing that seems necessary to supply the wants of man. During our stay, many Bushmen attended our family worship, which we had always twice a day on our journey, and the Lord's Supper administered once a week.

Dec. 25. Left the Bushmen's settlement for Griqua Town, in a course which no man before ventured. Many of the poor Bushmen visited our waggons almost daily, and sometimes thirty at a time. They have no houses, but live on the tops of mountains, here and there. They have no clothes, only a small piece of a skin of a wild beast, and have no food but roots. Had abundance of chrystal springs of water on our whole way to Cradock river, and plenty of grass for our oxen, which are two of the greatest conveniences for travelling in Africa. We had the honour to accomplish what was never heard of, or witnessed in Africa before; viz. to perform so long a journey through a wild country, our waggons being heavy laden, and only 12 oxen for each waggon: we should have had at least 36 oxen for every two waggons, for the strength of two African oxen is not more than equal to that of one in our country. I purchased 9 oxen on the boundaries of the colony, as we were to travel in an unknown country, and likely to lose some of them.

Dec. 31. Arrived on the banks of the Cradock river, whose bed at that place was upwards of 300 yards wide. Our journey was now along the southern bank, toward Griqua Town. While travelling in this direction, we met many Bushmen, sometimes twenty or thirty together, but we suffered no molestation from man or beast. Ten lions were once seen together, but they did us no harm. Another night, a lion was seen within a few yards of my waggon, and roared very loud. Our people heard him, but I did not. I enjoyed a very comfortable night's rest, being much fatigued. Though exposed to lions, a child of God, while in the path of duty, is himself a lion. Psalm xxxiv. 7.

Jan. 8, 1816.--Arrived at the Great Orange River, where Mr. Campbell forded it. On the 10th got safely through, and on the 11th arrived at Griqua Town in perfect safety. No accident happened on this dangerous part of our journey, which I consider as a special kindness from Jehovah, in affording strength equal to the day. According to what I have heard here, things are, upon the whole, favourable for the mission at Latakoo; but our first step is to pay a visit to the place.

My christian love to you, and to the Lammas Street Church, and all who love the Lord Jesus. I remain, &c.

Griqua Town, JOHN EVANS.
Feb. 6th, 1816.

HOLY ALLIANCE.

The following letter is taken from a German newspaper, and said to have been addressed by the Prince Regent of England to the Emperor of Russia, the Emperor of Austria, and the King of Prussia.

" Carlton-house, Oct. 6, 1815.

" My dear Brother and Cousin,—I have had the honour to receive your (Imperial) Majesty's letter, together with the copy of the treaty between your Majesty and your High Allies, signed at Paris on the 26th of September. As the forms of the British Constitution, which I am called upon to maintain in the name and in the place of the King, my father, prevent me from acceding to the treaty in the form in which it is laid before me, I choose this way to convey to the august Sovereigns who have signed it, my entire concurrence in the principles which they have expressed, and in the declaration which they have made, that they will take the divine precepts of the Christian religion as the unalterable rule of their conduct, in all their social and political connexions, and confirm the union which should always exist between all Christian nations. It will be ever my serious endeavour to guide my conduct, in the situation in which Divine Providence has placed me, according to these holy principles, and

to co-operate with my high allies in all measures which are calculated to contribute to the peace and welfare of mankind. I remain, with the most unalterable feelings of friendship and regard, my dear brother and cousin,

"Your (Imperial) Majesty's brother and cousin,

(Signed) "GEORGE P. R."

PROVINCIAL.

ASSOCIATIONS.

Nov. 12 was holden at Cockermouth, a meeting of the congregational union of Cumberland and Westmoreland. In the morning the Rev. Mr. Peele preached from Rom. x. 1. In the afternoon business was attended to: when it appeared from the Report that this Association has established *four* itinerant stations, all of which are supporting their own preachers —that the congregations are generally very promising; that, with the exception of one or two, all the labourers that have been employed have proved themselves consistent and useful; but that they are very much in arrears with their treasurer. In the evening Mr. Whitridge preached from Heb. xiii. 16. and Messrs. Rattray, Walton, &c. performed the devotional services. Among the determinations of this meeting it was resolved that, since the expenditure of the last year has exceeded the receipts to the amount of £80. or upwards, immediate application be made, through the medium of the Evangelical Magazine, to the religious public, and especially to those friends in the South, who, *from their relative or commercial connexions with these counties*, may feel more particularly interested in our success.

In *Westmoreland*, there are two Itinerant stations, besides the one at Kirkby Lonsdale, supported chiefly by friends at Kendal, in connexion with the Lancashire Union.—*Kirkby Stephen:* which includes 10 places; and *Appleby*, which has 9 or 10 places visited by the Itinerant. In *Cumberland* there are two districts, in addition to one in the neighbourhood of Carlisle, supplied (gratuitously) by a young gentleman of that place. *Brampton*, which has 7; and *Wigton* with 5 places. These last *three* young men are receiving instructions from Mr. Whitridge, and promise to be very useful in this benighted part of the country; their labours are at present rather circumscribed: but after the completion of their studies, they will be able to extend and increase their usefulness.

Contributions will be received by country ministers in the connexion, and by the Rev. Messrs. Burder and Collison, in London.

The Independent ministers of the Northamptonshire Association have circulated an Address on the support of Christian Missions; and at their half-yearly meeting, held at Market Harborough, April 20, 1815, the Rev. G. Gill in the chair; adopted the following, among other Resolutions:—That the support of Christian Missions shall be a permanent object of attention to this Association.—That a fund in aid of its designs shall be raised by annual congregational collections, by subscriptions, and donations.—That the monies at the disposal of this Association for Missionary purposes shall be distributed, at such times as may be appointed, to the Moravian Missions; to the Baptist Mission, for the translation of the Scriptures; to the Missionary Society; and to any other similar institutions sanctioned by the Association.—T. Inkersole, Esq. of Harborough, was appointed the treasurer of the Missionary fund of this Association, and the Rev. B. L. Edwards, of Northampton, and J. Robertson, of Stretton-under-Fosse, Warwickshire, joint-secretaries of this Association, in its Missionary department. The first annual distribution of money from the funds of this Association was made at the last half-yearly meeting, held at Kettering, Sept. 26, 1816, the Rev. T. N. Toller, in the chair; when the following sums were unanimously voted:—For the support of the Moravian Missions, £51. 1s.—To the Baptist Mission, for the translation of the Scriptures, £58. 17s.—To the Missionary Society, £83. At the above meeting, the thanks of the Associated Ministers were unanimously voted to the Committee of Dissenting Ministers at Dr. Williams's Library, for their steady attention to the case of the French Protestants, and to the interests of religious liberty.

ORDINATIONS.

Sept. 25, Rev. T. James, from Hoxton Academy, was ordained pastor of the church, lately under the care of the Rev. C. Buck, at the City Chapel; Mr. Hooper began the service, Mr. H. F. Burder the introductory discourse, Mr. Leifchild asked the questions, Dr. Smith offered the ordination prayer, Mr. James, of Birmingham, gave the charge, and Dr. Winter preached to the people; Mr. Washbourn concluded. The charge is since printed.

Oct. 8, Rev. David Davies, from Hoxton Academy, was ordained at Glastonbury, Somersetshire; Rev. Mr. Goulding began with prayer and reading; Mr. Lowell, of Bristol, the introductory discourse; Mr. Tozer, of Taunton, offered the ordination prayer; Mr. Thorpe gave

the charge, and Mr. Jay preached to the people.

Oct. 8, Rev. John Morris, from Hoxton Academy, was ordained co-pastor with Mr. T. Hillyard, at Olney, Bucks. Mr. Aston, of Buckingham, read and prayed; Mr. S. Hillyard, of Bedford, the introductory discourse; Mr. Castleden, of Wooburn, proposed questions; Mr. Hillyard, Sen. offered the ordination prayer; Mr. Hooper, of Hoxton, gave the charge, and Mr. T. P. Bull, of Newport, preached the sermon.

Oct. 8, the Rev. J. M. Wale, who has upwards of 8 years laboured among the people of Coleorton and Ravenstone, in Leicestershire, was ordained over them as their pastor; Mr. Abel, of Bardon, commenced with reading and prayer; Mr. Gill, of Hinckley, the introductory discourse; Mr. Hartley, of Lutterworth, offered the ordination prayer, and likewise preached to the people. Mr. Chater, of Kidworth, gave the charge to the minister, and Mr. Gill concluded.

The Rev. W. Farmer, late of George's Street Chapel, Leeds, has received a unanimous call from the church of Christ, at Hope Chapel, Hanley, Staffordshire, which he has accepted.

The Rev. B. Rayson, of Wakefield, has accepted a call to the pastoral office at Tonbridge Chapel, and commences his labours on the first Sabbath in January.

CHAPELS OPENED.

Oct. 3, Zion Chapel was opened, at Castle-Cary, Somerset; Mr. Jay, of Bath, preached in the morning, from Mark, v. 36. "Only believe." Mr. Toms, of Chard, in the afternoon, from Phil. i. 19. and Dr. Cracknell, of Weymouth, from Ps. lxxxvii. 5. Messrs. Mountford, Taylor, Eastman, More, Devenish, and Trowbridge, assisted in the devotional exercises. The chapel was exceedingly crowded, and the day will be long remembered by many. The expenses of the building are not yet cleared; but the minister (Mr. W. Paull) and congregation are encouraged to hope, that the benevolence of the religious public will soon liquidate the whole.

Oct. 3, was opened, after enlargement and alterations, the chapel in Annetwell Street, Carlisle; Mr. Ivy, of Brampton, preached in the morning, from Ps. lxxxiv. 1, 2. and Mr. Ewing, of Glasgow, in the evening, from Ps. v. 7. Messrs. Dunn, Rattray, &c. engaged in prayer. The church and congregation continues to encrease under the labours of Mr. Whitridge, and the liberality of the contributions will leave but a small sum to be solicited from the public. The Sunday school has 300 scholars and 30 teachers.

The meeting-house recently erected in Helens Lane, Colchester, for the Rev. J. Herrick and friends, was opened Nov. 13, 1816, when two sermons were preached; that in the morning by Rev. R. Stodhart, of London, and that in the evening by the Rev. J. Thornton, of Billericay. This place was erected in consequence of the roof of the old meeting (in which Mr. H. and his people worshipped) being beaten in, as we are informed, by persons who were determined to get the gospel out of the place. The religious public in the neighbourhood have been kind in this interesting case, but a debt of nearly £300. remains; in order to liquidate which, an appeal must be made to the friends of religious liberty at a distance.

LONDON.

On Sunday morn. Oct. 20, the R. H. the Lord Mayor and Sheriffs attended divine service at the parish church of St. Edmund the King and Martyr, Lombard Street, when a sermon was preached by the Rev. H. G. Watkins, M. A. Rector of St. Swithin, London Stone, for the benefit of the *Friendly Female Society*, the objects of whose charity are poor, infirm, and aged widows, and single women of good character, who have seen better days, not having 8s. per week, and being more than 60 years of age, of whom the Society have constantly on their books an average of nearly 500. They have also 50 annuitants, above 80 years of age, who receive 6 guineas per ann. and 20 between 70 and 80 who receive four guineas. They have, from the institution of the Society, relieved about 15,000 applications, at the expence of more than £16,000, besides the spiritual benefits which they hope have been derived from the pious visits of the Subscribers to the objects of their benevolence. The next half-yearly meeting will be held Friday, Dec. 27, at No. 5, Cateaton Street, when an address will be given, the annual Report read, and other business transacted. The company of Ladies, subscribers or friends to the Institution, is particularly requested. The chair to be taken at one precisely.

HIBERNIAN SOCIETY.

The friends of the *Hibernian Society* will be gratified to learn, that notwithstanding the inadequacy of its funds, the Committee have not relaxed their energies, but are pursuing their important object with unremitting ardour and with increasing success. They have now more than 20,000 children under their care, who are daily taught to read the word of God and commit portions of it to memory, who, otherwise would, in all pro-

hability, have lived and died total strangers to the sacred volume. But the benefits arising from the labours of the Society are not confined to children. Adults in the neighbourhood of the Schools have the Bible read to them in their own cabins and in their own language (the Irish) by persons appointed for that purpose. This practice has been attended with the most beneficial effects.

One poor woman, who had, from the knowledge of the Scriptures which she had acquired through this channel, been led to trust in Christ alone for life and salvation, was suddenly taken ill and apparently near to death, being for a time deprived of her senses. Her friends immediately sent for the priest. By the time that he arrived, however, she had recovered the use of her faculties, and seeing him about to perform the rites of his church, told him that she had no need of him, for she had a High-priest to whom she had made her confession, and from whom she was sure of a perfect absolution.

On another occasion, after various portions of the New Testament had been read both in English and Irish, when the people began to disperse, an old man, about 90 years of age, fell on his knees and blessed God for not calling him out of the world, till he had found mercy, by believing in Jesus Christ. He frequently repeated with joy and gratitude, "I believe that the blood of Jesus cleanseth from all sin," with many such like expressions.

Besides individual instances of usefulness, of which many similar to the above might be produced if necessary, the general effect is highly encouraging. One of the itinerant readers of the Scripture thus concludes his journal, "I am happy to announce that in all my travels through L——, the Word of God has free course, and many are influenced by it. I think it is about two months since I travelled this way before, and it is surprising to see the improvement made in the minds and understandings of the people."

TRACT SOCIETIES ABROAD.

With the operations of the Religious Tract Society in London, and its several branches in the country, our readers, we presume, are generally acquainted; but it will afford great satisfaction to know that there are many similar institutions on the Continent. We borrow the following account from the 17th Report of the Tract Society.

HOLLAND.—Twenty-three tracts have been published in Dutch, and about 100,000 distributed. In addition to this, a society has been organized at ZEIST.

ELBERFIELD and BARMEN.—Ten different tracts published, and many thousands distributed in the hospitals and depôts of the allied armies in France, Belgium, and Germany.

CHRISTIAN ASSOCIATION IN NORTHERN GERMANY, comprehending nine auxiliary committees, among whom are gentlemen, noblemen, and princes. Three volumes of tracts have been printed.

WURTEMBURG Society has printed and distributed 35,000 tracts.

BERLIN.—Upwards of 100,000 tracts have been issued and sent to all parts of Prussia.

NURENBERG.—The committee indefatigable.

KOENIGFELD, a Moravian settlement in the Black Forest; a Society lately established.

At *Basle, Zurich, Bern, Aarau, St. Gall, Schaffhausen, Lucerne, Geneva, and Lausanne*, cities of Switzerland, societies or individuals are successfully carrying on the same blessed work.

AMERICA.

In addition to the societies in *Philadelphia, New York*, and *Hartford*, one has been formed at *Boston*, called, THE NEW ENGLAND TRACT SOCIETY, which has distributed, in less than two years, about 800,000 tracts.

The Tract Society in London has contributed, towards foreign societies, about £300.

RUSSIA.

THE Rev. Robert Pinkerton, in letters dated in April and May, from Moscow, has communicated some interesting intelligence to the British and Foreign Bible Society, from which we give the following passage:

Moscow Bible Society.

"I have this day (May 3, 1816) had the very great pleasure of attending the Third Anniversary of the Moscow Bible Society. The Meeting was held in a large hall of the newly rebuilt palace of the late Metropolitan, Platon; and, notwithstanding the very unfavourable state of the weather, was numerously attended, and graced by the presence of the first men in this city, both clergy and laity.

'The Abp. Augustin pronounced a most animating and appropriate speech, in which he dwelt, with much eloquence and feeling, on the desolated state of this metropolis when the Society was founded, and on the great efforts which, by the blessing of God, it had been enabled to make, to compensate, with the treasures of revelation, the losses which so many then sustained—to feed the fatherless and widows; bind up the broken-hearted; and administer comfort to the afflicted, by the distribution of that spiritual food, balm, and consolation, with which the Holy Scriptures abound."

[*To be concluded in the Supplement.*]

Missionary Chronicle,

FOR DECEMBER, 1816.

AFRICA.

VERY interesting information from Messrs. Evans, Hamilton, and Corner, Missionaries to Latakoo, and also from Mr. Read, was received by the Directors on the 9th and 10th of November.

Letters from Mr. Evans and Mr. Hamilton, dated at Griqua Town, April 28, and May 27, state that, according to the advice of Mr. Anderson and others, the brethren Evans, Hamilton, and Corner, accompanied by Capt. A. Kok, Jan Hendrick, P. David, Kruisman, a hottentot from Bethelsdorp, Masson a Bootsuanna, and G. Kok, a Griqua, left Griqua Town on the 7th of Feb. 1816, and proceeded to Latakoo; their object being to ascertain whether the king and his people would permit them to settle at Latakoo, and freely instruct them. Prudence dictated the propriety of leaving their wives and their property at Griqua Town for the present.

They were favoured with a safe journey. They saw but few inhabitants on their way, but had much thunder and rain, and met with abundance of grass and water for their cattle.

After a journey of eight days, they approached the city of Latakoo, about ten in the morning of Feb. 17. Many of the people followed their waggons to the square in which Mateebe, the king, resides. The king, and many of his people, came and shook hands with them.

The king then asked A. Kok what we had brought for the purpose of exchanging with them, and when informed that we were the missionaries promised by Mr. Campbell, and were come to instruct his people, he appeared to feel chagrined, and some of his captains seemed to express their disapprobation.

At seven in the evening, Mr. Evans, Mr. Hamilton, and Mr. Corner were introduced to his majesty by Capt. A. Kok, who acted as their interpreter. The king and his family were sitting in an outer court on the ground: the Missionaries then sat down by him, and each of them presented to him a roll of tobacco, and a parcel of beads, which he accepted; they also made a present to the queen.

Captain Kok then said to the king, "These are the persons sent to you according to the promise of Mr. Campbell." The king answered, "They may come; they can protect me. But," he added, "This place is not fit for them; they will need much water; the Krooman* would be better." He then made some remarks foreign to the subject, which we omit. The king was then informed that Mr. Hamilton was able to make useful articles in wood; and that another Missionary (Mr. Barker) was coming, who could work in iron, make hatchets, &c. and that both would work for him as much as he pleased. With this information he was delighted, and observed to Capt. Kok, that he could not think of rejecting persons introduced by him. When he was again asked whether they might come and live with him, he replied, "They may come to the Krooman," and when it was repeated, "But they desire to come and reside in this place under you," he answered, "I will speak to my captains respecting their desire."

On the 18th, in the evening, they were again introduced to the king, when he was asked whether they might depend upon what he had said about their coming to reside at Latakoo; his answer was, "Yes, you may come; you must not live at a distance, but near me, that I may take care of your cattle."

The Missionaries then informed the king that they were come for the purpose of instructing the people, and desired to know whether he would permit those who wished to be instructed to attend them. The king then said, Will any of the people come? they have no desire. A. Kok replied, that the Missionaries only wish to know, whether if any are inclined to receive instruction, you will prevent them. To this he gave no direct answer, but said, The people must hunt, prepare skins, herd the cattle, go on commandoes; they have also customs among them, as circumcision, painting their bodies--they will not be inclined.

The Missionaries said they would be ready to teach any who would attend, were they only the children, and desired to know if he would allow that. He replied, They will not understand. The Missionaries added, that they would by no means interfere with the customs of the people, and should any such thing be attempted, he would be at full liberty to banish them from his dominions. To this he made no reply.

* The Krooman River.

On the 19th they went to see the spot on which the city of Latakoo stood, when Mr. Campbell visited it: this was about six miles eastward of its present situation. They have lately removed their habitations, and several people were employed in different places, in building their houses. It not being convenient to Mateebe, they had no conversation with him this day, but they sent a messenger, desiring leave to sow some seeds in the ground, he replied, that they had no water, and the plants would be stolen. On the 20th, in the evening, the Missionaries had a third interview with the king. They then informed him, that they intended to leave Latakoo next morning, and return to Griqua Town, and that, if agreeable to him, they would soon return with their wives and their property; but wished to know whether he would receive and protect them. He answered, "I keep to what I said before. You may come; but there is no water, no trees"—then added, "it it were the Krooman, then"——but did not explain himself. The Missionaries then said, "That is of no consequence. We will come, and if you remove, we will remove with you to any other place." "That is good," said he, "it is an evidence that you love me; and I love you." "Shall we then come soon?"—"As soon as you please."

On the morning of the 21st, Jan Hendrick said he overheard some of the people speaking much to one another against the return of the Missionaries to Latakoo, the king being present. When therefore, they were about to depart, they thought it absolutely necessary to speak to Mateebe on this subject, in the presence of his captains, and request a positive answer. They therefore said to the king, through Capt. Kok, "We doubt not that you are still of the same mind, that we should return and reside here." The king replied, that he did not promise Mr. Campbell that the Missionaries should preach or instruct the people—that he himself would not be instructed: but, added he, "As say the people, so say I; you must not come to reside among us- you may dwell at the Krooman, and traffic with us in ivory, skins, and other articles, as Edwards and Kok did, but you must not teach the people."

Mateebe also addressed the people thus: "Speak your minds. When the men were at the other place (Mr. Campbell and Mr. Read), you remained silent; and when they were gone you blamed me. Therefore now speak out, that you may not blame me again." Many of the people then exclaimed, "The Missionaries must not come here." The king added, "And I say the same as the people; the Missionaries must not come here."

The brethren then departed with sorrowful hearts, grieved to think that so many thousands of persons should thus put away the word of life from them, the value of which, however, it must be admitted, they were unable to estimate.

On the 27th the brethren safely reached the Missionary settlement at Griqua Town, thankful to the God of their lives, who had afforded them his protection while accomplishing so dangerous a journey, uninjured by wild beasts or savage men.

The friends of missions will doubtless feel much disappointment on reading this narration; and may be ready to fear that the door of entrance among the Bootsuannas in Latakoo is closed, at least for the present; but the following extracts of letters from Mr. Read will revive their hopes.

Bethelsdorp, Aug. 7, 1816.

Unforeseen difficulties have hitherto detained me. I am now on the point of departure for Latakoo. Two waggons are already sent off, and four more are ready.

Our friends will recollect, that the brethren at Griqua Town were about to visit Latakoo, and I am sorry to say, that from letters received, it appears that affairs wear an unfavourable aspect, not only there, but also at Makoon's Krall. You will however see, from our good Cupido's letter (an extract from which I enclose) that he and Brother Corner were about to proceed to the latter place.

Perhaps the patience of our friends in England must be tried, as well as that of the Missionaries. I always considered the mission to Latakoo as a very serious undertaking. The man that goes there must carry his life in his hand; for there the devil reigns without controul, and to cast him out requires nothing less than power divine. Had the brethren waited awhile, Mr. Anderson would have accompanied them, and perhaps have staid with them till my arrival. However, the information has not damped my spirits; but I long to be on the way, as does the little pious company who are going with me.

I am now about to depart, with 18 men and 6 women, all members of our church, and some of them very zealous. The letter of Cupido will be interesting; if I have the faith and confidence that he possesses, I shall not fear to attempt to erect the standard of the cross at Latakoo.

Extract from the Letter of Cupido (the Hottentot Preacher) translated.

"I now go to Makoon's Krall. I have prayed to the Lord Jesus, and he has answered me; now I am satisfied, and I go with Brother Corner to Makoon's Krall. I have met with difficulties so great, that sometimes my body could scarcely sustain them; and when this is the case, then comes my Lord Jesus Christ, as a father of mercy. And O how faithful is my Jesus then! Infinitely great is his faithfulness, which he daily shews to me, and his love is infinitely great, and his mercy! I am not able to describe how he bears all my burdens, so that I care for nothing; for he is my father, my surety, my refuge! O how lovely is the Lord Jesus Christ to so poor a creature as I am!

"We should have been away to Makoon's Krall, but we could get no provisions; we are also in great want of powder and lead: but I cast all my care on the Lord Jesus.

"My kind love to all the little children, likewise to all the brethren and sisters at Bethelsdorp.

"Signed, CUPIDO KAKKALAH.

"*Griqua Town, May* 29, 1816."

Extract of a Letter from Mr. Corner to Mr. Messer.

—— On the day we left the houndaries (on his journey from Graaff Reynet to Griqua Town) Jantze and I rode on before a considerable distance, till we came to an extensive plain. Jantze left me, while the waggons were passing the two mountains. I then made my way towards the waggons, when I was nearly attacked by a lion. Jantze, from a distance, perceived the lion near me, wagging his tail, and just ready to spring upon me; but he beckoned to me to get off, at the same time riding in full speed towards me. I dismounted, and no sooner did Jantze approach, than the lion made up towards me, in a most terrific manner. I leaned upon my horse, and looking behind me, expected every moment that he would spring upon me; but as I turned myself again towards the enemy, our good Master, in whose hand are all our enemies, caused him to retire without hurting me. Some time ago, as I was riding, it thundered and lightened severely; and by a flash of lightning the grass, about 200 or 300 feet before me, was set on fire, and I nearly fainted.

We have been to Latakoo, but the people would not receive the gospel. They were glad when we departed, saying, "Away with the Dutchmen! away with them!"

Extract from Mr. Read's Letter.

I have received a pleasing account from Caledon. The church there has 60 members, and there are now many candidates for baptism. They have had a good harvest, and collected, in the last year, 80 rix dollars for the poor.

Brother Ulbricht is anxious to proceed to Caffre-land, and the Llandrost seems much pleased with it, as he is so well acquainted with their customs, &c.

Government has taken a large farm behind Brainty's Hoogte, and called it Somerset. This will become a village or town. Brother Samson, who was one of our first scholars at Graaff Reynet, and who has acted as an elder for the last two years, has accepted an invitation from the officer who presides, to become a Missionary to it. He has good talents for preaching: he preaches here (at Bethelsdorp) occasionally, but generally in the Hottentot language. I trust he will be useful.

AUXILIARY SOCIETIES.

On Wednesday, Sept. 19, a general meeting of the Somerset Auxiliary Missionary Society was held at Bruton. Two sermons were preached on the occasion; that in the morning by the Rev. Mr. Bidlake, of South Petherton, from Daniel, xii. 4. last clause: and that in the evening by the Rev. Mr. Leach, of Shepton Mallet, from 1 Chron. xxix. 1 to the 9th. The other parts of divine worship were conducted by the Rev. Messrs. Golding, Winton, Paull, Lane, and Thomas. A public meeting for transacting the business of the society was held in the afternoon, when, after prayer by the Rev. Mr. Mountford; J. S. Ward, Esq. kindly took the chair. Several resolutions promotive of the objects of the meeting were then successively moved and seconded by the Rev. Messrs. Golding, Taylor, Thomas, Lane, Bidlake, Paige, Paull, Mountford, Winton, and W. Cayme, Esq. treasurer of the society; most of whom addressed the meeting in excellent and animated speeches in support of the Missionary cause. In the course of the meeting it was remarked, that since the last general meeting in March, a lady of distinction in the county had set the example of fixing up, in a conspicuous place in her drawing room, an elegant Missionary-house in miniature, with appropriate passages of scripture inscribed upon it, to induce visitors to deposit something in aid of the Missionary cause; and that on opening it previous to this meeting, she found the sum already deposited amounted to between seven and eight pounds. This circumstance was mentioned for the purpose of encouraging other ladies to

follow so good an example, in such a pleasant mode of soliciting pecuniary aid in favour of this great work of the Lord. As this is the *second* general meeting of this Auxiliary during the *present year*, held for the purpose of commencing the annual meetings in the autumn instead of the spring as formerly, the contributions of the several congregations would not be expected to be very considerable, especially as the pressure of the times has been so great this year; but they have, as far as they could, been ready to testify their regard to the cause, by sending in this instance, their half yearly contributions; an account of which will appear in a subsequent number of this Chronicle.

The fourth anniversary of the Tyrone Auxiliary Society was held at Cookstown, Ireland, on the 27th of September. The meeting was large and respectable. The Rev. Mr. Leley, of Grace Hill, (a Moravian minister,) preached from John, x. 16. After sermon the worthy president took the chair, when the Rev. T. Miller, read a luminous report of the proceedings of the society. Several clergymen addressed the assembly, and with much earnestness pleaded the cause of the poor heathen. In the evening, in the Methodist chapel, the Rev. Mr. Howden, of Armagh, (Independent minister,) delivered an excellent discourse from Gal. iv. 18. The subscriptions did not experience such a falling off as the aspect of the times would have led the members to anticipate. The treasurer, W. Weir, Esq. has lately transmitted the sum of £25. to the parent institution.

ORDINATIONS.

On Tuesday evening, Aug. 27, Messrs. John Slater and John Donaldson, were solemnly ordained to the work of the ministry amongst the heathen, in Great George Street Chapel, Liverpool. The Rev. Dr. Stewart began by reading the tenth chapter of Matthew, and prayer; the Rev. Thomas Raffles, their pastor, delivered an introductory discourse, from 2 Thess. iii. 1. asked the usual questions and received the confession of faith; the Rev. P. S. Charrier, minister of Bethesda Chapel, Liverpool, offered up the ordination prayer, with the imposition of hands; the Rev. Dr. Waugh, of London, gave the charge to the missionaries, and the Rev. Mr. James, of Birmingham, concluded the service by prayer. The concourse of people was immense, and the whole service was solemn and impressive.

On Thursday, Oct. 31, the Rev. Edw. Stallybrass, of Homerton College, was ordained a missionary to the heathen, at the meeting house of the Rev. Mr. Ford, his pastor, at Stepney. Mr. Payne, of Edinburgh, commenced the service by prayer and reading the scriptures; Dr. Waugh delivered an introductory discourse on the blessings derived from a knowledge of the gospel; Mr. Burder gave an account of the nature of Mr. Stallybrass's intended Mission; Mr. Jackson (of Stockwell), proposed the usual questions, &c. Mr. Ford offered the ordination prayer; Dr. Smith, one of Mr. S's tutors at Homerton, delivered a solemn charge; and Mr. Hooper, one of the tutors of Hoxton College, concluded the impressive service with prayer.

The Missionaries appointed for Africa sailed on the 18th of October.

The Missionaries for Otaheite (by way of New South Wales) sailed Nov. 18.

The Missionaries just embarked for Otaheite have taken with them two natives of that island, who were brought to England by Captain Heywood, of his majesty's ship Calypso. Their names are PYEAHYE and TEABRE. He found them at Gibraltar: they had been brought thither in a Spanish ship from Lima, where they had been left by the captain of an English vessel, which they had helped to navigate from Otaheite. On Capt. Heywood's representation of this matter to the Admiralty, government kindly allowed a sufficient sum to enable them to return to their native country. Much praise is due to Captain Heywood for his benevolent behaviour to these poor strangers. The captain, when a boy, was carried by the mutineers of the Bounty to Otaheite, where he resided many months. It is hoped, that the Missionaries will be able to learn a good deal of the Otaheitan tongue on their voyage, by the aid of these men.

CHURCH MISSIONARY SOCIETY.

A special report has lately been presented to this Society, by the Rev. Mr. Bickersteth, Assistant Secretary, who has personally visited the Missionary stations and schools in Africa, and from which the Society will no doubt derive the most important advantages. He has been enabled to rectify some evils, and the Missionaries seem to have been strengthened and refreshed by his visit, and excited to renewed watchfulness, and to fresh zeal and devotedness in their arduous labours. The committee feel gratified in the account of the state of the different schools, yet remark, that "there is need of patience in their arduous undertaking, especially in schools, where it must be many years before we can see the fruit of our labours."

We copy with pleasure the following passage; "Nor can the committee re-

train from rejoicing, that the preaching of the gospel is now likely to be pursued with vigour; the obstacles which seem to have impeded the fulfilment of their repeated instructions on that head, having been, in a great measure, removed. All other means of improving the condition of man, and of advancing his highest interests, must be subsidiary to this appointed ordinance of God."

The Report describes a number of small towns, in the colony of Sierra Leone, and not far from Free Town (which contains about 3000 inhabitants) in which are not only many Africans, but other persons, of many nations, all living under the protection of the British Government, and, in general, desirous of instruction. A numerous class consists of negroes, who have been recovered from slave ships by the British cruizers, in consequence of the Abolition Acts. The whole Report shews how much the Society want many, very many, more Missionaries, humble and devoted, with minds made up, through the grace of God, to every sacrifice for their Saviour.

The third anniversary of the Norfolk and Norwich Association was held at Norwich, Sept. 25. The Bishop of Norwich opened the meeting, but declined taking the chair, on account of his age and infirmities. The chair was taken by G. S. Kett, Esq. A Report was read, which stated, the sum raised during the past year was £695. The meeting was addressed by the Rev. Messrs. Hankinson, F. Cunningham, Bickersteth, Brereton, Edwards, St. John Priest, Glover, J. W. Cunningham, and Prowett; also by Mr. T. F. Buxton, and Mr. Wilberforce, who happened then to be in the neighbourhood.

Meetings were also held at Stowmarket, and at Debenham, and Ipswich, and many sermons were preached at the various places, by the clergymen above mentioned, and by the Rev. Messrs. Julian, Fenn, Gurney, and Wilcox.

Sept. 17. A meeting was held at the Hotel in Exeter; Sir John Kennaway, Bart. in the chair. The meeting was addressed by the Rev. Messrs. Tacy, Cowan, Carne, Knight, Bradford, Neck, and Wilks; and by Lieut. Col. Young, and Cornish and Codner, Esqrs. and Mr. Wilkinson.

On the 18th, a Ladies' Association was formed.

A Ladies' Association has recently been formed at Blackheath, Miss Vansittart, president. The first quarter's donations amounted to £63. 11s. 10d.

MISSIONARY CONTRIBUTIONS.

[*Collections and Anonymous Donations only, from 16th October to 16th November inclusive.*]

From the several Churches forming the WARWICK, STAFFORD, and WORCESTER AUXILIARY MISSIONARY SOCIETY, by Mr. J. Dickinson, Birmingham, Treas.

Warwick, Rev. J. W. Percy:						
Penny Society	£25	0	0			
Donations	2	16	0			
Miss Owen's School	1	2	6			
				28	18	6
Chapel End, Rev. J. Dagley and Congregation				9	0	0
Bedworth, —— Mr. Dix and Ditto				10	10	0
Foleshill, —— J. Rowton and Ditto				9	1	6
Coventry, —— J. Jerard and Ditto				20	0	0
Nuneaton, Road End Meeting				5	0	0
Atherstone, Rev. Mr. Mills and Congregation:						
Penny Society	9	17	6			
Sunday School	1	6	9½			
				11	4	3½
Wilmcote, Rev. Mr. Whitchurch				0	18	6
BIRMINGHAM.						
Rev. J. Brewer:—Collection	125	4	0			
Boys Sunday School	12	15	3			
Girls Ditto Ditto	11	7	9			
Ladies, Miss Cope's School	5	5	0			
	154	12	0			
Rev. J. A. James:—Collection	89	10	4½			
Branch Society	41	17	1			
Boys Sunday School	14	1	6½			
Girls Ditto	5	12	5½			
	151	1	5½			
Carried forward	305	13	5½	94	12	9½

			Brought forward			£94	12 9½
Amount of Collections at Birmingham brought forward				305	13 5¼		
Rev. T. Bennett:—Collection			29 18 0				
Juvenile Society			20 5 8				
Do. Do. Female			7 16 0				
Branch Society			18 1 9				
				76	1 5		
						381	14 10¼
Walsall, Rev. T. Grove and Congregation						64	7 0
Handsworth, Rev. J. Hammond and Do.				12	0 0		
Rev. J. Hammond's Boarding School				3	3 0		
						15	3 0
West Bromwich, Rev. J. Hudson and Con.				26	16 0		
Sunday School Children				0	15 0		
				27	11 0		
Ditto Ditto Rev. J. Cooper:							
Penny Society			16 7 0				
Donations			5 1 0				
				21	8 0		
						48	19 0
Gornall, Rev. T. Heathcote and Congregation						6	13 0
Cannock, Mr. Thurston and Friends						5	8 8
Darlaston, Rev. Mr. Colman and Ditto						1	1 0
Wolverhampton Auxiliary Missionary Society,							
per Rev. T. Scales				16	13 9		
Sunday Schools				5	9 7		
						22	3 4
Stafford Rev. Mr. Chalmers and Congregation						5	10 0
Stone, —— H. Williams, Penny Association						24	4 6
Newcastle, —— T. Sleigh and Congregation						10	18 10
Breewood, —— Mr. Firnie and Friends						6	3 3
Bulkington, —— Mr. Sheffield and Congregation						3	10 0
Cheadle, Sunday School, by Mr. Bradshaw						4	10 2
Alton, Rev. Mr. Tallis and Congregation						2	0 0
A Friend, per Rev. Mr. Wardle, Wednesbury						1	0 0
Lichfield, Rev. W. Salt:—Missionary Society				15	16 0		
Sunday Sch. Children				1	14 0		
Donat. from 2 Ladies				2	10 0		
						20	0 0
Tutbury Auxiliary Branch Society by Rev. T. Brook						48	15 10
Uttoxeter Branch Missionary Society, by Mr. James Bell, Treasurer						32	14 3½
Gayton, Rev. Mr. Shawyer and Friends						3	10 7½
Worcester, Angel Street Congregation						55	0 0
Stourbridge Auxiliary Society, Rev. J. Richards				17	17 9		
The Ladies at Wollescott School				4	4 0		
						22	1 9
Kidderminster, Rev. T. Helmore and Congregation						49	16 8
Dudley, Rev. J. Dawson and Ditto				11	10 0		
Penny a-week Subscription by young Ladies				1	15 1		
						13	5 1
Lye Waste Missionary Society						3	0 0
Total Amount of Warwick, &c. Auxiliary Society						946	3 8
SOUTH WALES AUXILIARY MISSIONARY SOCIETY.							
Haverfordwest, Tabernacle Auxil. Contributions			40 2 7				
Children at Miss Thomas's School			0 14 0				
			40 16 7				
Ditto, Rev. Mr. Bulmer, Aux. Contrib.	5 13 0						
Donations	4 0 0						
			9 13 0				
Collections at the Anniv. Meeting	62 12 5						
Subscriptions	4 3 0						
			66 15 5				
Carried forward,				117	5 0		

	Brought forward,			£117	5	0
Millford, Rev. Mr. Warlow, Auxiliary Contributions and Collections		18	4	0		
A Friend		1	0	0		
Subscriptions		7	16	0		
				27	0	0
Pembroke, Rev. Mr. Harries's; Auxil. Contrib. & Collec.				10	0	0
Tearse Cross and Rosemarket, Rev. Mr. Thomas, Collections				7	12	9
St. Florence, Rev. Mr. Evans				6	1	0
By Mrs. Thomas, of Narberth				2	8	0
St. David's, Rev. Messrs. Harries and Griffiths				7	0	6
Treſgarn, —— Messrs. Skeel and Griffiths, & Friends				12	14	6
Fishguard, —— Mr. Davies, Auxiliary Contributions				3	14	0
Brinberian, —— Mr. George				7	0	0
Collections by Rev. Mr. Evans, at Hebron		5	1	2		
Pen y groes		2	15	6		
Rhydyceisied		2	5	9		
				10	2	5
Glandwr, Rev. Mr. Griffiths				13	13	0
Collections by Rev. Mr. Lloyd, at Henllan, Llandilo, Carvan, and Lanbaidy				31	8	6
Trelech, Rev. Mr. Jones				7	1	6½
Bethlehem, —— Mr. Phillips				8	14	6
Lanybre, —— Mr. Rowlands				3	0	0
Carmarthen, Rev. Mr. Peter:						
Auxiliary Cantributions		18	4	4		
Collections		13	3	0		
Profits of a Strawberry-bed, by a Lady		1	11	7		
Subscriptions		15	4	6		
		48	3	5		
Collected at Water Street Chapel		14	14	8		
				62	18	1
Pantey and Peniel, Rev. Mr. Davies				3	12	6
Pencuder, Mr. Thos. Daniel				6	3	0
Capel Nonni, Mr. D. Jones				1	6	0
Saron, Rev. Messrs. Jones and Bowen				7	15	10
Cardigan, Rev. Mr. Davies				3	3	0
Collections by Rev. Messrs. Evans and Griffiths, at Trewen, Glyn, Hawen, Wig, and Sunday Schools				16	0	0
Horeb, Rev. Mr. Jones				9	1	0
Neuaddlwyd, —— Mr. Phillips				22	9	0
Capel Rerw, —— Mr. Sylvanus				1	0	0
Rev. Mr. Morgan's, Pentre				1	10	9
						409 15 10½
The late Mr. Benjamin Neale, of St. Paul's Church-yard, by Mrs. Benj. Neale						500 0 0
A Friend at Blackheath, by Rev. W. Chapman						10 10 0
Hexham, Northumberland, Female Missionary Society, add. by Do.						1 0 0
Calvinistic Methodists in Caernarvon and its Vicinity, by Mr. Richard Owen						32 0 0
Sheffield and Attercliffe Missionary Union, by Mr. George Bennett, Treasurer; Part of the West Riding Auxil. Missionary Society:						
Sheffield and Attercliffe Male Juvenile Society				26	16	0
Queen Street Female Society				8	18	1
Howard Street Ditto				9	9	0
Attercliffe Ditto				4	12	6
						49 15 7
Cork Missionary Society, by Mr. S. Crookshank, Secretary						20 0 0
M. O.						2 0 0
Penny-a-Week Society, Pickering, Yorkshire, by Mr. Gab. Croft						10 0 0
Hackney and Kingsland Auxiliary Missionary Society, 2 Quarters, by Mr. Pearson, Treasurer						71 9 4
Rev. Mr. Washbourn and Congregation, Hammersmith						23 1 0
The Union Missionary Prayer Meeting of Dublin, per Mr. David Stuart, Secretary						15 7 0
A few Boys in the Protestant Dissenting Charity School, Wood Street, Spital Fields						2 10 0

Juvenile, Missionary Society, Whitchurch, Hants, by Rev. J. Harris				5	0
Northamptonshire Association of Independent Ministers, by the hands of Mr. Inkersole. Treasurer				83	0
Startley, Rodborn, and Corston, by Rev. S. Pitt				4	0
Eckford Auxiliary Missionary Society, by the Rev. Peter Young, Jedburgh, N. Britain	1 16 0				
Oxnam Ditto Ditto, by Ditto	16 0 0				
				17	16
By C. Warr				0	1
Lieutenant Richard Vicars and Co. of Royal Engineers, Signal Hill, St. John's, Newfoundland				17	10
Tyrone Auxiliary Society, by Mr. W. Weir				25	0
Half-yearly Subscription from Ashburton, Devon, by Rev. John Kelly				15	0
A Friend to Missions, by Rev. T. B. Browne, Buntingford				1	0
Hamilton, N. Britain, Bible and Missionary Society, by Mr. James Mather, Treasurer				10	0
Penny-a-Week Society, New Village, Isle of Wight, by Rev. John Bruce	10 4 6				
Children and Teachers of Sunday School	5 2 6				
M. H.	1 0 0				
T. C.	1 1 0				
				17	8
Oakham Missionary Association, by Rev. Geo. Foster				6	0
Blackmore, Essex				0	10
Part of amount of Tax formerly paid on Income, received per Rev. Mr. Chapman				1	0
Penny-a-Week Society, Barking, Essex, by Rev. J. K. Parker	3 13 2				
Some Female Charity Children and their Teachers	0 8 10				
				4	2
Penny-a-Week Society, Bromyard, Herefordshire, per Rev. John Banfield, including his own Subscription				4	10
T. S.				0	11
S. M.				15	0
Perthshire Missionary Society, by the Rev. Messrs. Willison and Findlay, Secretaries				25	0
Contributions at Theescomb, Gloc. by Mrs. Butler	5 0 0				
A few Girls of the Sunday School, Do. Do.	0 9 6				
				5	9

POETRY.

MISSIONARY HYMN.

HAPPY the Friend of God and Man,
Whose constant thoughts, and highest plan,
Aim at the good of all!
"*Thy kingdom come*," he fervent prays,
Then helps the glorious work to raise,
Till Satan's empire fall.

He hails the latter glory's dawn;
Darkness and misery withdrawn,
At Jesu's sceptre fall!
What triumphs shall his cause attend—
Princes and Kings their glories lend,
To crown HIM LORD OF ALL!

R. H. S.

LINES, *by the late Mr.* JOHN BIRTLE, *on hearing of the Victory of Trafalgar, inscribed on a Tablet in a small Chapel in Mr. B.'s Dwelling-house.*

JOHN HOWARD. JONAS HANWAY.
JOHN FOTHERGILL. RICHARD REYNOLDS.

"*Not unto us, O Lord, but unto thy name be all the glory.*"

Beneath some ample hallow'd dome,
The Warrior's bones are laid,
And blazon'd on the stately tomb
His martial deeds display'd.

Beneath an humbler roof we place
This monumental stone,
To names the poor shall ever bless,
And Charity shall own:

To soften human woe their care,
To feel its sigh, to aid its pray'r:
Their work on earth, not to destroy,
And their reward, their Master's joy.



Rev.d D. Chandler.

Pub.d by Williams & Son Strahan-row Court Dec.r 5.th 1810.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE,

FOR THE YEAR 1816.

MEMOIR

OF

THE LATE REV. EBENEZER CHANDLER,

IMMEDIATE SUCCESSOR TO THE REV. JOHN BUNYAN,

AS PASTOR OF THE CHURCH OF PROTESTANT DISSENTERS AT BEDFORD.

THE great Lord of the churches has been pleased to favour the church of Protestant Dissenters at Bedford with several pastors, who were useful in their day, and the savour of whose names and memories is still precious. It is well known that *that* distinguished child of Genius, John Bunyan, so celebrated for his useful and engaging writings, — for his faithful and successful preaching, — and for his long and profitable sufferings for Christ's sake, was raised up in this church; and being called to the pastoral office, became a great instrument of its increase and prosperity.

Soon after this *pilgrim* had finished his *progress*, and arrived at the celestial city, the Rev. Ebenezer Chandler, who was a Pædobaptist, and a member of a church in London, under the pastoral care of the Rev. Richard Taylor, was invited to be the conductor of pilgrims in the way of life; and being an useful and acceptable preacher, he was ordained Novem. 3, 1691. He laboured among the people of Bedford and its vicinity to a good old age, and entered into rest June 24, 1747, having sustained the pastoral office 56 years, and resided at Bedford nearly sixty. As the infirmities of age greatly unfitted him for public services, in the latter part of his life, the Rev. Samuel Sanderson, a native of Sheffield, in Yorkshire, who pursued his academical studies under the Rev. T. Jolly, of Attercliffe, and afterwards under the Rev. Robert Eames, was chosen as an assistant in 1737, and ordained co-pastor with Mr. Chandler, May 14, 1740.

Very little is known of Mr. Chandler previous to the period when he came to Bedford. The affection of the church to him, and their desire for his settlement among them, is manifested in the following letter: —

'*The Church of Christ in and about Bedford, to the Church of Christ in London, of which Mr Taylor is Pastor, sendeth greeting.*

'Rev. and dearly beloved
in our Lord Jesus Christ,

'Since the Lord hath directed Mr. Chandler, a member of your society, to exercise his ministerial gifts amongst us, we have experienced some benefit, by the bless-

ing of God thereupon; and not only among ourselves of the congregation, but from others resorting to hear the word of God, have we observed some awakening and comfortable effects of his preaching, which we could not but own as the will of God, for our encouragement to desire his continuance and settlement among us; and did this day, at a church-meeting, some time since appointed, signify our such desire to him; in answer to which we had information from him of your having sent to him, that he might advise with and be directed by you in this aforesaid matter; which, considering his relation to you, we did not gainsay; but take leave thereby to offer the premises to your consideration. We do not doubt but the prosperity and enlargement of Christ's interest is heartily desired by you, and that among others, as well as your own congregation; and if the great need we stand in of his help, the blessing and success of his endeavours,—the general consent and liking of this congregation, joined with the desire of many others that are borderers and hearers, be well weighed by you, we are hopeful he may receive your allowance and consent to a settlement among us. The circumstances of our condition are known to Mr. Cockayne, who was at first instrumental to direct him to us. We entreat that some of you would consult him therein; and so soon as possibly you can, you would grant us a favourable return to, and concession of our request, which will be very thankfully accepted by your Christian friends, to serve you,

'W. WHITBREAD, &c.

'in the name of the rest.'

An honourable testimony was given to the high esteem in which Mr. Chandler was held, by his former connections, in the following letter of dismission:—

'*The Church of Christ in London, whereof Richard Taylor is Pastor, to the Church of Christ in Bedford, sendeth greeting.*

'Dear Brethren,

'Our beloved brother, Ebenezer Chandler, having exercised his ministerial gifts among you for some time, with no little success, for the building up of saints and the bringing in of sinners; and you having chosen and fixed upon him as a person judged every way fit for the pastoral charge of your church, have importuned us, at sundry times, with your reiterated request for his dismission from us, that he might be received a member among you, in order to his being separated to office-work. We have seriously considered and weighed the matter, and with a prospect of his being eminently serviceable to the common interest of our Lord Jesus Christ, are brought (although with no small reluctance) to grant your request, and are willing to impoverish ourselves for the enriching of you. We do, therefore, give up unto you our dear brother; and do hereby signify, that his reception among you as a stated member, shall be his formal and full dismission from us.

'Wishing the abundance of truth and love in the midst of you, and begging an abundant blessing upon all your church-administrations, together with a request that you would be mindful of us, we bid you heartily farewell.

Signed, in the name of the rest,

'RICHARD TAYLOR, Pastor,' &c.

That the minister so earnestly solicited and so affectionately recommended, was qualified for his work, and suited to be the successor of the ingenious and faithful Bunyan is evident, by the blessing with which his labours were attended; for during his ministry the church was considerably increased, and the congregation so much en-

larged, that, in the year 1707, it was found necessary to build a new meeting-house, on such a scale as to accommodate about 1000 hearers; which meeting-house, it is said, at that time cost only £ 400, besides the old materials, though it is still standing in good repair.

Several of the members of the church were judged to be qualified for teachers; among them was Thos. Bunyan, the son of the late pastor, who seems to have been a very active member and adviser of the church. The brethren who preached found full employment in the villages, particularly at Blunham, Gamlingay, and Cardington-Cotton End. In the former two of these places distinct churches were formed and settled, with Mr. Chandler's approbation, during his ministry; and they still continue to flourish. In the latter place, a respectable church and congregation have been since established and collected. — Some of those who were called by the church at Bedford to preach the word of life, were invited to take the superintendence of other churches; and one became pastor of a church at Royston, and another of a church at Chichester.

Thus, like Joseph, 'the church became as a fruitful bough; even a fruitful bough by a well, whose branches run over the wall.'

When Mr. Chandler was far advanced in years, it is said he married a person so young, that some of the people complained of the measure as imprudent. When he heard of it, he said, 'Give my love to them, and tell them I never intend to do so again.'

When he was going with the congregation down the steps which lead to the meeting-house, which is situated on low ground, a profane wag accosted him in the following manner: —

If *upwards* be the way to bliss,
Prithee, Chandler, where leads this?

To which the following answer might have been given, and the purport of it was probably given by Mr. Chandler, or some of his friends: —

Those who desire the seats of bliss to see,
Must first descend in deep humility.

Previous to the settlement of Mr. Chandler at Bedford, it appears that it was not usual to sing in public worship, nor for the minister to pronounce the blessing at the close of the service; but, upon his acceptance of the call of the church, he influenced them to allow of singing the praises of God on one part of the Sabbath, with a caution, that none others perform it but those who can sing with grace in their hearts; —and those who did not approve of singing, had liberty to choose whether they would be present or not.

In the year 1700, leave was given for singing on both parts of the day; and it was also agreed that the benediction might be pronounced when the public worship concluded. At the same time it was resolved, That persons who were members of Presbyterian churches should be admitted to occasional communion, provided they were strict in separation from the national church. About this time several persons were subjected to church-censure, for joining in worship with the public, as they then styled the National Establishment; and the church repeatedly refused to dismiss members to churches that held communion *only* with persons baptized by immersion. These facts need not surprize us, if we consider how Mr. Bunyan and his friends had been persecuted by the Members of the Establishment for their dissent; and how roughly he had been handled by others, for his liberal sentiments upon free communion among real Christians at the Lord's Table, notwithstanding some differences on those sub-

jects, which were not of the first importance *.

When Mr. Chandler became pastor, the church was, perhaps, mostly composed of Anti-Pædobaptists; but they did not hesitate to give him his liberty to baptize infants; while it was agreed that every member should have his liberty in believer's baptism, only to forbear debates upon it that might tend to break the peace of the church. — The same open principle is still a favourite in the church; nor has the peace of it been interrupted, when some individuals have been baptized by sprinkling and others by immersion, in the same hour, and before the same assembly. If it should be thought that such a freeness of communion must make a person of either side indifferent to the practice he prefers, surely, it will be allowed, that a man may be firm in his own persuasion, and yet forbear debates that would break the peace of a church; and that the cultivation of peace and love among brethren is better than violent contention about an outward rite, concerning which some of the wisest and best of men have held different opinions.

It does not appear that Mr. C. published any thing, except a Collection of Mr. Bunyan's Works, with a Preface, containing an excellent and well-drawn character of the author, and signed by Ebenezer Chandler and John Wilson. The latter of whom was a minister of the gospel at Hitchen.

In that Preface, speaking of Bunyan, the writers say,' He was, from first to last, established in and ready to maintain that God-like principle of having communion with saints as such, without any respect to difference of opinion in things disputable among the godly.' From his time till now that principle has been held sacred in the church; and, it is hoped, it will never be forsaken.

Mr. Chandler gradually descended to the close of his days, finishing his long and useful course with great credit to his profession, and ascribing glory to his Lord and Master. What he says of Bunyan may, with equal propriety, be written of himself: — 'His so long continuance in the work of the ministry was a great blessing to the church of Christ, in and about Bedford in particular, over which the Holy Ghost made him overseer;— his ministry being blessed to the edification, comfort, and establishment of the saints, as well as to the conversion of sinners.'

Bedford. S. HILLYARD.

* The Dissenters at Bedford are now treated so differently by the Members of the Establishment, that the county magistrates, a few years since, granted the use of the Session-House to the successor of Bunyan and his friends for public worship on the Lord's Day; and they had it registered, and used it for about a quarter of a year, while their meeting-house was under repairs.

A LETTER

FROM THE REV. P. HENRY TO HIS SON, MR. MATT. HENRY, THEN A STUDENT IN GRAY'S INN, LONDON.

Son Matthew, *May* 30, 1685.

WE are glad to hear of your health and cheerfulness, — which God in mercy continue. If you take your meals in a public-house daily, you must double your watch, lest it put you upon inconvenience. My caution, not to overstudy yourself, was occasioned by what you wrote: — That you had read Littleton so oft over, and had begun Coke upon him, which I thought could not well be, especially during the first month, which affords most diversions, without over-tasking yourself. My meaning was, that you should apportion your time wisely, according to present circumstances; — part to reading, the morning especially; and part to

acquaint yourself with persons, places, affairs, &c. which you have hitherto much wanted opportunity to acquaint yourself with, having some ground of hope that you will improve by it, letting go the chaff and refuse, and retaining that which may do you good hereafter. For this present time, you are to look upon as your gathering-time; and to be as busy as the ant in summer, — the factor in the fair or market, — the industrious merchant when in the Indies. You purposed to lay hold on opportunities for hearing sermons, not Latin ones only. I hope you do perform, and also reflect after, and pen the heads at home,— which both engages present attention, and lays up for time to come. It is the talk and wonder of many of our friends what we mean by this sudden change of your course and way; but I hope, thro' God's goodness and mercy, they will shortly see it was for good. With yours I received one from dear Mr. Steel, who will be glad to see you often, as I know my worthy friend Mr. Lawrence will also; but their circumstances prohibit their coming to you; and, therefore, you must go to them; not to be burdensome, but like a bee to the flowers, — to gather from them. Just now, this morning, your sisters Katharine and Ann are gone towards Salop, to be there awhile. It is a change with us to want three of you at once; but hoping it will be for your improvement and theirs, we are well satisfied in the will of God ordering it so. Ere long, there will be greater partings: how soon we know not; but if we may be with you together for ever, and with the Lord, that will be happiness indeed! Be careful, my dear child, in the main matter. Keep yourself always in the love of God. Let nothing come, however not abide, as a cloud between you and his favour; for in that is life. Rejoice in the great Auction, and make the Pearl of price sure, and the field too in which it is. Farewell. Much love is to you from all here, and particularly from

your loving Father,
PHILIP HENRY.

LETTER FROM THE REV. P. HENRY TO THE REV. F. TALLENTS.

Dear Brother Tallents, *June* 25. 1695.

As oft as I can I rejoice, both to hear from you and to write to you. Seeing this is not the world we must be together in, it is some satisfaction to converse so; but it is in hope of being together for ever, and with the Lord. You are solacing yourselves awhile in one another; but it passes away, — our time is posting into eternity. We have here no continuing city; but there is one to come, — a city that hath foundations, whose builder and maker is God: — an inheritance, incorruptible and undefiled! Why should we not both long for it, and rejoice in the hope of it? It is at hand; — a few stiles more, and we are at home. If the clusters from it are so sweet in the wilderness, what is the full vintage like to be! To have Christ with us in ordinances is refreshing; but to be with him, without them, is far better. The eternal God be your strength and song! Amen. This from,

dear Sir,
your brother, cousin, friend, and servant,
PHILIP HENRY.

BIBLES FOR SEAMEN.

Sir, *To the Editor.*

In your valuable Magazine, some months back, I was rejoiced to find a Plan proposed for distributing the Word of God among the Seamen in the Merchants' Service. I wish it God-speed! I have been brought up to the sea; and, in the course of 40 years, have experienced many wonderful deliverances; but in every difficulty I always found in

my Bible that which enabled me to trust in Him whom winds and seas obey. In every storm I sought direction from it, and never was disappointed: it is the seaman's true guide. I therefore endeavoured to impress its value on the minds of my children, that they might continue to seek directions from it, as I had done.

In 1814, my son sailed from London for Canada. When he got as far as the Banks of Newfoundland, the ship sprung a leak. The wind being contrary, they bore up, to enable them to ply the pumps the better. Being a small vessel, they could relieve but one at a time; which they continued to do for six days and nights. In this period they broke up and hove over board a great part of the cargo; yet the water gained to four feet. At eight in the evening of the sixth day, it being my son's turn to be relieved, he, with his passengers, went down to wrestle with God in prayer, which, with reading of the Scriptures, was their usual evenings employ. Before the time expired that he was to return to the pump, they were condoling with each other, and had given over all hopes that they would be able to keep the ship through the night. As they were standing, one on each side the table on which the Bible was laid, he opened the precious book, and the first passage that met his eye was Acts xxvii. 22. 'Now I exhort you to be of good cheer, for there shall be no loss of any man's life amongst you, but the ship.' They encouraged each other with these words, and returned to the pump; and though before, he says, their arms were ready to fall from their sockets, their fears now fled, their strength was renewed, and they believed the Lord would deliver them.

In the course of the night the wind fell, and the weather became fine. When day appeared, the man at the helm called out 'A sail!' — and to their great joy the vessel was steering direct for them. They laid-to (as it is termed) took to their boats, and had but just time to save themselves and clothes; for a few hours after they had got on board the other ship, they saw their own go down. This is an instance of the value of the Bible. Though I am no advocate for cutting, as some have done, to find a promise to our case; but had they not possessed the Bible, and made it 'the man of their counsel,' they could not have taken the encouragement from it.

In this case it not only strengthened their faith, but imparted, as it appeared, bodily strength also. I rejoice, therefore, at the proposal. May the Lord make it effectual to the turning some from their vain courses! For a seaman to go without a Bible, he may as well go without a chart; but taking it for his guide, he need not fear; for in the greatest extremity he will find in it a course laid down, that will in the end direct him in safety to the haven of Eternal Rest. It is my sincere desire and prayer that every brother sailor may avail himself of this most valuable direction, and abide by its truths. Had I a voice to reach them all, I would say, 'Tempt not the faithless Ocean without this precious guide;' and to the owners I would say, 'Rather attempt to send your ship without a rudder than her crew without a Bible.

A SAILOR.

Hull.

ON SUNDAY-SCHOOLS.

Mr. Editor,

IN reading your Magazine for October, I was particularly struck with the following Query, p. 386:— 'Is the practice of neglecting the public ordinances of religion, to teach at Sunday Schools, to be justified from the Scriptures?' From the *wording* of this query as imply-

ing that Sunday-School teaching necessarily produced a neglect of public ordinances, I was ready to say, Surely, 'an enemy hath done this!' The insinuation being directly opposed, both to the fact and the reason of the case, I was tempted to consider it as an artifice of the great enemy of souls, to procure desertion in the camp of Israel, and diminish the number of hands (already far too few) employed in this important service. However, not willing to encourage evil surmisings, I sit down to repel the insinuation, and if possible to satisfy the Querist.

If 'by neglecting public ordinances' be simply meant that those who conscientiously attend their duty at Sunday Schools, cannot run about the town to hear so many sermons as otherwise they might, the fact is granted, and it may surely be considered as an advantage. Those whose religion consists in the number of sermons which they hear, may be properly classed with the Pharisees, who boasted in the number of their ablutions, or the Papists, who calculate their devotion by their beads; they may be considered as a sort of religious *tipplers*, who are always sipping at divine truth, but never drink deep enough to cure their thirst. See John iv. 14.

If the Querist only mean, that the attending upon Sunday-School children interrupts the pleasure and comfort of the service, it is only saying that the teachers sacrifice a part of their own comfort and edification for the good of the scholars; which is no more than what most Christians who have families are called to, and make the sacrifice with pleasure. Christians are not to look upon their own things only, but on the things of others; *i. e.* consult their mutual benefit, Phil. ii. 4. Mr. Giles Firmin mentions a woman who, because the Scripture says 'Men ought always to pray,' was continually engaged in either public or private devotion; and though several ministers reasoned with her, it was all in vain, till old Mr. Richardson, a pious and learned puritan, called on her, and finding her children running about naked and hungry, he cried out with a loud and stern voice, 'Is there no fear of God in this house?' This roused her from her knees, convinced her of her error, and she no more disgraced her profession by her family neglect. There are many cases in which the Lord 'will have mercy, and not sacrifices;' and when they are offered to the neglect of moral duties, his language is, 'Bring no more vain oblations,' &c. Isaiah i. 11—15.

But if we take up the subject on the broad question, whether Sunday Schools do, or do not promote public worship? I appeal to facts, numerous, public, and incontrovertible. The origin of Sunday-Schools was owing to Mr. Raikes, their founder, observing the great number of poor children playing in the streets of Gloucester on the Sabbath-days. He had them taught to read, and brought to attend on public worship: the effect is more or less similar in all cases; at least, I know of no schools in which the children are not either taken to public worship, or public worship set up in the school. Many teachers also who have been used to neglect the Sabbath, have been thus brought to observe it; and both to teachers and scholars have these Schools been the means of salvation. And now I hesitate not to say, that every Sabbath-day ten thousand persons attend on public worship, who, but for this institution, would scarcely ever hear a sermon. But on the moral effects of these Schools, I beg leave to refer to the 'Report of the Select Committee of the House of Commons, on the Education of the Poor,' and particularly to the Evidence of Mr. Butterworth, who was one of the Committee.

Does the Querist doubt whether it be *lawful* to teach children to read the Bible on the Sabbath-day? He may as well doubt whether it

be lawful to read it himself. Of what use is the Bible to those who cannot read? And shall we circulate the Scriptures without the means of using them?

It may be said that children may go to church, and learn their duty from the minister; but *will they?* is the question. So the Papists say, let them learn religion from the Priest. But I hope the time is come, that neither Protestant nor Papist will be longer kept in ignorance. 'The Lord gave the word,' and woe be to those who impede its circulation; and I see no difference between the guilt of withholding the book itself and the power to read it, except that the latter adds insult to robbery,—is a solemn mockery of God, and a cruel insult to human misery.

INGENUUS.

*** With respect to teaching *Writing* in Sunday-Schools, as that is evidently not essential to the acquisition of religious knowledge, the same arguments will not apply; but the elements of writing once acquired, perhaps some of the elder scholars might be well employed in imitating *Scripture-copies*, as nothing so much impresses an idea upon the mind as writing it.

CONSOLATION IN DEATH.

The following Considerations, by the excellent Philip Henry, were written to H. Ashurst, Esqr. in the year 1687, and are copied from a note appended to Mr. P. Henry's 18 Sermons, lately published from his manuscripts, by Mr. Williams, of Shrewsbury.

THERE are six things, the firm belief whereof will exceedingly promote our comfort in dying.

1. That at what time soever, and in what way soever death comes, it comes by the will and appointment of our heavenly Father. He cuts no corn of his down till it is fully ripe. Job v. 26. Rev. xi. 7.

2. That death has no sting in it to them that are in Christ Jesus. How doth Paul exult over death and the grave! 1 Cor. xv. 56. (Mr. Henry, who wrote this, expired while uttering the sentence 'O death, where is thy ——)

3. That, to them that fear the Lord, immediately beyond death is heaven. Luke xvi. 25. Phil. i. 23.

4. That the body will certainly rise again, a glorious body. 1 Cor. xv. 43.

5. That God will certainly take care of poor disconsolate relations left behind. Ps. xxvii. 10. Jer. xlix. 11. This helped to make Jacob's death comfortable to him. Gen. xlviii. 21. and Joseph's, Gen. l. 24.

6. That God will certainly accomplish and fulfil, in due time, all the great things that he hath prepared and promised concerning his church and people in the latter days.

REMARKABLE DELIVERANCE OF *A MORAVIAN MISSIONARY.*

"ON one of my voyages either to or from Queda, a Danish ship hailed us, and approaching incautiously ran foul of our stern, and broke our flag-staff. We therefore put into a creek; and some of our men landed near a wood, to cut down a tree to make a new one. Hoping to be able to procure some fresh meat for supper, I accompanied them, armed with a double-barrelled gun. While they were at their work, I walked on the outside of the wood, and soon discovered among the high grass an object, which, by its motions, I mistook for the back of a hare. I took aim, and was just going to fire when the animal rose up, and proved to be a tiger, of which only the top of the head had been visible. My arm involuntarily sunk down, I stood motionless with horror, expecting that the creature would immediately make a spring at me, and gave myself up for lost: but by God's providence watching over me, the beast

seemed as much alarmed as I was; and after staring at me for a few moments, turned slowly about, and began to creep away, like a frightened cat, with his belly close to the ground; then gradually quickening his pace, fled with precipitation into a distant part of the wood. It was some time before I recovered presence of mind sufficient to trace back my steps towards the beach, for I felt my very heart tremble within me. As I approached the water, there was a piece of jungle, or low thicket, before me, and I was turning to the left to pass round by the side opposite the boat, thinking that I might yet find some game; when seeing the men labouring hard to drag the tree they had felled towards the water, I altered my course, and went to their assistance. No sooner had I entered the boat than I discovered, on that side of the jungle to which I was first going, close to the beach, a large kayman, watching our motions, whom I should certainly have met had I gone round by the way I intended." — *Haensel's Letters on the Nicobar Islands.*

PUBLIC LIBRARIES.

Mr. Editor,

As the instruction of the rising generation is a desirable object, I take the liberty of making the following communication, through the medium of your excellent Magazine: —

It occurred to me some time since, that a Public Library might be easily formed, by means of contributions of books from individuals, which when collected and arranged, might afterwards be lent out *freely* to *any* person that should apply, *under certain regulations.* Accordingly I intimated this from the pulpit; and very soon after, received donations of books of various descriptions, to the amount of nearly 500. A place has been fitted up in our Chapel to receive them; and three Librarians attend in turn every Monday evening, from eight till nine o'clock, to lend out and receive books. The Minister is a standing librarian; and donors of books to a certain amount are Trustees of the Library. A subscription of a shilling per annum is paid, to keep the books in repair, &c.

I should be happy to hear that there was such a Library in every place of worship.

I am,
dear Sir, yours very truly,
Launceston. R. C.

A LITERARY HINT FOR CHRISTMAS.

If knowledge be important, religious knowledge is most important. We are dying creatures, — our race is short, — our sphere contracted. What can be devised to promote this object?

Books are the depositaries of knowledge. What can be done to promote the sale of valuable books? We purchase what we wish to read: —this is not benevolence, any more than purchasing what we wish to eat and drink; — it is self-gratification. But some cannot read. We will not uncharitably suppose they have not learned; but they are accustomed to active life, and cannot bear sitting; or they are full of business, and cannot spare time; or their eyes are weak, — or they are subject to head-ache in reading. What have these to do with buying books? Let us see,

1st, What work is there that may be useful to our minister, that may improve his mind, — assist his studies, — enlarge his means of information,— and so eventually be useful to ourselves and the rest of the congregation?

2d, What book shall we put into the hands of our sick friends,— our afflicted neighbours? Perhaps we have not the talent of religious conversation; but we can slip a

good book into their hands; or by giving it an elegant binding, we may make it an acceptable and useful present.

3d, Have we a village or a vestry library? What addition can we make? None will always read the same books; — there must be variety, — novelty.

4th, What book shall we put into the hands of our servants or apprentices, — our tenants or dependents?

5th. What is wanted for our Sunday or Free-Schools? What Bibles or Testaments, — Spelling or Reward Books?—'But I do a great deal; I do not want the goad. You may see my name in all the public subscriptions, among the Subscribers to Bible Societies, Tract Societies, Missionary Societies,' &c. — Alas! this betrays a secret. But what have you done in unpublished charities?—Let any man, however, who thinks he has done *too much* for God and the souls of men, publish it to the world; and, verily, he shall have his reward.

W. T.

JUVENILE DEPARTMENT

'A flower when offered in the bud,
'Is no vain sacrifice.'

DIED at Weymouth, July 7, in his seventh year, BENJAMIN, the son of the Rev. B. CRACKNELL, D. D. Before he was five years of age he appears to have had an impression of the importance and efficacy of prayer; and daily bowed himself before the throne of grace. When ill, and more debilitated than usual, he expected to have his case specified, and appropriate blessings implored at the family-altar. — The Rev. Mr. S. being on a visit at Dr. C.'s house, was requested to conduct the morning devotions. He did so; but not to the satisfaction of this Child of Affliction; for the prayer was no sooner ended than he wept bitterly; and being interrogated "Why weepest thou?" he replied, 'Mr. S. did not pray for *me*.' Such omissions were frequently noticed by him with the greatest concern. When so reduced as to be incapable of any exertion, he said, 'Mamma, I cannot pray for myself, do you pray for me.' "But," said his Mamma, "and what, my dear, shall I pray for?" — he instantly replied, 'That I may be kept from *sin*.'

He had committed to memory nearly the whole of Dr. Watts's First set of Catechisms; but there are two answers to two questions, which he often repeated to himself and to his parents, with such emphasis, as clearly evinced the interest he felt in the great truths which they embrace. The first of these was, "Will God forgive you?" *Answer*. 'I hope he will forgive me, if I trust in his mercy for the sake of what Jesus Christ hath done, and what he hath suffered.' And the second, "Whither shall you go if you are a child of God?" *Ans*. 'If I am a child of God, I shall be taken up to heaven, and dwell there with Christ for ever.'

As he approached the end of his race, the sense of hearing was completely lost, and the powers of articulation became very feeble; but when no longer able to converse with his afflicted parents and friends, his hands and eyes were raised towards heaven, as though he longed to be absent from the body, and present with the Lord, that mortality might be swallowed up of life.

He would frequently recite devotional poetry; and was much delighted with some of Dr. Watts's Divine Songs; and the Hymns for Infant Minds, particularly the 13th.

No publications appear to have attracted his attention more powerfully than that class which narrates the exemplary lives and happy deaths of Christ's young disciples. From the perusal of such memorials of early piety, he derived no inconsiderable advantage; and this unadorned statement of facts respecting himself, is presented to the public, with the pleasing hope that it may entail similar benefits on others of the rising generation.

A change of air being recommended, he was removed to the delightful village of Upway. Here he was placed with pious and sympathizing friends, whose kind attentions were without intermission. On retiring to his bedroom in the evening, Mrs. W. accompanied him; and being in bed, she was just in the act of quitting the room, when he said "Mrs. W. are you going to leave me without praying for me? my Mamma would not do so." His pious friend, as might well be expected, was not only surprized, but deeply affected; and tho' she left him for a few minutes, she returned, complied with his desires, with which he was evidently soothed and comforted.

URSULA BAILEY, *of the village of Stoke, by Clare, Suffolk, in May last, departed this life and entered into rest, aged* 18 *years.*

IT was remarked by those who visited her, that there was the most satisfactory evidence of a divine change wrought upon her; and that all which dropped from her lips during her last illness, was said with great feeling, and appeared to come from her heart.

Somewhat about two years since, she received a deep impression on her mind, in hearing the writer of this relate from his pulpit an affecting narrative of a young man, who had lived avowedly under the influence of infidelity; and what struck her attention the most powerfully was, a part in which it was stated, that a wicked companion was reading a newspaper to him in those awful moments, when Death appeared to be fast approaching him. This she never forgot, and often said she never should; and from that time she began to feel a great concern for her soul.

When her last illness came upon her, she said to her mother, 'I am persuaded I shall not recover;' and at that time began to open the state of her mind, by remarking to her, 'I find all you have said to me, respecting religion, is true.' She was truly and deeply convinced of sin; but became gradually comforted in having her mind directed to, and her faith fixed upon the Lamb of God; and, after many doubts and fears, Jesus became all her salvation and all her desire.

Speaking of her afflictions, she said, it was good for her that she had been afflicted; and when it was observed, 'Your sufferings appear to be very great, — do you think they are too much?' Her reply was, "Sin is the cause of my sufferings; and they are nothing, compared with my deserts, or with the sufferings of my dear Saviour!"

A remark was made to her, that religion and its friends were often treated with great contempt. She answered, 'If such persons knew the value of religion, they would not trifle with it! I hope I have felt its power; and this is my support now.'

Speaking of love to Jesus, she acknowledged there was a time when she did not love him; but now she exclaimed, 'I cannot but love him, because he has done so much for my soul!' Speaking of her father and mother, she said, 'I love them; but I love my Jesus best!'

A friend, perceiving her much overpowered with speaking, offered to leave the room without praying with her; she raised her hands, and cried out, 'Pray with me, pray with me!' On being asked why she wished for prayer, — she answered, 'I love prayer; I hope and believe the Lord will hear prayer; and I trust we shall join in praise together in heaven!'

About two hours before she died, she prayed with earnestness in the following words: — 'Lord, I want help! Lord, help me! Lord, take me!'

In her last moments, when her speech began to fail her, she was requested to signify if she was happy, by holding up one of her hands. She raised up both her hands, one of which was as cold as death; and, in a sort of triumph, clapped them together three times: —shortly after which her soul took its flight to glory. She was buried the following Lord's Day evening in the church-yard; and a funeral-sermon was preached for her in the meeting-house, June 9th, from Phil. i. 23. J. D.

Ridgwell.

Obituary.

SAMUEL BRIDGWATER

Was a respectable mercer and draper, in Darlaston, near Birmingham. Some years before his conversion, by reading infidel books, he was led to disbelieve the divine authority of the Scriptures; but God, who had designs of love towards him, did not permit him to remain in this awful state: he was continually dissatisfied in his mind, and persevered in seeking happiness in the objects of Time and Sense, until, by repeated experience, he discovered it was not to be found there. He then was led to consider, that, perhaps, the principles which he had imbibed were wrong, and came to a determination to examine them; and for this purpose he procured Bishop Watson's Apology for the Bible,—the reading of which completely shook the foundation of his former principles, and convinced him of the divine authority of the Scriptures; and he now began also to see the necessity of seeking the salvation of his soul. At this period he made vows within himself to forsake his sins and sinful companions; but, on the return of temptation, his vows were always broken. At length, as he thought to bind himself, he wrote down his vow in his pocket-book, and signed his name in the presence of God; but, alas! this also was in vain. He now regularly attended the ministry of the late venerable rector (Mr. Waltham); and, under his ministry, he was convinced that he was a ruined helpless sinner, and afterwards was taught to see that Jesus Christ was exactly such a Saviour as he needed, and by grace enabled to believe in him, and obtain some comfortable hopes of an interest in his pardoning mercy. He went on thus for some time, until the enemy suggested to him that he had committed the unpardonable sin. Heb. x. 26, was always upon his mind, till he was almost in despair. At length he went to Mr. Waltham's prayer-meeting; and on opening his mind to him, he explained the text, as not applicable to his case. The Lord so blessed this discourse to his soul, that his fears were removed, and peace restored to his distressed mind. Some time after this, his views of divine truth were clouded, and he leaned to legality; but at length he had clearer views of the doctrines of grace; and he has often expressed to me, in his conversation, that the doctrines commonly called *Calvinistic*, were his comfort and support. Before God, in his all-wise providence, put him into the furnace of affliction, he was diligent in attending meetings for social prayer; and often did he lament that the hurry of his business prevented his communion with God. He longed for the return of the Sabbath; and though he was in his shop until late on the Saturday evening, he generally attended a prayer-meeting at seven o'clock on the Sabbath morning.—He was very active in promoting the instruction of the rising generation in the Sunday-School: he was a regular teacher; and the foundation of that long illness which terminated in his death, was laid by a severe cold which he took in the church, while superintending the scholars during divine service. After the Lord put him in the furnace, he experienced much of the divine presence; and the precious promises supported him during his affliction, which continued nearly three years. He made use of every means of recovery; and sometimes his case appeared hopeful; but he expressed no desire to continue here, except for the sake of a young family.

Wednesday morn. Feb. 22, I was sent for to visit him. On entering his room, I found him seated on a chair, though he appeared to be dying; he embraced my hand with the greatest affection. My feelings were so overpowered, I could not speak for some time. After I recovered myself, I said, 'Well, my dear brother, I hope you feel your mind composed and comfortable in the prospect of death.' He replied, "I have no fear: I know whom I have believed; and I am persuaded that he is able and will save *me*." I replied, 'Thanks

be to God for that!' and after conversing with him a short time, he said, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff, they comfort me." He paused, and then said, "The Lord is my light and my salvation, — whom shall I fear? The Lord is the strength of my life, — of whom shall I be afraid? . . . . God is the strength of my heart, and my portion for ever!" I said, 'What a blessed portion God is to his people!' He smiled, and added, "I find him to be so." On my expressing my thankfulness that God was with him, he replied, "I am not without my temptations at times; but I shall overcome all through the blood of the Lamb."

In the afternoon I visited him again, found him in great pain, and praying for patience, lest he should murmur, his afflictions were so exceedingly heavy. I mentioned that God gave Job patience; and he was still a prayer-hearing and prayer-answering God. He replied, "I have ever found him to be so;" adding, "I know that my Redeemer liveth, &c. Remember (said he) it is written, 'If we suffer with him, we shall also reign with him." After a long and comfortable conversation, I prayed with him, and bade him farewell, never expecting to see him alive in this world.

I visited him again on the Thursday morning;—found him in great pain, and in a clammy sweat. He said Christ was increasingly precious, and hoped the conflict would soon be over, if it were his Father's will. After breakfast I found him still in great pain, and much lower. I hoped, as the outward man decayed, the inward man was growing stronger. He said it did: his confidence was still the same; he longed to be gone. In the evening he said, "My afflictions are very hard and heavy; but God makes my bed." I replied, 'You find Deut. xxxiii. 27, fulfilled?' He said "Yes, I do."

After quoting several passages of Scripture, he subjoined, "These are precious promises; and I find them so." I replied, 'Yes; and they belong to the heirs of promise.' "Ah," said he, "but the enemy suggests, 'Thy hope is the hope of the hypocrite;—thou hast done this, and left undone that;' and I tell him, if I have not done it, there is one who has done all for me, and on Him I depend for all." — These things he spoke with confidence and composure. A little while after this, when his wife came with tears to his bedside, he said, "Well, my dear, can you give me up?" She replied, with a flood of tears, 'It is hard to give you up, my dear; it is hard indeed!' — "You must give me up," replied he; "but I hope we shall meet again in heaven. Be sure you do not make religion a secondary thing; but let it be the first thing with you. Seek first the kingdom of God and his righteousness, and then all things needful will be given you! The Lord bless you and my dear children, — farewell!" As she went away weeping, he said, "She has been a good wife to me: I have put up many a prayer for her and our dear children; and I have faith to believe those prayers will not be lost." He then grew considerably worse, and prayed with fervour, "Lord, release me!—Lord, take me to thyself! Come, Lord Jesus, come quickly, if it be thy blessed will!" He continued in great pain during the whole night.—I went to see him on the Friday morning early, — and found him still in great pain; but composed in his mind. He said he had had a hard conflict in the night. Satan had been tempting him to doubt of his being a child of God, because he was so heavily afflicted; but he had been able to resist him, and maintain his confidence. He then said, "You see, day after day I linger here; but all the days of my appointed time will I wait, till my change come!"—A few hours after, he became worse than ever. He looked very earnestly at me, and said, "I am now dying,—what can this be but death?" I replied, 'You will soon be with Jesus; and I hope you find him to be still precious?' "Yes (he replied) I do." Afterwards nature became quite exhausted, and he was almost continually dozing; but retained the full exercise of his faculties to the last. At intervals, he said "Precious Jesus!

Come, Lord Jesus!" and on the morning of Saturday, Feb. 25, 1815, in the 38th year of his age, his tabernacle was dissolved, and his happy spirit, doubtless, entered into the realms of eternal joy.

Darlaston. T. C.

MR. THOMAS MEAKIN

Was more than forty-three years deacon of the Independent church at Moorgreen, Nottinghamshire. This good man entered into the joy of his Lord, April 13th, 1816, in the 82d year of his age. The late Rev. Mr. Popplewell was instrumental in bringing him to the knowledge of the truth as it is in Jesus, in a sermon preached at Moorgreen, from John xv. 2 *. The Holy Spirit gave him a very extensive view of the divine law; in consequence of which his convictions of the evil nature of sin were very deep. The gracious change in his mind soon became apparent in his conversation and deportment. Those around him began to think he was certainly beside himself; for when he was not engaged in his business, he was either reading his Bible, pouring out his soul to God in secret prayer, or conversing with all who came near him on spiritual subjects. When he discovered in the mirror of the divine law the number and aggravated nature of his sins, he was almost ready to conclude they were unpardonable. However, the sacred Spirit, who had made known to him his spiritual malady, led him to the great Physician of souls. The atonement of Jesus was the foundation of his hope, and the true source of his spiritual joy.

When the Christian church was formed at Moorgreen, by the Rev. Robert Galland, late of Holmfirth, Yorkshire, our departed friend was one of the number; and was, in conjunction with the late Mr. John Bowes, of Ilkeston, chosen deacon. Mr. B. was a truly pious man; but has been dead many years. Few men were more respected in life or comfortable in death. The holiness of his life, — his liberality to the poor, — and his fervent zeal for the honour of God and lively concern for the infant cause at Ilkeston, render his memory precious to this day.

Mr. Meakin was so warmly attached to Mr. Galland, that he frequently asserted, that his removal to Holmfirth was one of the greatest trials he ever experienced; and the attachment was reciprocal. Mr. G. was greatly beloved for his work's sake, in this part of the Lord's vineyard, and his labours rendered very useful. So great was the pleasure he found under a sermon by this good minister (from Mal. iii. 16, 17) and felt so much of the sweetness of the word, and the power of the Holy Ghost, that he said he would gladly have walked 20, or even 100 miles, on his bare feet, to have enjoyed a similar blessing! Though he left this neighbourhood 30 or 40 years ago, his recollection lives in the affections of many. — 'The memory of the just is blessed!'

It is probable, there are not many persons in the united kingdom who have travelled on foot more miles to hear the gospel, and discharge the duties of Christianity, than Mr. Meakin. On the most moderate calculation, he cannot have travelled less than 25,000 miles! His hungry soul could not be satisfied with one sermon in the week: he generally heard three, besides attending to one, and sometimes two, prayer-meetings, till within the two or three last years of his life, when he became totally incapacitated by his infirmities.

He was so punctual to the time of worship, so constant at his post, that we never thought it time to commence divine service, or considered all our hearers present, till the venerable deacon made his appearance. If ever he happened to be absent, every one was ready to imagine that something very particular had occurred.

* The occasional labours of Mr. P. were also useful in the conversion of Mr. J. Kirkby, who became a member of this church, and was a very pious heavenly-minded man. Mr. P. was sent to Moorgreen, by the church at Castlegate, Nottingham, now under the pastoral care of the Rev. R. Alliott. It would be well if rich congregations in large towns would encourage their ministers occasionally to supply poor destitute villages.

The last time the writer visited this old disciple of Jesus, he informed him, that he had not omitted public worship on the Lord's Day for 40 years; observing, these days used to be so much his delight, that no kind of weather prevented him from going to the house of God. It being the Sabbath morning, he said, 'Now I am prevented, I hope the Lord will favour me with the manifestations of his love.'

The last time he attended the Lord's Supper, his soul was much refreshed; and he afterwards said, it was the most sweet and profitable opportunity he had ever experienced in his life; God's gracious presence on earth filled his mind with joy, and he had a most pleasing anticipation of those sublime delights which are to be possessed in heaven. The house of God was indeed a Bethel to his soul, and he found it to be the gate of heaven. His cup ran over with spiritual pleasures and celestial joy. It was impossible for him to enter his own habitation without calling first at the house of near relatives, to inform them what he had felt in the courts of the Lord. On that day he intimated, that he expected this to be his last opportunity of commemorating the death of the Redeemer. The presentiment he had of his departure was fully realized; for the day preceding the next administration of the Lord's Supper, his spirit had taken flight to join 'the spirits of the just made perfect.'

Mr. M. expressed no rapturous joys in the last moments of his life; but a solid scriptural hope of his interest in the blessed Jesus, accompanied with those indubitable evidences which always bespeak a gracious heart. A complication of very heavy afflictions might prevent those sensible comforts, though they could not in any degree affect the safety of his state.

The death of this excellent man was improved from Mal. iii. 16, 17.—The audience was the most crowded that ever assembled at Moorgreen; and might be considered as an indication that the neighbourhood had lost one of its best friends, and the church one of its brightest ornaments.

J. S.

Ilkeston.

MISS SARAH DYER

was the daughter of the late Mr. Joseph Dyer, who was nearly 30 years coachman to her Majesty, and well known and esteemed in the religious circles at the west end of the town. He left the Queen's service on account of ill health in the year 1795, and retired with his family to Crockerton, a small village in Wiltshire. Here he lingered for 17 years, under a complication of the most painful disorders, which he bore with Christian patience and resignation; but they carried him off in July, 1812, in the triumph of faith, after having committed his dear widow and children to his covenant God.

Some months after this painful bereavement, this, his eldest daughter, the chief comfort of the mourning family, was deprived of the use of her limbs. Her health began to decline, and the inexpressible agony she constantly underwent from her limbs, gradually produced a consumption, which brought her to the chambers of death.

Miss D. appears to have been drawn to the Saviour about the 16th year of her age, under a sermon preached at Orange Street Chapel, London, by the Rev. Mr. Freer (at that time of Bethel Chapel, Ratcliffe Highway) from 1 Sam. ii. 9. "He will keep the feet of his saints, but the wicked shall be silent in darkness." She was now deeply convinced of her lost state, felt she was a vile sinner, and that, unless changed by the power of divine grace, she must be for ever "silent in darkness." She had from a child read the Scriptures, and detested immorality of every kind; but now she began to read the sacred pages, as she had never done before, with a desire to profit by them. Still for a time she was halting between two opinions, fearful of appearing any way singular in religion. Sometime after, she staid as a spectator at the sacrament of the Lord's Supper; which was a delightful season to her soul. From this period her unformed character became fixed, she was enabled to venture her soul upon Jesus Christ for life and salvation, as the only refuge for a poor perishing sinner.

The thought of leaving London proved a sore trial to her mind; on

the subject she thus expresses herself: — "My removal from London, to reside in Wiltshire, was a severe trial to me, as I had flattered myself London was to be my residence for life; but the providence of God is very mysterious, and it has been so to me. My prayer is, that where I cannot trace him, I may be enabled to trust him. Thus was the prevailing desire of her heart, resignation to the Divine will. Shall I not (she observes on another occasion) commit to thy keeping my temporal concerns, Thou who alone hast the management of the concerns of my immortal soul!

During the first stages of her illness, she felt an anxious desire, if it were the Lord's will, she might recover; and would often say "It is a serious thing to die: other mistakes may be rectified; but a mistake here will be awfully fatal." On being informed the doctor could do no more for her, she wept much; but on recovering herself, she said, "I hope I shall be enabled to look to that Physician with whom are the issues of life and death; if he sees good to restore me, he can do it without means; and if not, I hope he will prepare me for the trying hour." For many months she could not converse on the subject of death without shedding many tears; but as she drew nearer the grave, faith was enabled to triumph over the tomb.

On recovering one time from a fainting-fit, she said, "I thought I was going.

'The pains, the groans, and dying strife,
Fright our approaching souls away;
And we shrink back again to life,
Fond of our prison and our clay.'

"When flesh and heart fail, I hope God will be the strength of my heart, and my portion for ever."—From this time she was enabled to talk of death with the greatest composure; and even to long for the moment which should dissolve her earthly tabernacle. During her confinement she frequently lamented the loss of those precious privileges she once enjoyed when able to attend the courts of Zion. The kind and frequent visits of the Rev. Mr. Thresher, of Crockerton, were much blessed to her; and his conversation was an happy means in the hand of the eternal Spirit, of strengthening her mind against the fears of death. On the last interview he had with this dear saint, only two days before her death, he observed 'You are now standing on the brink of Jordan's river?' "Yes, I am;" was her answer: "a few more setting suns, at most, will land me on fair Canaan's coast."

April 15th, she was supposed to be dying; but, on recovering from a fainting-fit, she said, "Mother, I die, venturing on Jesus; I have no other refuge." Her mother answered, 'You do not wish any other, do you?' she said, "No, I do not; it is sufficient." Seeing her sister in tears, she said, "Rachel, don't weep; we shall ere long meet again, where there are none of these alloys, no pain, sickness, nor sorrow, but perfect happiness for ever and ever." To a young person who called to see her, and who appeared fond of the vanities of this frail scene, she said,

'No mortal bliss is worth my stay,
Or struggle for another breath;
These comforts vanish and decay,
But leave no solid joy in death.'

In the afternoon, she said "I hope yet to sing Victory through the blood of the Lamb. I am not without my clouds, but faith pierces them, and light appears." Next day her sufferings became almost too heavy to witness: "Lord help me! Blessed Jesus release me!" was her incessant prayer. In the afternoon she desired her dying love to her absent relations and friends, and gave instructions respecting her funeral, and then added, "I have now done with the world and all its concerns. About 12 o'clock, the same night, the cold hand of death came upon her; her agony was inexpressible; her afflicted mother said, 'My dear, your spirit will be happy:' "I hope it will," was her reply. "God bless you all. Lord Jesus receive my spirit!" After this she lay composed until six the following morning, April 17th, 1816, when, without a sigh or groan, her happy spirit took its flight to the bosom of her adorable Saviour, whom on earth she loved, and longed more fully to enjoy. She was 40 years of age, leaving a character behind her, no part of which needs either veil or gloss.

S. D.

Review of Religious Publications.

Memoirs of Major Gen. And. Burn, *collected from his Journals. 2d Edit.* 12*mo.* 5*s.* 6*d.*

In our Review for April last, p. 140, we gave our approbation to this work, and paid our respects to the character of the author. That elegant edition having been disposed of among the author's friends, and we hope with advantage to his family, we are glad to see this published on a more economical plan. "By using a smaller type, and entirely omitting the extracts from the General's writings, and the names of the subscribers, the work is published at a much cheaper rate, without curtailing [as we are assured] any material part of the memoirs. In some instances, additions have been made; and the whole has been carefully corrected." We therefore unite with pleasure in the wishes of his friends and family, that this edition may "obtain a still wider circulation, and become the means of more extensive usefulness."

A Letter of Advice to his Grandchildren. *By Sir* M. Hale. *(Now first published.)* 18*mo.* 4*s.* 6*d.*

The advice of so great and good a man ought not to be forgotten, though the language and some of the matter be a little obsolete. We cannot commend the cheapness of this publication, but the paper and printing are good, and accompanied with a neat portrait, which will promote its circulation in genteel Christian families, to whose use it is adapted.

Christian Records: *a short and plain History of the Christian Church.* 18*mo.* 3*s.* *bnd.*

This cheap little work, as the preface informs us, "consists of plain facts, in plain language, and was drawn up for plain people; chiefly for the poor, and for children; but for others also, who have not time to read, or money to spare to purchase, the very valuable, but large and expensive volumes, of Mosheim, Milner, and other historians." The work appears to us drawn up with care and candour, probably by some pious clergyman, and has our recommendation, either for the libraries of the poor, or as a reward book for children and youth.

The Tyrant of the Church. 12*mo.* 2*s.*

This *Tyrant* of the Church is the Pope, and we have no disposition to dispute his right to this distinction: but we are not equally satisfied that the author is correct, in deriving his name, and the number of his name, from the words *Ipse, Ecclesiæ Catholicæ visibile caput.* For our parts, before we could give a judgment upon this question, we should think it necessary to review the labours of Messrs. Faber, Clarke, and others, who have written elaborately on this subject, and then perhaps we should feel as incompetent and indecisive as at present.

On the Education of Roman Catholic Children, *and the Rejection of the Bible by their Priests, &c.* 8*vo.* 1*s.* 6*d.*

No publications have appeared perhaps, during the present century, so important as the various examinations before the Committee of the House of Commons, on Mendicity, Education, and the Police, each of which make considerable volumes, but the more important parts have happily been widely circulated through the daily prints.

Of these reports, that on the education of the poor is perhaps the *most* important, and the part of that volume to us most interesting, is what relates to the children of poor Catholics, and which chiefly forms the present pamphlet, comprising the examinations of Mr. T. A. Finigan, Mr. Kelly, Rev. E. Norris, Mr. W. F. Lloyd, Mr. Jos. Booker, W. Blair, Esq. C. Butler, Esq. M. Burgoyne, Esq. Rev. Messrs. Bramston, Archer, and Horrabin (Catholic priests), Jos. Butterworth, Esq. M. P. Bp. Poynter (Vicar Apostolic), and A. R. Blake, Esq. By these it appears most decidedly, that Popery is an enemy, both to the scriptures and the education of the poor. Bp.

Poynter confesses they have not opportunity to instruct their children themselves, that they cannot admit the assistance of Protestants, or even their own laity; and that, in short, it is better for them to remain totally ignorant, than to be thus instructed. The Pope's Bull *Unigenitus*, which is here added, affords farther unanswerable proof of the same hostility between the Bible and the Roman Catholic religion.

The whole of this curious and useful tract, we are informed, is taken from an Appendix to a History of the Jesuits, just published, in two vols. 8vo. with an answer to Mr. Dallas's Defence of that order, who, it evidently appears are equally inimical to the scriptures with any of their Catholic brethren. "The Bible," says *Mouclair*, "is unknown to their students; they wish to conceal it from the whole world, since their own condemnation is recorded in that sacred volume."

A Journey to Salem; *an Allegory. By* Amicus. 18*mo.* 1*s.* 6*d.*

THE author proposes to sketch a religious life, pointing out its various privileges, enjoyments, dangers, obligations and rewards. This is represented in an *allegorical* form, (called a "Journey to Salem,") and has therefore the advantage of conveying valuable instructions and salutary admonitions, in a pleasing and impressive manner. Existing evils are detected and exposed; especially in the account of the cities Volupta, Superbia, and Avaro; and the pointed and suitable remarks against Antinomianism, in the case of Mr. Conceit, Mr. Bitter-speech, and Mr. Cover-crime. Much good advice will be found in the recommendation of the sacred Directory; in the life of Mr. Hospitable, Mr. Justice, Mr. Humble, and Mr. Experience, and in the history of the Royal Armory and Banqueting House.

A few typographical errors will be found, which will, no doubt, be corrected when the next edition may be called for. At this season of the year we beg to recommend it, as a suitable present among Christian friends, for caution, direction, and encouragement; and sincerely hope, it may prove the means of exciting many a youth to determine on commencing immediately the important and delightful journey which it describes.

A Catechetical Treatise *on the Patriarchal, Jewish, and Christian Sabbath By* Thos. Wemyss. 18*mo.* 1*s.* 6*d. bds.*

THIS little work discovers far more research than some volumes of much larger magnitude, and merits the attention of all who desire to know the doctrine of inspiration on this subject. Though small in size, it is equally accurate in its enquiries, and practical in its application.

The Swallows: *or Observations and Reflections upon their late Assemblage at Rotherham, and their subsequent Departure.* 12*mo.* 1*s.*

SOME very pleasing and pertinent reflections on a late remarkable fact of natural history, which establishes the truth of their migration beyond dispute. They sailed (so to speak) Oct. 7, 1815, with as much order, discipline, and regularity, as ever a fleet left the British Channel.

A Present to the Afflicted. *To which is added,* The Funeral. 18*mo.* 1*s. bds.*

A COLLECTION of many excellent passages, and some experiences in affliction, chiefly calculated for the use of believers under such circumstances.

Conversations *between Three Countrymen and a Stranger, on their way from Trowbridge* Fair. *By* B. Kent. 12*mo.* 6*d.*

OUR readers will immediately see that the object of this tract is to discountenance fairs, considered as places of dissipation; but it goes farther, and recommends, not only industry and sobriety, but personal and practical religion. The author, to suit the characters of his little drama, has rusticated his speech; but we may apply to him what the apostle says, in respect of himself, though "rude in speech, not in knowledge."

Beneficent Visits, *with Facts on the Effects of Simple Regimen and Medicine. By an* Old Visitor. 18*mo.* 6*d.*

THIS is a very suitable tract at the present period; and, so far as it recommends kindness and activity to visitors, and to the poor, sobriety and a simple regimen in food, industry, cleanliness, and religion, it has our hearty approbation. With respect to

the remedies proposed, we decline giving an opinion, as out of our department; and we wish the *Old Visitor* would give his name to the public, that they might be better able to judge how far he may be qualified to prescribe. A work of this kind (somewhat more extensive) by a benevolent man, of medical skill and experience, would be very useful to the poor.

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1. The Dairyman, *a Narrative of the Life, &c. of Jos. Wallbridge, Father of 'The Dairyman's Daughter.'* 18*mo.*6*d.*
2. Young Cottager, *a true Story, by the Rev.* Legh Richmond. 12*mo.* 6*d.*
3. Cottager's Wife, *by a* Clergyman; *to which is added, Pastoral Visits, by a* Country Minister. 18*mo.* 8*d.*
4. The Cottage in the Wood; *or the Art of becoming Rich and Happy. By the Rev.* P. Bronté, A. B. *Half-bound,* 1*s.* 6*d.*
5. The Sufficiency of the Holy Scriptures, *in the Memoir of William Churchman, a poor Cripple, &c. By* Tho. Bingham, *Whitchurch.* 18*mo.*6*d.*
6. The Christian Life, a Journey. *A Dialogue between a Mother and her Children. By* Anne Clarke, *Leamington Spa.*
7. The Morning Vision; *or, Sketches of Character.* 18*mo.*
8. The Cottage Boy, *or History of P. Thompson; by the same Author.* 4*d.*
9. Journal of a Voyage up the British Channel, *in the Autumn of* 1815; *by an* Old Seaman.
10. Letters *from a Sabbath School Teacher to his Scholars after leaving School, &c.*
11. Piety and Perverseness, *exemplified in Betty Stanley & H. Clark.* 8*d.*
12. Piety and Poverty, *or the History of Jane* B. *A true Story.* 6*d.*
13. The Power of Divine Teaching *exemplified in the Life and Thoughts of J. W.*
14. The Bible Association: *Dialogues occasioned by an Anniversary in a Parish Church.* 6*d.*
15. Address to Children, *containing a plain Statement of the main Truths of the Gospel, with a few Hymns.* 6*d.*
16. The Brothers; *or, Consequences. A Story of what happens every Day. By* M. Hays. 6*d.*

These Tracts we place together, for want of opportunity to give distinct reviews of so many small articles, some of which have been long waiting for admittance; and we number them for the mutual convenience of ourselves and readers.

The very popular narrative of the "Dairyman's Daughter," as published by the Rev. Legh Richmond, has given interest to every thing relative to that pious family; our first article cannot therefore fail to excite a particular attention, especially accompanied with the real name both of the subject and the author. Mr. Tyreman is already known to our readers as the author of an Essay on Hope, &c.

No. 2, is another of Mr. Richmond's popular tracts, taken from his Annals of the Poor, and it would be a waste of praise in us to bestow it where it is evidently needless.

No. 3, is also an excellent tract, though anonymous; but some of the Clergyman's remarks on the Lord's Supper will, we fear, confine its circulation, more than we could wish, to members of the Establishment. The pastoral visits are interesting and lively, but very short.

The Cottage in the Wood, No. 4, is recommended to our attention by the name of Mr. Bronté, to whom we are indebted for a small volume of religious poetry of considerable merit, which the reader will find noticed in our Mag. vol. xxii. p. 146. After the little instructive and pathetic tale is related in prose, Mr. B. has turned the principal circumstances into easy verse, in two small poems, intitled the Pious Cottager's Sabbath, and the Conversion of W. Bower.

No. 5, is the most extraordinary narrative of a poor deformed cripple, who by reading his Bible only, obtained a very accurate idea of the gospel method of salvation, which was accompanied by a holy life, and crowned with a peaceful happy close. The story is authenticated beyond any question of its truth, and accompanied by very just and appropriate observations by Mr. Bingham. The tract is dedicated to Lord Teignmouth, and is certainly one of the best adapted for distribution in forming Bible Associations, &c.

No. 6, is an humble imitation of the Pilgrim's Progress, and to children, for whom it is designed, may afford both instruction and amusement.

No. 7, is also allegorical, and reminds us of the same original, and particularly of the scene from the hill

Clear. By a similar telescope, the author gives many views, which juvenile readers may partake with pleasure and profit.

No. 8, is an instructive tale, calculated to recommend the observation of the Sabbath, &c.

The "Voyage of an Old Seaman," No. 9. will especially interest persons fond of maritime affairs, and adds much serious instruction to many hints of general information.

The "Teacher's" Letter, No. 10, is full of good advice; and to make it also entertaining, a pleasing narrative is added from our Mag. for 1804.

The title of No. 11, Piety and Perverseness, explains itself, as containing the contrast of opposite tempers and characters, which may be both useful and entertaining to young persons.

"Piety and Poverty," No. 12, is said to be "a true story," and is an excellent tract for circulation among poor parents and their children.

No. 13, exhibits the power of divine grace in the experience of J. W. a child who died at eight years old, as contained in a letter from his mother to the late Rev. Rob. Walker, of Edinburgh.

No. 14, contains the account of forming a *Bible Association*, with some instructive dialogues on the subject.

No. 15, is a pious *address* to children, in simple and familiar language; to which are added, a few hymns, which we suppose to be original, and are above contempt.

No. 16. "The Brothers," is adapted to point out the dreadful *consequences* of vicious and imprudent habits among the poor; and therefore, though it does not go so far as the above in the introduction of evangelical truth, we think it a very useful tract for the benevolent to distribute among the poor in these distressing times.

LITERARY NOTICES.

A constant Reader enquires whether the Sermons of Gabriel Dumont have ever been translated into the English language? and if not, whether it is not desirable that some competent person should undertake their translation. Robinson, the translator of Saurin, thus speaks of them:—"After his decease, Mr. Superville published one volume of his sermons, the most plain, artless, and edifying that ever I had the happiness of reading: placid, ingenious, gentle, and natural, full of evidence and pathos: just as wisdom from above should be, pure, peaceable, mild, full of mercy and good fruits; sown in peace to make peace."——IN THE PRESS,

A second edition of the Rev. S. C. Wilks's Essay on Conversion, &c.

Sermons on important Subjects, by the Rev. Ch. Coleman, A.M. M.R.I.A. lately Curate of Grange, Armagh.

Narratives of the Lives of the most eminent Fathers of the three first Centuries, by the Rev. Robt. Cox, A. M. perpetual Curate of Bridgnorth.

Victims of Pleasure, by the Author of the Legend of Stutchbury.

The Prophetic Expositor, extracted from Bp. Newton, by Mrs. Wilman, Author of Eliza's Letters. 18mo.

On the 1st of Jan. next are intended to be published, Spiritual Gleanings, or Select Essays, with Scripture Mottos. By Mary Grafton. 2d edit. with additions, in 2 vols. 8vo.

SELECT LIST.

Scripture Genealogy from Adam to Christ, exhibiting, in a Series of 36 engraved Tables, a distinct View of the Nation, Tribe, Family, Lineal Descent, and posterity of every Person mentioned in the Bible, so far as they can be traced; with Chronological Dates, &c. on the Authority of Usher and Blair; together with a copious Introduction, an Historical Description of each Plate, and a complete Index. Royal 4to. £2. 12s. 6d.

The Hearer's Memorial: the Substance of several Evangelical Sermons, by the Rev. J. Price, Minister of St. Paul's Church, Blackburn. 8vo.

Sixteenth Annual Publication of the Church Missionary Society, containing a Sermon by Rev. D. Corrie, LL.B. and the Reports, &c. 2s. 6d.

Memoirs of the late Rev. S. Bradburn, with his Diary, and a Selection from his MSS. By E. W. Bradburn. 12mo. 5s. 6d.

Memorial Sketches of late Rev. D. Brown, of Madras. 8vo. 12s.

The important Question between Baptists and Pædobaptists, 'Are Infants included in our Lord's Commission, or are they not?' examined; an Essay, &c. by W. Miller, Chesham. 8vo. 2s.

The Hidden Life of a Christian exemplified, in the Diary, &c. of a young Man. By T. Gibbons, D. D. New edit. by W. B. Crathern. 12mo. 3s.

Essay on the Formation and Management of Sunday Schools, with Hints to Teachers, Plan of a Library, &c. New ed.

The Juvenile Bible, or Concordance in verse. 1s.

The Efficacy of the Gospel exemplified, in the Conversion and Death of Ch. Whitfield a Disciple of Voltaire. 6d.

MISSIONARY INTELLIGENCE,

Omitted in last Chronicle.

MISSIONARY ROOMS, No. 8, OLD JEWRY,
DECEMBER 4, 1816.

MISSIONARY CHRONICLE.

IN consequence of Letters received from various parts of the Country, stating that sending the *Missionary Chronicle* by post, is unnecessary, when the Monthly Prayer Meeting falls after the 2d day of the month; it is proposed, in future, to send it only to those places at which the Evangelical Magazine cannot be received in time for the Missionary Prayer Meeting. But if any Ministers who promote, or are desirous of promoting, Subscriptions or Collections for this Society, do not procure the Magazine, and are desirous to receive the *Chronicle*, it will be sent to them, upon application to the Assistant Secretary, No. 8, Old Jewry, London.

Quarterly Publication.

It is also proposed, in addition to the Chronicle, to publish a Number of the Missionary Transactions *quarterly*, to contain half the former quantity, and that it be sent, gratuitously, to every Collector of an Auxiliary Society, Association, &c. who obtains Contributions to the Missionary Society, to the amount of One Shilling per Week.

It is requested that the Secretary of every Auxiliary Society, &c. will send up an account of the number of Collectors who will be entitled to the *Quarterly Publication*, stating the means by which it may be forwarded, with the least expence. As the Numbers will be published on the first day of the month, they may be sent into the country with Magazines and other Monthly Publications in the Booksellers' parcels, permission being first obtained by our Correspondents for that purpose. The First Number of the Quarterly Transactions will be published on the 1st of *January*, 1817, and the subsequent Numbers on the first days of the months of *April*, *July*, and *October*.

INDIA.

HORRID CRUELTY *committed by a Brahman on his own family, in revenge for the treatment of some villagers, who refused his priestly claims.*

[Extracted from the Journal of Mr. Pritchett, Missionary at Vizagapatam, May, 1815.]

"May 1. DYAAVANA, a friend of Anundraya and head man of the village, came hither (to Vizagapatam), and brought an account of a priest who lately arrived at his village from Bellary, and who had undertaken to attend upon the idol of the place. He had the privilege of daily going round the village, levying contributions on the inhabitants for his support. One housekeeper, however, who had been in the habit of giving him a dubb per day, at length refused him; and though the priest insisted upon the dole, he continued inflexible. The priest then threatened, that unless he received his allowance, he would cut out his own tongue, and the housekeeper would have to answer for it, by giving him so great a provocation. The priest taking out his knife and whetting it, proceeded so far as actually to cut off the tip of his tongue. He bled profusely, and his tongue swelled prodigiously. His sufferings, however, only rendered him more desperate; and he intimated his resolution not to leave the door of the house (*sitting dharna*, as it is called)* till he should

* The following account of the *Dhurna* and the *Tragga*, is copied from "The Abolition of Female Infanticide in Guzerat," lately published by the Rev. Mr. Cormack. Pr. 10s. 6d.

"The *Dhurna* is instituted to exact a debt, to enforce an obligation, or to obtain justice, when it is withheld. This is called *sitting* in Dhurna, because the person who has recourse to it seats himself in the presence of the person against whom he wishes to make good his claim, or as near him as he can. The Dhurna is more or less rigorous according to circumstances;—if the person establishing the Dhurna becomes the victim of abstinence, the guilt of his death is trans-

obtain a sum sufficient to make a feast for his god. The housekeeper, however, was not to be intimidated. The priest, his wife, and four sons kept their post at the door; but, after a day or two, the woman was bitten in the night by a serpent, and in the morning expired. This event induced the priest to increase his demand, which he now made on the whole village, which had stood aloof in the affair. Besides the personal injury he had sustained, he had lost his wife, while standing up for the rights of his sacred order and the honour of his god; he therefore demanded money for the expences of the funeral, and for a feast to placate the deity, offended by this impiety; and till this should be done, he determined to keep his station, and to retain the corpse of his wife unburied at the door of the house.

"Dyaavana prevailed on his neighbours to refuse compliance with the demand of the priest; who then threatened that, in case of their persistance, he would avenge himself by killing, first his four children, and then himself.

"Such was the state of things when Dyaavana left the village—the priest persevering in his claim—the people persisting in their refusal—and the dead body putrifying before the door. Anundraya confirmed this account; he saw the priest soon after he had cut off part of his tongue, which entitles the story, in all its parts, to some degree of credit.

"A few days after (May 20) Mr. Pritchett was informed that the priest had put his horrid threats into execution; and by way of revenging himself on the inhabitants, had murdered his four children. The sin, he presumes, will lie at the door of those who provoked him, and the sacrifice he has made to the honour of his god will be amply rewarded in a future state. Merely killing them would not suffice; he absolutely severed their heads from their bodies; after which he proceeded to decapitate himself; but he failed in the attempt, inflicting only a dreadful wound in the back of his neck.

"His eldest son, a lad of about fourteen years of age, on seeing the horrid fate of his brothers, was making his escape; but his father enticed him back; he was, he told him, about to kill himself, and had killed the three younger boys, because they could not provide for themselves; but he, being a big boy, there would not be the same necessity to kill him; he therefore wished him to return, that he might take an affectionate farewell before he died. Thus, it is said, the poor lad was decoyed and killed.

"The priest's tongue was so far healed that he could make himself understood. Officers, it is said, are dispatched to secure him and bring him to justice."

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referred to him whose refusal has been the cause of it.

"Analogous to Dhurna is what is called *Tragga*, but still more cruel in its nature. Among the more uncivilized tribes, the securities for almost every engagement are by an order of men called *Bhats* (who are poets, panegyrists, and chronologers). Upon the failure of every application for redress, they proceed to wound themselves; and if this fail to produce the desired effect, they have recourse to the last extremity, and die by their own hand. The death of the suicide is laid to the charge of the person who caused the complaint.

"Colonel Walker mentions an instance of this kind at *Maltia*, where a Bhat had become security on the part of the Rajah. When the time for payment arrived, the Rajah refused to fulfil his engagement. Having had recourse in vain to every expedient, he resolved to put one of his own children to death. He spent the night preceding the horrid act in religious ceremonies. In the morning he called his daughter, a fine girl of eight years of age, and desired her to prepare for being a sacrifice to save her father's character from dishonour. Sensible of the necessity under which her father was laid, she yielded herself a voluntary victim. After bathing and purification, she placed herself in an attitude, in which her father's sword could easily reach her neck; and while she was holding aside her long hair with both her hands, he, with one stroke of his sabre, severed the head from the body.

"Colonel Walker took advantage of the recital of this horrid act, to prevail for the abolition of the custom in the district where he presided, under the Bombay government."

We shall take an early opportunity of giving an account of *the Abolition of Female Infanticide in Guzerat*, by the humane interference of the same gentleman.

This account was transcribed for the press some months ago; but the Editor was requested not to publish it, until a further confirmation of the facts should be received. This confirmation has come to hand, in the continuation of Mr. Pritchett's journal.

That laborious missionary took a journey from Vizagapatam on the 27th of November 1815, and visited many towns and villages, distributing the scriptures in the Gentoo language, and disputing with the Brahmins and people against their idolatries and vices. In the course of his journey he, (accompanied by Anundraya, the converted Brahmin,) visited PANNADAKA—the place where the

priest murdered his children. We shall relate what occurred in Mr. Pritchett's own words.

"Upon my arrival I went to the spot itself, followed by the greater part of the inhabitants. It had been inclosed by the people, and covered over with the branches of trees, &c. and before the entrance was placed a heap of thorns; at my request they removed the thorns, and I entered in, and beheld a spectacle truly horrible. The people had suffered the remains of the murdered to lie just as they found them, and here lay all exposed the skulls, and hair, and bones of the four children—the remains of the mother were covered over with the rags she wore—the skulls and bones were quite bare, lying amongst the rags and beads, and such like marks of superstition which they wore.

"Coming out of the place, I enquired of the people if they were aware of the man's intention?—Yes. If they saw him do it? They were standing at a distance. Did they know what was going forward? Yes. Why did they suffer him to commit so horrid a deed? They were afraid, and therefore did not interfere—but here they were contradicted and accused of generally approving of the act, by Anundraya, who, though not present at the moment, was there a little before, and had an opportunity of witnessing the favourable light in which they regarded what the priest had already so zealously done, and what he still threatened to do; and by one of the villagers also, who endeavoured to prevail on others to assist him to prevent it, but by so doing drew upon himself their resentment, together with that of the only police officer in the place.

"That these inoffensive and gentle Gentoos acquiesced there is little doubt. 'Am I my brothers' keeper?' fully enters into their hateful and unfeeling character. Amongst them all I could perceive no sign of sorrow or regret at what had occurred, as we should in an assembly of English people upon such an occasion; but, on the contrary, that smoothness of countenance which betrayed an inward complacency in the bravery of the act; nor do I doubt, whether if the priest were to return to these worshippers of Seeva he would be received with acclamations, and revered as a saint of superior sanctity.

"I expressed my abhorrence of what they had suffered to take place in the strongest terms I was capable of, and charged them as parties concerned,—declaring how abominable such deeds must be to God who is infinitely good and kind, and how repugnant to the spirit of that religion which is true, exciting Anundraya also to speak to them more fully.

"I left this village of weavers, who are every where the votaries of Seeva, and returned with feelings of unspeakable horror, thanking God that I had an opportunity of testifying against their religion, and their deeds, and to take a part in those endeavours which in the end will subvert the whole—'Nothing so black,' said Dr. Carey, 'as a Pagan's heart; and the blacker hearts become by brooding over their devils and acquiring their character, the higher they rise in each other's estimation. From what I have heard since my return, the above priest had been reading in some Puraana of Seeva, manifesting himself to a man, whose zeal for his honour had induced him to kill his child, whom he raised again to life. So he read, and being emulous of enjoying the same distinguishing honour, he thought he would exceed the example, and secure the reward by murdering his whole family, deluding himself with the idea of their being restored to life, which delusion he also imposed upon multitudes, who, after the act was committed, assembled together from all quarters to the spot with the fullest expectation of witnessing the resurrection; and with all the frantic joy of men inspired by the devil, kept a kind of jubilee for several days, paying the murderer every homage as a saint of the highest eminence.

"Mrs. S. who employs a great many weavers, (at a place distant about 10 cos,) has since told me, that when the news of the murder arrived, all the people left their looms, and proceeded to *Pennabaka* with every demonstration of joy. They returned, however, after a few days, saying, that the children were not indeed restored to life, but that it was entirely owing to the people of the place not making a feast of 2000 rupees to the god, which the priest had declared to be necessary.

"This man still lies in jail, his case not yet determined upon. Attempts have been made, it is said, to make out a case of insanity, which, perhaps, the native lawyers with their artifices might easily contrive, and a regard for the honour of their religion, and for so brave a priest might put them upon it. A few persons belonging to the village have been summoned up to Court, to give their testimony to this, but the rest of the people say they are false witnesses, and that they themselves have no idea of his being insane; and it is to be hoped, though some Europeans say, "How could a man in his senses do such a thing?" that government will distinguish between a derangement of intellect, and a perversion of the same."

Our readers will doubtless be deeply affected by the perusal of this tale of horror! and while thankful to God for

the gospel—that dispensation of love and grace which assimilates us to himself, will most fervently pray that, by the Almighty energy of his Holy Spirit, accompanying the preaching of his word be demolished, and the strong holds of Satan, may the inhabitants of India may be "turned from darkness unto light, and from the power of Satan," under which they now lie, "to the living and true God."

MISSION TO IRKUTSK.

This mission is undertaken at the urgent request of Messrs. Pinkerton and Paterson, whose successful exertions in the northern nations of Europe, for the extension of the knowledge of the gospel are well known. The intended seat of the mission is the City of Irkutsk, situated in about 52° N. latitude, and 106° E. longitude. This city is the chief mart of the commerce between Russia and China. The people are generally of the Schaman religion, which is intimately connected with that of the Dalai Lama, and is somewhat a-kin to Brahmanism; but there are also Mahometans, and Christians of the Greek Church resident at Irkutsk.

The great importance of a missionary station in this part of the globe may be learned from the following extract of a letter from Messrs. Paterson and Pinkerton, dated St. Petersburgh, 7th Nov. 1814.

"Since returning to Russia our thoughts have been much employed with the object about which we conversed so fully with you while in London; namely, your sending Missionaries to that part of Siberia which borders on China, for the purpose of spreading the glorious gospel of the blessed God among the numerous tribes of heathens in those extensive regions, and particularly with the view of translating the word of life into the Mongol and Manjur languages. Irkutsk, or its neighbourhood, was the place which Mr. Pinkerton, after having with much labour examined into the present state of the nations of Siberia, considered as the most eligible for the establishment of such a Mission. We are more than ever convinced that, as far as we are able to judge beforehand, this is one of the most important Missionary stations in the world, being so central, and surrounded by so many different tribes, and being the chief place of communication between China and Russia.

"Among the many tribes in this neighbourhood, the Burgats demand particular attention. They are a Mongolian tribe. It was a Burgat Prince who sent 800 rb. to the Bible Society, and has subscribed 150 annually: and it was one of their high priests who sent in 400 rb. as an offering for himself and his brethren, for the purpose, to quote his own expression, *of promoting the distribution of the Scriptures among all people.* There are many things in the character and conduct of this people, which seems to say that they are ripe for the reception of the gospel. The language of the Burgats is nearly the same with the Kalmuc, into which a part of the New Testament is already translated, and will soon be printed. They have many religious books in their language, printed in Pekin. One of these books has just been received by Mr. Schmidt, having been sent by his friend, the Governor of Irkutsk. The circumstance of their being able to obtain books from Pekin, shews the possibility of sending your Chinese Testament from this quarter into the very heart of China, and even to Pekin itself. From their desire to have such books, we may judge how far they are advanced in civilization. But these books are not only understood and read by the Burgats, but also by all the numerous tribe of the Mongols proper, the greater part of whom live under the protection of the Chinese Government; so that this one language opens up a most extensive and important field for Missionary labour. These are advantages which you know how to estimate. Their religion is the Lamite religion, and their learned priests usually study in Thibet itself, which gives them a near connection with this country; so that through them we may be able to gain a more intimate acquaintance with Thibet, and even to obtain access to those hitherto almost inaccessible regions.

"But we are of opinion that the Mission established in this quarter should make it also a chief object to spread the gospel among the Manjurs, which are a still more numerous people than the Mongols, and the conquerors of China—the present Emperor of which is a Manjur, and their language is spoken at the Court of China. Were the gospel to gain access among this interesting people, a high way for its entrance would be opened, even into China itself. Their language has been much more cultivated than the Mongolian, with which it has some connection. Many of the Chinese books have been translated into it: the language is said to be easily learned, the grammar regular: and what is a great advantage, there exists a dictionary, Manjur and French, published in Paris. The Manjurs are not like the Burgats, inhabitants of Russia: they inhabit that extensive tract of country called Chinese Tartary, which borders on Russia, and their language can easily be learned in Irkutsk.

"The present Governor of Irkutsk we know would be exceedingly favourable to an attempt of this kind, and would do every thing in his power to promote it. And as to the Government of Russia, we can assure you that it will also countenance and support such an undertaking. The disposition of the Emperor is well known to you, and what we have learned of him, from the best authority, since our return, more than ever convinces us that the plan we are here recommending will receive his warmest patronage and support.

"We have no doubt, that viewing things in the light here represented, you will see that there is at present a most important opening into these hitherto much neglected regions. Appearances among these people are calling to you, '*Come over and help us.*' and we are persuaded they will not call in vain.

"We are of opinion that your Missionaries should spend some time at Petersburgh to learn the Russian language, with which it is absolutely necessary for them to be acquainted, to obtain a knowledge of the state of things here, of the way in which they are conducted, and to become acquainted with leading people.

"We hope you will pay early attention to this subject, and inform us what is your final resolution as soon as possible. No time should be lost. If the present favourable opportunity pass, it may never again return. Let us work while we can, and where the Lord opens a door let us enter while it is open."

It was intended that Mr. Stallybrass should immediately proceed to St. Petersburgh, there to employ the winter in the acquisition of the Russian language; but as the winter appears to have set in very early on the continent, it was judged expedient to defer his voyage till the spring, when it is hoped he will be accompanied by another Missionary.

AFRICA.

It is painful to state another death in the African (Church) Mission. Mr. Jost, who had but recently arrived in Africa, and had just commenced his work, as a schoolmaster, was attacked by the fever on the 19th of June, and after a short illness expired. He was greatly supported and comforted by his views of Christ, as a precious Saviour, "Who," says Mr. Horton, his fellow-labourer, "would have supposed that he, the strongest of us all, should have been called away the first of us all." Missionaries who offer their services, should do it in the spirit of St. Paul; "I count not my life dear unto myself, that I may finish my course with joy;" and they have Christ's repeated promise for their encouragement: "Whosoever will lose his life for my sake, shall find it."

FRANCE.

Letter from M. Lissignol, Pastor of the Reformed Church at Montpellier, to the Missionary Society of London.

Will you, honoured brethren in our Lord Jesus Christ, permit me to address myself directly to you, to testify the joy which I feel in hearing of the blessed success with which our divine Lord has deigned to crown your labours, for the advancement of his glorious kingdom in all parts of the habitable world. My obscure name may not perhaps be known to you, and my only design in giving it is to give expression to those sentiments which your zeal, your constancy, and your devotedness have inspired. Oh! that I could co-operate with you in the grand work which you pursue with so much of the benediction of heaven. I cannot indeed partake with my missionary brethren in the fatigue, the dangers, and the contempt of every kind, to which they expose themselves who seek the glory which cometh from God, rather than the honour which cometh from man, in announcing everywhere, to poor perishing sinners, the gospel of reconciliation, boldly combatting the satellites of Satan in those parts of his empire which are most firmly established, comforting the meek, teaching the proud the simplicity of children, planting the cross of Christ in idolatrous climes, and becoming, in the hands of the Saviour, the instruments of confounding the wise of this world. But if the good pleasure of our heavenly Father has not seen fit to associate me in your destinies, he puts it into the hearts of all his children to pray for each other, and in pouring out my soul in his presence, I can, in the name of his dear Son, entreat him to continue to cause his face to shine upon you, to cloathe you with the whole armour of righteousness, and to cause you to triumph over all obstacles. May the grace of God be abundantly multiplied upon you, dear brethren; may he open the most obdurate hearts, and dispose them to receive the truth, and cause it to bring forth fruit. May the blessed time soon arrive, when there shall be but one fold and one shepherd. Yes; May the Lord every day encrease the number of faithful labourers, and send them into his vineyard, now when the time of harvest so rapidly approaches. May all things concur to aid the propagation of the glorious gospel among the Gentiles, and among those falsely called Christians, with whom Europe is filled. Yes, may his reign of grace be set up in

the hearts of pretended philosophical Christians in the midst of us, who boast so much of their reason, who are so inflated with a little knowledge as to refuse to bow to Infinite Wisdom, who reject the ancient doctrine of redemption, as not agreeing with the light of the age. Yes, Lord Jesus, come, come quickly, and establish thy reign of love in the hearts of men led astray by fanaticism and superstition, that they may yield themselves to be governed by thy Spirit.

Come, Lord, and break down those walls of separation which divide the various portions of thy church by barbarous names, which keep alive prejudice, hatred, and that discord, which all ought to sacrifice who have been bought with such a price. Come, Lord Jesus, and change our hearts of stone, that they may all be softened by thy grace. May we be regenerated in newness of life, and rejoice in having acquired by thee the singular privilege of walking in the light of the Sun of Righteousness, who imparts salvation by his healing beams. Alas! my dear brethren, that we have yet so little of his reign among us. We ought to redouble our fervour in praying daily Thy kingdom come. I look around me for this kingdom in vain; let me assure you, without prejudice or pride, I see nothing scarcely that enables me to say it is there. I see, indeed, a few faithful ministers, who preach Christ, and him crucified, but I am startled in beholding too, too many, who preach only Pagan virtue: ignorant of God's righteousness, they go about to establish a righteousness of their own; they do not see that Christ is the end of the law for righteousness, to justify all those who believe in him. I enquire with anxiety for the success of the labours of my brethren, who aim the barbed arrows from the quiver of the word of God, against this monster of self-righteousness, which is ravaging all Christendom; and I have only the consolation to learn that a very small number of precious souls in their churches are roused from the deadly lethargy into which Satan has plunged us. Sinners are sick and dying, and yet complain of the simplicity of the remedy which the gospel proposes. They are like Naaman, who, irritated by the counsel of Elisha, said, 'Are not Abana and Pharphar, rivers of Damascus, better than the waters of Jordan, that I may wash and be clean,' and who turned, and went back in a rage.

We, then, dear brethren, are the objects of your zeal and of your charity. We need that you send over to us some who shall re-animate that faith which is ready to die among us, to give fresh ardour to the few faithful labourers in the field, who have borne the burden and heat of the day, to teach others the truth as it is in Jesus, in a word, to instruct us by your experience, that we may unite our efforts with yours, and strive together with you to testify our gratitude and devotedness to the Redeemer. Pray then for us, dear brethren, that our common Lord and Saviour may unite us with the cords of love; pray that his grace may enlighten us, fortify us, and make us increase in all wisdom in the knowledge of his will by Jesus Christ; pray in particular for him who has thus poured out his heart into your bosom, and salutes you in the communion of our common Lord and Saviour.

A. L. LISSIGNOL.

Montpellier, March 4, 1816.

MISSIONARY PRAYER MEETINGS, 1817.

	WEST.	EAST.	NORTH.	SOUTH.	CENTRAL.
Jan. 6	Fetter Lane	Zion Chapel	Spa Fields Ch.	Surrey Chapel	Hare Court
Feb. 3	Swallow St.	Rose Lane	Hoxton Chap.	Kennington C	Staining Lane
Mar. 3	New Court	Pell St. Ch.	Union Chapel	Union Street	Jewin Street
Apr. 7	Shep. Market	Church Street	Camden To. C.	Back Street	Aldermanbu.
May 5	Wild Street	Holywell Mt.	Islington, L.S.	Camberwell	Broad Street
June 2	Leather Lane	Gravel Lane	Hampstead C.	Stockwell	Grub Street
July 7	Wells Street	Stepney	Holloway Ch.	Peckham	Albion Chap.
Aug. 4	Eagle Street	Beth. Gr. M.	Kentish To. C.	Jamaica Row	Barbican
Sept. 1	Oxendon St.	Gibraltar Ch.	Highgate Ch.	London Road	Salters' Hall
Oct. 6	Silver Street	Queen St. Rat.	Tonbridge C.	Collier's Rents	Miles's Lane
Nov. 3	Adelphi	New Road	Islington Ch.	Surrey Chapel	Founders' H.
Dec. 1	Orange Street	Ebenezer Ch.	Paddington C.	Union Street	Queen Street

Religious Intelligence.

FOREIGN.

RUSSIA.

MOSCOW BIBLE SOCIETY.

[Concluded from p. 488.]

The speech of the Archbp. made a deep impression on the numerous audience, and prepared their minds for the Report of the Committee; from which the following is an extract:—

"Numbers of our countrymen flock daily to the depository, to purchase, or gratuitously to obtain, the Holy Scriptures, in the Slavonic language. Before the edition was published, certain persons are known to have sent expressly to Moscow, from a distance, to get information when it would be possible for them to obtain a Bible: others, with not less importunity, have repeatedly sent letters, with money inclosed in them, begging for one Bible, at least, for the use of several families! Such is the spiritual hunger of our fellow-countrymen for the word of God, which makes known to us salvation through Jesus Christ! The Bishops of Ekaterinaslof, Koursk, Tobolsk, and Irkutsk, desirous of blessing their respective flocks by the distribution of the Sacred Scriptures, have ordered a great number of copies, for this purpose."

Mr. Pinkerton, in a letter dated St. Petersburg, June 5, 1815, mentions the establishment of a Branch of the Russian Bible Society at Theodosia, formerly called, by the Turks, Kafa, a sea-port town in the Crimea. He observes, "It appears from the plan of the Russian Bible Society, that its primary object is to furnish the nations of the Russian Empire with the Bible in their different languages; and, in particular, to afford our own Russian Bible to all, at a low price, and to the poor without money. We are not from hence to conclude, however, that it is not permitted, or that it is inconsistent with the aim of the Bible Society, to bestow the gift of this *daily bread*, containing eternal life, on the nations beyond the borders of the empire. On the contrary, the Russian Bible Society, during the short period of its existence, has already shewn, in its intercourse with the Bible Society in London, as stated in its Report of 1813, the universality of its spirit of Christian love, and its desire to put the word of God into the hands of those who are without the boundaries of the empire.

"Agreeably to this plan, the Theodosian Branch Bible Society will strive to distribute the word of God among unbelievers: having before it a vast field, first in the peninsula of the Crimea, and secondly, in the neighbouring countries of Caucasus and Anatolia, for making known the gospel to nations who still remain in heathen or Mahomedan darkness; but, without exactly fixing the extent of the sphere of its operations, it is easy to observe, that it will comprehend, particularly, the countries lying on the shores of the Black Sea. Let the mission to the Ossitinians, and the Scotch Missionaries in Karass, plant the standard of the cross on the mountains of Caucasus, and enlighten the Ossitinians, Circassians, and other mountain tribes, with the doctrines of the gospel! Abhazi, Mingrellia, and Anatolia, being in the closest commercial connexion with Theodosia, present a wide field for the Bible Society proposed to be in that city."

ST. PETERSBURG.

Russian Bible Society.

The Rev. John Paterson, in a letter to the secretaries of the British and Foreign Bible Society, dated St. Petersburg, June 16, (O. S.) details the circumstances of this meeting.

"Yesterday the Russian Bible Society held its third anniversary in the Taurian Palace. At the appointed hour, the hall was nearly full. Many strangers were present; and, among others, the eminently worthy representative of the British nation, and of the British and Foreign Bible Society, the Earl of Cathcart. When his Lordship came into the room, he pressed my hand, and, looking round on the company, observed, 'Here we behold men of all nations assembled.' 'Yes,' I added, 'and for the most glorious purpose of sending the Bible to all nations.' Our noble president, Prince Galitzin, took his seat at the head of the table, supported on the right by that distinguished prelate, the Archbishop Michael, and on the left by the Roman-Catholic Metropolitan. The President opened the meeting with a short but peculiarly excellent speech.

"The Secretary, Mr. Papoff, then read the Report—a most interesting document, in which, to shew the progress made by the Society in its means and in its work, a comparison was stated be-

tween the first two years of its existence and the last year: 157,100 copies of the scriptures have been printed, are in hand, or about to be printed, in 30 editions, and 16 different languages. Besides which, translations are preparing in the modern Russian, and the gospels of Matthew and John finished; and, in the Turkish, with Armenian characters, of which Matthew is nearly finished:—these will make the number of the languages 18. Facts were mentioned, and extracts of correspondence read, which proved that the divine blessing had rested, in an eminent degree, on the Society's endeavours to distribute the Holy Scriptures. The poor have thereby been enriched, the bands of the prisoner loosened, the sick and the dying comforted, the prodigal reclaimed, and the heavenly pilgrim strengthened for his journey, and enabled to proceed on his way rejoicing.

"Such are the facts contained in this Report. I wish you could, with me, have taken your seat behind our noble President, where you would have had the whole of this august assembly in view; and, although you would have heard these facts detailed in a foreign language, you would yet have read, in the countenances of all present, men of all nations and confessions, in a language which you perfectly understand, the full import of what was detailed, in the expressive looks of astonishment and joy, of gratitude, praise, and supplication."

Dorpát Bible Association.

Mr. Paterson communicates also to the Society, an account of the establishment of a Bible Association at Dorpát, in Esthonia. Those who have witnessed the operation of these associations in this country, will rejoice to see them producing similar effects among the Russian peasantry.

IRELAND.

A Sermon was lately preached in the parish church of Sligo in Ireland, by the Rev. Archdeacon Digby, and a liberal collection made in aid of the funds of the London Hibernian Society, whose benevolent exertions commenced in that town about seven years since. The following is an abstract of the quarterly return of the Society's Schools in Ireland, ending last August:

County of	Schools.	Pupils.
Sligo	50	3664
Fermanagh	50	3108
Leitrim	55	4002
Donegal	38	2461
Cavan	26	1911
Roscommon	9	616
Longford		57
County of	Schools.	Pupils.
Monaghan	14	1058
Tyrone	4	162
Galway	19	1181
Mayo	64	4277
Total 11 Counties	330	22,417

PROVINCIAL.

FATAL ACCIDENT.

We have already noticed, very briefly, the awful event which took place, some weeks ago, at Rochester Bridge; but we waited for a full and authentic account, which might stand in our pages as a faithful record of that sad catastrophe. The following may be depended upon.

One of the most distressing events took place at Rochester Bridge, last September, that can well be imagined. A young gentleman coming of age on the 13th of the month, proposed for the family to have an excursion on the water, towards Maidstone. The plan was strongly objected to by his mother, a widow, who positively refused to accompany them, and particularly wished them to spend the day with her; the young man, contrary to his usual conduct, would not comply with his mother's wishes. The party consisted of Mr. Gilbert, Mrs. Mills, his eldest sister, with her husband, a most excellent man and a very acceptable preacher, their only child, a lovely engaging little girl, and Miss Gilbert, who was upon the eve of marriage, besides eight young ladies, who were their boarders, and one day scholar. The pleasantness of the afternoon, the delight of the children, and the romantic scenery, so well known, between Rochester and Maidstone, contributed largely to the enjoyment of the day; these feelings were expressed while gliding along the river, by employing their tuneful voices in the praises of God, and it was remarked by some, what a happy young party they appeared to be, and were distinctly heard singing "Dear Lord remember me;" while thus delightfully engaged, the shades of the evening came on as they approached the bridge, so that they could not observe a spar that had been placed across the arch they were about to enter, while undergoing a repair; some of the party had come under safely in going, and might presume on doing the same in returning, but the time of tide being unfavourable, and the current remarkably strong, all combined to increase the danger. The boat striking against the spar, immediately upset; when, awful to relate, every person, not excepting the waterman, perished. Thus was there

anxious mother, who had been preparing for them to conclude the evening with her, by one stroke deprived of all her children and grandchild; while the parents and friends of the other dear children had to lament their individual loss, as well as the general calamity.

"All in the morning blythe and gay,
With blooming cheeks so red;
But ere the clock struck eight at night,
Were numbered with the dead."

The sufferers were, Mr. Mills, aged 27, Chatham; Mrs. Mills, aged 27, Chatham; Miss Mills, aged 3¼, Chatham; Miss Gilbert, aged 25, Chatham; Mr. Gilbert, aged 21, Chatham; Miss South, aged 14, Sheerness; Miss Matthews, aged 13, Essex; Miss Brock, aged 11, Chatham; Miss Gouge, aged 10, Sittingbourn; Miss Morson, aged 9, Chatham; Miss Mackett, aged 9, Sheerness; Miss Desbois, aged 8, London; Miss Obrie, aged 6, Sheerness; Miss Reynolds, aged 5, Maidstone; and the waterman, who has left a widow and five children to lament the awful bereavement.

"The friendly band no more shall greet
Accents familiar once, and sweet;
No more the well-known features trace,
No more renew the fond embrace."

Various will be the feelings of the young persons who read or hear the account; some, perhaps, will drop a tear and say, 'It is very shocking,' and think no more about it, others will feel more interested when they recollect the deceased as their intimates and schoolfellows, and some, it may be, will reflect with peculiar gratitude on their own narrow escape; the teacher was prevented from going, because it was not a half holiday, some had recently left the school, and others were providentially hindered from coming as boarders, while many, who were actually invited, were not able to go owing to different trifling circumstances: but the providence speaks further than this, it speaks to those who never saw Chatham, that never heard of Mrs. Mills and Miss Gilbert's school there, that never knew the young persons whose names they have just read were in existence; the providence speaks in peculiarly solemn language to youth and says, 1st. In all lawful things be more than ever determined to obey your parents; what a striking illustration does this account give to the fifth commandment, 'Honour thy father and mother that thy days may be long in the land.' 2ndly. Reflect upon the uncertainty of all created enjoyments. The young and cheerful party promised themselves much pleasure in their afternoon's excursion, and till the fatal moment had experienced it: they were seen amusing themselves in a church-yard at Halling, about four miles from Rochester bridge; little did the dear creatures think they should so soon be laid in one; but while saying, "Peace and safety," what sudden destruction came upon them and all their pleasing prospects in life gone for ever. 3dly. Be anxious to do all the good in your power, your time for exertion may be short, calls for it are urgent and opportunities for youthful diligence numerous. 4thly. Learn that true religion alone can afford consolation in all circumstances, it says to the widowed mother, bereaved of all her children in a moment, "Thy Maker is thy husband." "Am I not better to thee than ten sons?" To the mourning relatives, "Thy brother shall rise again." "The maid is not dead but sleepeth:" and "They that sleep in Jesus will God bring with him." 5thly. Learn the great importance of a personal acquaintance with the Saviour, how anxious was dear Mr. Mills to promote the spiritual good of the rising generation, wherever he went, his pointed and affectionate addresses you will hear no more, his many fervent supplications for you at a throne of grace are now over, you will never hear him again, as some did the beginning of this year, from those important words, 'This year thou shalt die;' but if what he laboured to promote in his life should be accomplished by his death, and any should be savingly benefited, for whose sake this department is peculiarly appropriated; he will have cause afresh to tune his golden harp with his late fellow-sufferers, who, having washed their robes and made them white in the blood of the Lamb, are now before the throne: and even pious parents who are now lamenting their loss and saying, "These are terrible things which we looked not for," will then have cause to rejoice and say, "He hath done all things well."

CHATHAM. T. S.

ORDINATION, &c.

Sept. 18, the Rev. D. S. Ward, late Student at Hackney, was ordained over the independent church and congregation assembling at Sidmouth. Mr. Turnbull, of Ottery St. Mary, began the service by reading and prayer; Mr. Allen, of Exeter, described the nature of a gospel church and asked the questions; Mr. Small (Tutor of Axminster Academy) offered up the ordination prayer; Mr. G. Collison gave the charge, from James, v. 20.; Mr. Jackson, of Stockwell, preached from 1 Thess. iii. 8.; and Mr. J. Burder, of Stroud, in the evening, from Isa. lxii. 6, 7. Messrs Stokes, of Honiton, and Wheaton, of Lyme, engaged in the devotional exercises.

Oct. 2, a neat CHAPEL was opened at Kirkby Lonsdale, Westmoreland. The Rev. J. France, A. M. of Lancaster, preached in the morning from 2 Chron. vi. 18.; Mr. Maclean, of Kendal, in the afternoon, on Ps. cxxxii. 15. and Mr. Eccles, of Leeds, in the evening, from Exod. xx. 24. Messrs. Neale, Maclean, jun. and Kelso prayed. This beautifully situated town has long been viewed with feelings of commiseration by the friends of the gospel. Under the influence of these feelings, a few friends from Lancaster and Kendal met here about a year since, and engaged a room for the preaching. Considerable attention having been excited, both in the town and vicinity, by the neighbouring ministers, who have preached here, and the room being found inadequate, this chapel has been erected, capable of containing nearly 300 persons, and the most pleasing hopes are indulged of permanent success. An expence has been incurred in the building, of nearly £400. the greater half of which has been already raised.

In the Sunday School at the Tabernacle, Dursley, the Teachers and Scholars have raised ten pounds within six months, and remitted it to the Gloster Auxiliary Bible Society, as an instance of their gratitude in being taught to read the Scriptures.

LONDON.

At the anniversary of the SEVEN DIALS BIBLE ASSOCIATION, lately held at West Street Chapel, Rev. W. Gurney in the chair, one of the speakers mentioned the following anecdote.

"A lad, who had saved 1s. 6d. went to the Rev. Mr. Rogers, one of the Secretaries of the Wakefield Bible Society, and wished to have a Testament. Mr. R. liking the appearance and manner of the lad, brought out one of the largest, which cost the Society 3s. 6d. and showed it him; the lad laid down the money, but Mr. R. laid a Bible near the Testament, and asked him if he should not like that in preference; the lad said, 'To be sure, but this will not buy it.' Mr. R. replied, 'No;' but he might pay 1s. 6d. then, and pay the rest by a penny per week. 'No,' said the lad, 'I won't go in debt; but,' taking up his 1s. 6d. he said, 'I will go, Sir, and endeavour to raise the rest, and then I will come and buy the Bible.' The lad went to the market, and bought a hen for his 1s. 6d.; she laid, and he set her, and she brought a brood of chickens; and, when they were a few days old, he went to Mr. Rogers, and said, 'I am come for the Bible, Sir.'—'Well,' said Mr. Rogers, 'but what have you got there?'—'A hen and chickens, Sir,' said the lad; 'and I hope you will buy them, and the money will pay for the Bible; the hen cost 1s. 6d. and sure the chickens are worth the rest.' Mr. R. very readily accepted the proposal, and gave him the Bible; and Mr. R. keeps the chickens, and says, he will not suffer them to be killed, for they are Bible chickens, and shall be held sacred. The lad turns out well, and it is hoped that the Bible, under God, may be the means of his eternal salvation."

The third anniversary of the Aldgate Bible Association (of which Ald. Sir Js. Shaw, Bart. is president) was held, Nov. 20, in Aldgate Church. The children of the parish charity school (which has existed 140 years, and was the first protestant parish school established in England,) attended the meeting, for the first time, as did those of Sir Jn. Cass's charity, and of two other schools in the district. The children thus assembled, amounting to about 340, formed a most interesting spectacle, both to the Christian and the philanthropist.

Oct. 22, Rev. Jn. Edwards, (late of Accrington,) was ordained over the Baptist church in Little Wild Street, formerly Dr. Stennett's. Mr. Newman, of Stepney, introduced the service; Mr. Ivimey delivered the introductory discourse, and received Mr. E.'s confession of faith; Mr. Upton offered the ordination prayer; Mr. Hughes, of Battersea, addressed the church from 2 Cor. vii. 3. and Dr. Steadman, the pastor, from 1 Cor. v. 20. Dr. Winter concluded.

At the Middlesex Sessions, held Oct. 30, *Edward Parry* was fined £10. for assaulting James Shrub, pew-opener of a dissenting meeting-house in Hackney, during divine service.

RECENT DEATHS.

Nov. 2, died, at his house in Canonbury Lane, Islington, Mr. Mathias Peter Dupont, aged 70, formerly of Aldersgate Street; and who was, from the first opening of Spa Fields Chapel as a place of worship, one of its managers. He was also a principal means of introducing the gospel to Enfield and its neighbourhood, and of erecting a chapel on the chase side; and was one of the original trustees, appointed by Lady Huntingdon for her college, which was afterwards fixed at Cheshunt.

—— 26th, died, at an advanced age, the Rev. Dan. Taylor, many years minister of a congregation of General Baptists in Church Lane, Commercial Road.

—— 28th, died, in Wilmot Street, Brunswick Square, Mrs. Peckwell, relict of the late Rev. Dr. Peckwell.

ON PRAYER FOR MISSIONS.

TO THE EDITOR.

Sir—The following excellent paragraph, which I transcribe from "The Spirit of British Missions, page 72. appears to me so well calculated to recommend fervent prayer for success, that I wish to see it in your Magazine; hoping that by the perusal many will be excited more diligently to attend the Public Missionary Prayer Meetings during the ensuing year; and on all other occasions, private, domestic, social, and public, most earnestly to entreat the Divine blessing, without which our most strenuous efforts will be in vain. I rejoice to hear of the liberal donations and subscriptions of individuals, and of auxiliaries, but I should augur more success from the prevalence of a spirit of prayer, than from the annual contribution of an hundred thousand pounds.

"I apprehend there is little hope of any abundant blessing on our attempts abroad, till a far more wakeful and energetic spirit of supplication is excited at home. We talk of Missions; we discuss schemes for prosecuting them; we hasten to sermons, on occasions like the present; we survey the walls of Jerusalem; we commend the sleepless zeal of the watchmen; but we do not pray with that earnestness and perpetual vigilance which our duty imperiously demands. May God *pour out on us the Spirit of grace and supplication!* For can we for a moment imagine that Jehovah will give the Saviour the Heathen for his inheritance, and the uttermost parts of the earth for his possession, in answer to a few formal, lifeless supplications? Will he *bow the Heavens and come down, make bare His holy arm in the sight of the nations, and cause all the ends of the earth to see his salvation,* whilst we are slumbering and indifferent? Is it not in the ordinary course of the divine proceedings, to prepare the Church for peculiar blessings, by stimulating her to holy ardour in imploring them? Does not the magnitude of His mercy usually bear some proportion to the deep humility and ceaseless fervour of her intreaties? Is not God waiting to be gracious? What can bring into our souls the graces of the Holy Spirit with a full and swelling tide, but the earnestness of unwearied supplication? And what can carry us over the bars and quicksands which impede our entrance on the wide ocean before us, but this rich and overbearing flow? And yet where, Oh where, is our importunity with God? In what quarter of the Church does the unremitted voice of intercession for the Heathen arise? Where are our watchmen at home, who *keep not silence, and give the Lord no rest?* And yet should not the infinite love of Christ inspire our prayers? Should not the inestimable value of immortal souls overcome and banish our wretched security? Are not the promises of God more than sufficient to animate us to the most intense solicitude? Is not holy ardour in devotion the forerunner of every other blessing? Is it not the state of mind in which we are directed to wait for God? Awake then, Christians, to this high duty! Account yourselves in this view to be watchmen on the walls of the sacred Temple. Redeem the time from inferior pursuits; and, whilst you exhort the Missionary to zeal and intrepidity, unite with him in those unceasing efforts of prayer which must accompany and sanctify all your other exertions."

A COURSE of LECTURES to be delivered Monthly by the Ministers of Islington and Holloway, at their respective Places of Worship, from January to December, 1817.

Time.	*Place.*	*Preacher.*	*Subject.*
Tues. Jan. 7.	Islington Ch.	Rev. Mr. Yockney	Improvement of Time.
Wed. Feb. 5.	Holloway	——— Lewis	Importance of Gospel Ministry.
Wed. Mar. 5.	Lower Street	——— Bowden	Inefficiency of Gospel Ministry, without a Divine Blessing.
Thur. Apr. 3.	Union Chap.	——— Jones,	Just View of the Ministerial Office
Wed. May 7.	Holloway	——— Yockney	Secret Infidelity.
Wed. June 4.	Lower Street	——— Lewis	Success of the Gospel in Primitive Times.
Tues. July 1.	Islington Ch.	——— Bowden	Due Observance of Lord's Day.
Wed. Aug. 6.	Holloway	——— Jones	Duties of Church Members to their Pastors.
Thurs. Sep. 4.	Union Chap.	——— Yockney	Worldly Professor.
Tues. Oct. 7.	Islington Ch.	——— Lewis	Universal Spread of the Gospel.
Wed. Nov. 5.	Lower Street	——— Jones	Duties of Church Members to
Thurs. Dec. 4.	Union Chap.	——— Bowden	Value of Life. [each other.

Service to commence at Seven o'clock in the Evening.

POETRY.

EVENING WALK, BY THE SEA SIDE.

See Eve advance, slow, and with solemn grace,
Spreading her sable veil o'er Nature's face;
A sage so grave Creation never knew--
Strongly she urges a profound review,
As emblem of our long and last adieu.

Whilst it is day, if we are active found,
Night shall approach, with satisfaction crown'd;
Another day is gone—our moments fly--
Her faithful records are enroll'd on high,
And she is buried in eternity!

Alas! for me what record hath she given;
Can blanks and blots stand on the page of Heaven?
How far beyond the reach of thought must be
The long forbearance of the Sacred Three,
Whose mercies reach to one so vile as me!

In plaintive sounds the ebbing waters mourn—
Ah! do you whisper Time shall ne'er return;
Or is it from your dark sepulchral caves,
The power of Woe sends through the jarring waves
Her solemn requiem o'er the heroes' graves.

Ye greedy graves, that thousands hold in chains,
And yet cry out for all the earth contains;
At thoughts of you what murky vapours rise;
Nature, dismay'd, far from the aspect flies,
And all her courage in an instant dies.

But your long day is drawing to a close;
Hold sacred all that in your cells repose.
We know by the Almighty's firm decree,
The fate of all the kingdoms waits on thee;
Thy king shall fall, thy captives all go free.

Then my lov'd friends, whom yet I must deplore,
O, shall we meet on Canaan's peaceful shore!
When the dark shade of night for ever flies,
And those who sleep in Christ triumphant rise,
To join the hallelujahs of the skies.

There parting tears shall never cloud our sight,
Our Sabbath Sun shall ne'er withdraw his light;
Our golden harps their tuneful sounds shall raise,
Seraphic tribes swell the triumphant lays —
All else is lost in wonder, love, and praise!

ISABELLA.

THE CHRISTIAN'S LEADER.

"*Nil desperandum, Teucro duce et auspice Teucro.*"—Hor. Car. vii. l. 1.

IMITATED.

Hark! Christian Soldiers, 'tis your Captain's voice,
Jesus the Saviour, your unfailing friend;
His words your hopes revive, excite your joys,
Dismay's fell triumphs in a moment end.

'Your foes are num'rous, active, and severe,
'Your courage low, by ardent conflicts tried;
'But why despair, since I, your Lord, am near,
'Your great deliv'rer, and unerring guide?

'Arm'd with omnipotence, and cloth'd with grace,
'Your foes combin'd my arms cannot withstand,
When I unveil the splendour of my face,
'And hurl the wrathful thunder from my hand.

'For you, the dear companions of my toils,
'I hold a kingdom, matchless and secure;
'No fraudful spirit, or by force or wiles,
'Shall wrest it from you—I maintain it sure.
'The world you leave is empty, poor, and vain,
'Transient its pleasures, fading all its bliss;
'O think, my soldiers, what a home you gain
'In regions of transcendant happiness.
'Sin, the vile monster—'tis my firm decree—
'And Death, and Hell, shall fall to rise no more;
'This peerless arm shall gain the victory,
'And hallelujahs throng the heav'nly shore.'
Thus spake the Chieftain, while his warriors brave
New courage felt, and rent the ambient air,
With shouts to him who liv'd and died to save,
"Christ is our Leader, we will not despair!"

Launceston. R. C.

SUPPOSED ADDRESS *of the Guardian Angel of Britain to the Genius of Paganism, at the Introduction of Christianity into this Island.*

FROM these soft valleys and luxuriant hills,
Where gently purl a thousand limpid rills,
This other Eden, where thy blasting pow'r
Has walk'd in darkness till this happy hour;
O'er the blue ocean take thy gloomy flight,
And bear to other lands thy tenfold night!

Ere the bright star of morning tips the hills,
And silvers all the dew the night distills,
Yon little bark, which bounds before the gale,
Shall bless this island with its peaceful sail:
It bears no banners rolling in the wind—
It meekly comes with blessings for mankind;
Yet arm'd with thunders, and the mighty word,
It dares thy vengeance, and the lawless sword!

Thee have I seen, amid the raging night,
Rear thy huge form o'er Snowdon's stormy height,
With seven-ey'd serpents writhing in thy hair,
And flames that darken as they fiercer glare;
Thine eyes two fiery bolts the clouds disgorge,
O'erhung with chaplets borrow'd from the surge;
A cloud of thunder round thy shoulders flung,
And thy huge thighs with bloody trophies hung:
Around thee stood, with sable locks, and tore,
And streaming with the wind, all stain'd with gore;
The livid Death-shriek and her haggard train,
And dark Impiety, with front obscene:
But thou art banish'd, Monster, haste away,
Nor darken with thy beams the op'ning day.

Lord God Omnipotent! the praise is thine!
And future men shall own the work divine;
While pealing anthems roll these hills around,
The distant vales shall echo with the sound
To earth's last verge:—the islands of the sea
Shall view thy rising, and shall haste to thee;
And Libya's wilds, and nations yet unknown,
Shall hail the triumphs of thy conq'ring Son!
And see the morning, with her golden hair,
Opes her blue eye, and smiles divinely fair;
The light-lip'd echoes, and the streams around,
Make desert music o'er the purple ground.
Thy works adore thee, God of Pow'r divine,
And man shall bless thee, for the praise is thine!

C. D.

THE MIDNIGHT HOUR.

Written during a Storm at Midnight.

It is the saddest hour of night,
The heavens disclose no ray of light,
A solemn stillness fills the air,
And not a voice, a breath, is there.
Oh! it is an awful time;
Death-like silence, all sublime!

See, the lightnings cleave the sky!
Hark! the thunders break on high!
The rain is dashing to the ground,
Mystic forms are stalking round;
Dreadful is the tempest's power,
Reigning at the midnight hour!

Now the sinner starts and fears,
Shuts his eyes, and stops his ears;
"God, have mercy!" wildly cries—
All his sins before him rise:
Horrid is the storm of night,
When guilty spectres fill the sight.

Come, my soul, dismiss thy fear,
God, thy God, is ever near;
When the storm is passing by,
Expect "the small still voice is nigh;"
Jesus whispers Peace to thee,
Tho' Nature's self should cease to be.

Soon the storm, above controul,
Shall roll and rage from pole to pole;
Earth become a globe of fire,
Sun, and moon, and stars expire;
Then shalt thou triumphant stand,
Supported by thy Saviour's hand!

MARY.

ON CHRISTMAS DAY.

Jesus Christ is born to-day!
His blest Advent now we see;
Truth and Mercy here display
Their most cordial unity.

Welcome, Lord, to this our earth!
Theme of ancient prophecy:
Glad we view thy sacred birth,
As the day-spring from on high!

Christ is born t'emancipate
Captives, who are bound by sin;
And to raise them from that state
Which by nature they are in.

Save, O save us, dearest Lord!
May we all be born again;
Holy Ghost! thy grace afford
That we may new birth obtain!

Stockwell. S.

MISSIONARY HYMN.

FROM MR. KELLY'S HYMNS, LATELY PUBLISHED.

"*We cannot but speak the things which we have seen and heard.*"
Acts, iv. 20.

We have heard the joyful news:
Now let others hear it:
Bear the tidings to the Jews:
To the nations bear it.
They who know the joyful sound
Never should conceal it;
But to all the world around
Far and wide reveal it.

Joyful news the Gospel is,
And to thought confounding;
Wonder O ye heavens at this;
Sing of grace abounding.
Grace like this was never known,
God our nature wearing;
Making human guilt his own,
And our sorrows bearing.

Spread abroad the joyful sound;
Fly in all directions;
Speak to men the world around,
Men of all complexions.
All are sinners, needing grace,
God's own word has said it;
Go with speed to ev'ry place,
And unwearied spread it.

And may He whose grace it is,
Give the word a blessing;
Make the conquer'd nations his,
Ev'ry ill redressing.
May he take the vail away,
All the earth o'erspreading;
And his mighty pow'r display,
All our hopes exceeding.

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